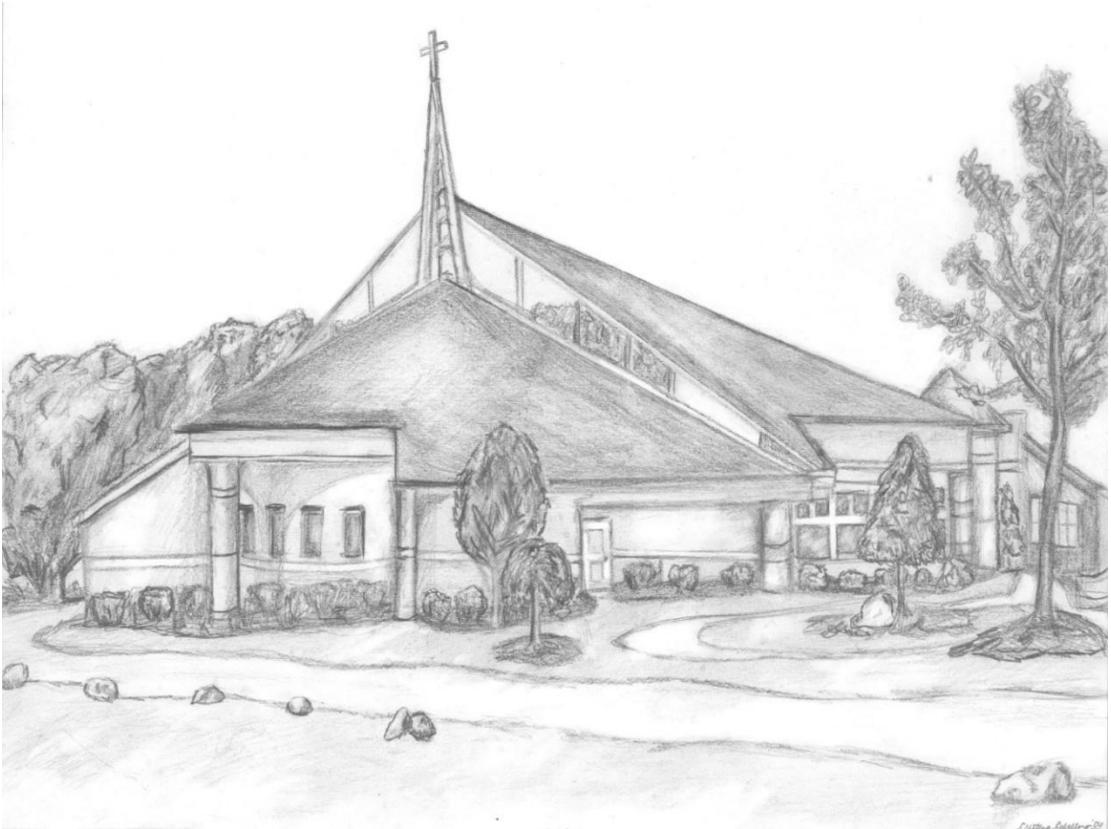


Our Lady Chapel



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.

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: szaniszlop@gilmour.org. The deadline to RSVP is Monday, November 24. If you have any questions, please contact the Chapel office.

FAITH EDUCATION SCHEDULE:

Faith Education schedule for November is: November 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. DEC. 20th:

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.**



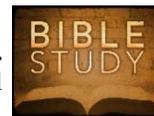
Our Savior Lutheran’s Food Pantry was formed to serve those in emergency situations and/or with on-going need in the cities of Mayfield Heights, Mayfield Village, Highland Heights and Gates Mills. The Food Pantry respects social and cultural diversity and upholds the worth and dignity of those it serves. 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.

A MEDITATION:

One July afternoon at our ranch in the Canadian Rockies I rode toward Helen Keller’s cabin. I saw this woman, who was doomed to live forever in a black and silent prison, make her way briskly down the path, her face radiant. She stepped out of the woods into a sunlit open space directly in front of me and stopped by a clump of wolf willows. Gathering a handful, she breathed their strange fragrance. Her sightless eyes looked up squarely into the sun, and her lips, so magically trained, pronounced the single word: “Beautiful!” Then, still smiling, she walked past me.

To me none of this exquisite highland had seemed beautiful — I had eyes to see all the wonders of woods, sky and mountains, ears to hear the rushing stream and the song of the wind in the treetops. It took the sightless eyes and sealed ears of this extraordinary woman to show me beauty and bravery.

—Frazier Hunt

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 16: 33rd Week in Ordinary Time	10:00 AM In-Person & Live Stream
Monday, November 17: St. Elizabeth of Hungry	NO MASS
Tuesday, November 18:	8:30 AM 4 th Grade Retreat
Wednesday, November 19:	NO MASS
Thursday, November 20:	NO MASS
Friday, November 21: Presentation of Mary	NO MASS
Saturday, November 22: Christ the King	5:00 PM In-Person only
Sunday, November 23: Christ the King	10:00 AM In-Person & Live Stream

SPIRITUALITY and WORK:

A spirituality of work is based on a heightened sense of sacramentality. It focuses on the fact that everything that is, is holy and that our hands consecrate it to the service of God. When we grow radishes in a small container in a city apartment, we participate in creation. We sustain the globe. When we sweep the street in front of a house in the dirtiest city in the country, we bring new order to the universe.

We tidy the Garden of Eden. We make God's world new again. When we repair what has been broken or paint what is old or give away what we have earned that is above and beyond our own sustenance, we stoop down and scoop up the earth and breathe into it new life again, as God did one morning in time only to watch it unfold and unfold and unfold through the ages.

—Sister Joan Chittister, O.S.B.



A REFLECTION ON OUR THEME FOR THE WEEK:

It is very difficult to whistle or sing one melody while listening to another at the same time. Singing harmony can also be very difficult, but pleasant to the ear. There are many songs and melodies running through our minds as we walk our daily paths. One of them is the song of Grace to which we are attracted. It is subtle, gentle and quiet; others are louder, seductive, and also attractive. Jesus is always singing His song in the pages of the Gospels, and yet He had to listen to various compositions Himself. But He was never seduced by them.

We are all called to live the great hymn of Thanksgiving by tuning into the Song of Grace within our souls. But to do this takes some careful listening to songs which sound like Grace, but are not; in fact, they lead us away from grace, and the life of God within us. It is good for us to listen to the discords of our ways, and how they play against the song of Grace when we sing in harmony with its gentle melodies. We can listen these days to all the songs of life — this world, our cultures — and try to hear that Song of Grace which leads us to God and His call in our life.

The prophet Malachi speaks of God's call to Israel [Malachi 3:19-20]. God promises to send a messenger who will pass refining judgment against "evildoers" — sorcerers, adulterers, perjurers and those who oppress the widows and orphans. For those who keep the laws of Moses, there will be no need of fear — blessings upon the vines and fields will be bestowed on those who do what is right and all nations will call them blessed.

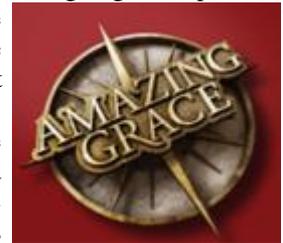
The day is coming when those who do not listen and live the Song of Grace will be burned up and trampled upon. Those who listen and dance to God's melody will leap like calves going to the pasture. The coming of God upon the earth will be like the sun shining upon those who are righteous upon the same earth. The "sun of justice" will make light of the proud and arrogant and bring healing to those who thought themselves to be losers.

Our problem is that we do not know to which group we belong. We hope for the best and fear the worst. We wonder whether we will be burned up or purified and given more life and fertility of grace. We come to the person of Jesus to be reminded who we are in God's eyes, and how this works against who we are in our own eyes. These "healing rays" flowing from the "sun of justice" rest upon those who "fear" God's name. This term, "fear of the Lord" means reverence of heart and sense of God's everythingness. It does not mean "terror" or expectations of punishment.

In Luke's Gospel [21:5-19], Jesus really throws a "curve ball" at his disciples. They are admiring the beauty of the temple — reflecting on its magnificence, but also on the centuries of faith that lie within its walls. In the midst of this conversation, Jesus tells them that "it is all going to be torn down." This is so unimaginable in the minds of His hearers that they ask for the "when" and some evidence that this could happen. If they were fearful at His first words about the destruction of the Temple, imagine how they felt after hearing about wars, earthquakes, and other signs from the sky.

Jesus' words get even more personal — they are going to be handed over, betrayed, and persecuted. Because of the Name of Jesus, they will experience personal imprisonment and they will have to testify to their relationship with, and belief in, their relationship with the person and mission of Jesus. This whole scene is very disturbing to all of his disciples. Some will die, but all will be hated. Jesus ends this invitational discourse by saying that they will be saved by their being persevering — did this make them happy or sad?

Next week, we are going to celebrate the Feast of Christ the King and Luke's Gospel [Luke 23:35-43] presents the story of Jesus and the good thief — a true picture of regal perseverance. But the reality



is that the journey must continue. Jesus speaks as much about His future as that of His Early church. The Roman dominating powers will tumble the Temple which will quake the nation of Israel. The Temple is the timeless and permanent outwardness of God's presence. Jesus is predicting His collapse before the same power as well as His being handed over by friends. Those who take up His Name will take up His message and they will be met with similar resistance and rejection.

The Scripture readings for this 33rd Week in Ordinary Time provide us with a summary of our walking through this "liturgical year" which ends with next week's celebration. What have we learned — not merely factually — of the Person of Jesus continues to be available to us in our following Him all the way — even to our deaths. We will have accompanied Him and His followers from birth to death. We will have heard His call and His expectations. In a sense, Jesus answers the predictable question of all students: "What's going to be on the final exam?"

Both Malachi and Luke offer us strong words of comfort. If we finish the course and finish the exam, the results will delight us. As followers, we do not have to be perfect in answering all life's challenging questions perfectly. The "healing rays from the sun of Justice" are for our comfort. By staying faithful to our attempts and relying on His persevering love, our salvation will be secured. The quaking apostles did not flunk — they just missed some big questions at the end. We keep trying to finish before the bell rings.

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

EDUCATION:

In a very short time Pope Leo has published a second Apostolic Letter on the meaning and purpose of Christian education. In his letter he emphasizes that education must refer to the whole person, not only a person's mind. He wants to make sure that Christian education appeals to the heart. It is the heart that is the center of the whole person. It is in the heart that a person's relationship with Christ is nurtured and developed.

Pope Leo gives us three areas that are very important at this time. He wants young people to develop their interior life. They need to discern and dialog with their conscience and with God. He wants education to use technology, and especially AI, to place the person first in its development. He wants to educate people in the universal language of reconciliation and bridge building both in method and content.

Our pope, while referring to the young, is addressing his letter to everyone who is making spiritual growth an essential component of their lives. Here are some questions to ask yourself:

- What was significant to you in your education as a Christian?
- What is your reaction to what the pope is saying about learning with the heart?
- In what ways do you consider yourself to be a Christian educator?

O God, help me find you in my heart, mind, emotions, and personality. —Brother Carl Sternberg, C.S.C.



EUCCHARISTIC MINISTERS:

We have begun the process of discerning those in our chapel community who feel called to Eucharistic Ministry. We have a need for more Eucharistic Ministers, particularly within our younger families who come here regularly, as well as with those who regular attend the Saturday Evening Mass. If you feel that the Lord is calling you to this ministry, we would be delighted to include you in that ministry here at Our Lady Chapel. Both adults and teens [must be going into Senior year of High School next year] are welcome to participate in this very special ministry.



OUR ULTIMATE WORTH:

Who is your judge? I mean in the ultimate sense who do you look to as the judge of the true worth of your actions and your worth as a person? Some of us turn to our parents and judge our actions and our lives on their approval alone. Some of us look to peers — it is peer group judgment that is the ultimate criterion that determines our actions in life. Still others look to no one but themselves to judge the relative goodness, or lack thereof, in their choices and deeds.

One of the distinguishing marks of a Christian is the fact that we look to the judgment of God. As Christians, we are aware of the constant in-breaking of God into our lives. A true Christian sees this not as a threat or in negative terms, but rather sees it as a summons, a calling, an invitation from God for us to grow.

To believe in and assert that Christ will come again is to believe in and assert that we are in the process of becoming, in the process of growing and maturing, and that heaven needs to begin here on earth. It is a tremendously hopeful vision. It gives us goals. It gives us something to work for. It gives us the power to overcome despair, hopelessness, and the inertia present when we hear ourselves saying: “What’s the use?”.

Life isn’t meant to be lived in the feverish pursuit of the approval of others. Life for just about all of us begins that way, but let’s hope that it doesn’t end that way. On the day I die, I won’t care very much at all any more about what others may think of me. What will matter very much is whether or not I have lived in what is right, what is true, what is just, what is beautiful, and what is noble. All of the times I prayed and lived “Thy kingdom come, thy will be done” will be there with me.



You and I can work with inner peace. In spite of the most frantic activity and noise, we can work secure in God’s judgment, with the peace that comes from knowing we are, in God’s eyes, doing what we must, and doing what is right. Furthermore, we can work with receptive minds, minds that are quiet and able to listen to and perceive what is real in all that we are doing. All of that does not depend on what other people think of me. All of that depends on asking the question: “Why did God create me and give me life?”

When I was a child, it was important that I receive the smiling approval of my mother and my father. When they frowned, I was afraid and insecure. But back then I was weak and dependent, and so I constantly looked for approval and affection in order to validate my self-worth.

As I grew older, I needed that same sort of thing from my friends and acquaintances. Without that, without being considered a nice guy, productive, alert, intelligent — and all of those things — I was miserable. Then one day I discovered that I was in bondage, that I was enslaved by the crowd. I didn’t have the strength to say and do what was right and ought to be done. God was not my judge.

As I grew older, while I had not read Malachi, I eventually came to feel the impact of his words: “Behold, the day is coming, blazing like a furnace. All the proud and every evildoer will be stubble, and the day that is coming will set them on fire,” says the Lord Almighty. “But for you who revere my name, the sun of righteousness will rise with its healing rays” [Malachi 3:19-22].

The Second Coming of Christ — the Last Days, the Day of Judgment — is always upon us. Today is a day of judgment for all of us in all that we do or say. It really isn’t very threatening; it’s more of an invitation. And when we pray: “Thy Kingdom come,” it too can be seen as an invitation — a seeking of that order of reality that is divine. Isn’t that the best way to always judge things? To judge my actions, my motivations, my loves, my relationships with others?

We ought to avoid the escapism of constantly dreaming about the future. Daydreaming about the world to come, or the person I fancy I am going to be, is out of touch with the reality that is the world as it is here and now. It is also out of touch with the judgment of God that is upon us here and now. There comes a point when we have to get off of the merry-go-round and look at where we are in relation to the past that has brought us to this point, and look to the future that calls us to act the way we do today.

I am what I am based on the many, many decisions that I made in my past. I also am what I am based on my vision of the future — based on what my life will say to God when I am called upon to give it over to Him. He gave me life. The question I must answer is: “What did I do with it?”

Your life here is very real. You cannot say to yourself: “Well, I’ll really begin to live when I retire.” If you think that way, then you’re deluding yourself — you are trying to escape the judgment that must be placed on what you choose to do in the here and now, on the life you are living in whatever occupation you now find yourself.

What others think is of some value, of course — it always is. And God can be judging you through, with, and in them. But the ultimate reality is that you must be a self-actuating, mature, and independent person who has met the challenge of becoming a true son or daughter of God — the way Jesus did. Like our great heroes and heroines of the past, we need to have the courage and strength to stand alone and be judged by God alone. It is God who gave us life; it is God who is our hope; it is God who is going to decide if we fulfilled his dream for us.

—taken from the writings of Father Charles Irvin 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 [11/8/25]	-----	\$ 655.00
Total Offerings: Sunday [11/9/25]	-----	\$ 797.00

GOOD ADVICE:

Remember that when you leave this earth you can take nothing of what you have received, but only what you have given: a heart full, enriched by honest service, love, sacrifice, and courage.

—St. Francis of Assisi

THANK YOU, LORD:

It has been traditional to reflect on an end-of-the-world gospel passage as we approach the end of the liturgical year. And there always is a “tie-in” with the gospel for the First Sunday of Advent. It is important to note this because, from a biblical perspective, the end of one world is not such a tragic event — rather it is the announcement of a new beginning! A sorrowful “Goodbye” must sometimes be accepted before there can be a joyous “Hello”. We should note that in Luke’s gospel, the end of the world is presented on various levels. The immediate end is the chaotic and painful experience that came when the Romans destroyed the Jewish temple. For Christians, at least, this represented the end of the Old Testament era. Secondly, there are hints also of the final, cosmic end of our world with falling stars and dimming of the sun and moon.

Finally, in both of these endings we see note that the phenomena that accompany the final, cosmic end are surprisingly similar to the experiences that often come with our own last days. When we try to understand the gospel passages concerning the end of the world, it may be helpful to compare this event with human birth — which, for the infant being born, is a traumatic experience. In fact, if an infant were able to choose, I suspect that it would opt for a continued existence in the warm, safe womb of its mother. The infant does not yet know how tragic it would be to miss all the possibilities of independent human life.

We too live in this world in a kind of womb that is meant to prepare us for birth into a new and better existence. Unlike the infant, however, we can resist that birth — and we may even see it as a kind of personal tragedy. If our faith were as strong and vital as it should be, this would not be the case. Instead, we would embrace our present life with gratitude and still be ready to leave it with grace and peace as we welcome the homecoming that God keeps in store for his beloved children. But we don’t have to wait until death to begin living by the wisdom of the Bible. In our lives there are little worlds ending all the time — the end of childhood, of education, of employment, of strength, etc.

The courage and generosity and trust with which we deal with these endings will prepare us for the final ending. It is also true that every time we love unselfishly, we die a little bit to our own precious plans and preferences. If we die daily in these small ways, we will have little difficulty with the final dying as our plans are once again revised and we offer our lives, once and for all, to a merciful and loving God. A confrere, in a pensive mood, said to me one time that it didn’t seem fair for God to give me life without consulting me and then to allow me to make a mess of it. I thought about that and concluded that the baptismal experience, as one begins to see its implications, is that incredible opportunity to agree with my Creator, that life is always a wonderful gift and we should be saying continuously: “Thank you, dear Lord!”

—taken from the writings of Father Demetrius Dumm, O.S.B., which appear on the internet.

ALTAR SERVERS and LECTORS:

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



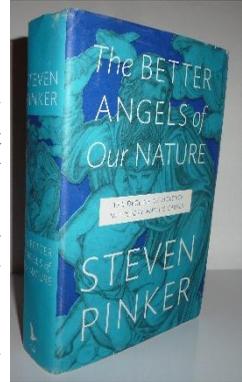
— a great way to serve God and the faith community. If you would like to take advantage of these opportunities, please give your name to Father John. You do not have to attend Gilmour to be an altar server, lector, or to be involved in any other ministry at Our Lady Chapel. **Adults are also welcome...especially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

OUR BETTER ANGELS:

Is the world getting better or getting worse? Are we overall making progress in human rights and equality or are we all going to hell in a handbasket? You and I certainly have moments when we become discouraged at how many wars are present in our world, and how extensive corruption is on every level of society. Yet there is a credible case to be made that the human race is getting better, that our civilization is more enlightened and more just than any that have come before it.

A few years ago, Steve Pinker wrote a book entitled: *The Better Angels of Our Nature*. He argues that the present time is the best, most peaceful time in human history. Now, of course, we can point to many acts of violence and injustices that are still present in our world. But Pinker argues that if you look at the sweep of history, we have made remarkable progress in the areas of human rights and of kindness.

He gives an example from Samuel Pepys. Pepys was a middle-class businessman living in London in the late 1600's and he kept a diary. In his diary, he describes what he calls "a very pleasant day." He began the day by taking a vigorous walk around the city with his friends. Then at noon, they went to a public execution where they saw a man hung and disemboweled. They applauded with great joy as the executioner held up the man's head and heart. After that, they ended the day with a delicious oyster dinner. An act of barbarism in the middle of what Pepys saw as a "delightful day." That was four hundred years ago. Today we still have executions, but they are not public, and no one sees them as entertainment. Pinker says that is progress.



Now whether you are inclined to accept Pinker's belief that the human race is getting better, we are required to listen to the words of Jesus. In Luke's Gospel, Jesus tells his disciples in vivid language about wars, earthquakes and significant signs in the sky. What Jesus is describing is the end of the world, where we are going. His dramatic language is not meant to disturb us but to encourage us. It is the bible's way of saying that God is active, that God is moving to destroy the evil around us and change this world into the kingdom of God. This means that Christians should be people of optimism and positivity. The things around us may appear dismal, yet we continue to believe that God remains active in our lives and in our world. We trust that God is leading us to a place of justice and joy.

So if you begin to complain that you sprained your ankle or that you have arthritis in your right knee, remember that you also live in a world of modern medicine where there are treatments for such problems and where you can make an appointment with your doctor on the internet. If you worry about someone you love whose life is being ruined by the addiction of drugs or alcohol, remember that you live in a world where we understand that such behavior is not mainly the result of a willful choice but is influenced by biology and genetics. There are also support groups that, if used, can truly keep that negative behavior in check. If you lament the fact that our environment is being abused and you worry about the effect that global warming will have on your children or your grandchildren, remember that there is a consensus growing in our world that action must be taken to protect the environment and that we have governments that can be made responsive to the will of the many.

It is easy at times to feel that things are falling apart, but the words of Jesus remind us that God is active in our lives and in our world. This should give us hope, because we believe that God is leading our world and all humanity to a better place.

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

APOCALYPTIC EXPECTATIONS:

In Luke's Gospel [21:5-19], Jesus declares that their beautiful Temple will be destroyed. The people want to know when this will happen, but Jesus tells them they should not follow false prophets who claim to know when and should not be terrified by wars and insurrections. He goes on to invoke traditional signs of the end times, such as earthquakes, famines and plagues. Warning his followers that they will suffer persecution because of his name, Jesus assures them that he will guide them and protect them from ultimate destruction. He concludes his teaching with an admonition: "By your perseverance you will secure your lives."



At the time of Jesus, there was an expectation among some Jews that God would intervene in a decisive way to free his people from the oppression of Roman rule. This expectation was expressed in what is called "apocalyptic" writings that employed vivid cosmic images to set the stage for God's saving action. The real purpose of apocalyptic literature was not to frighten people, but to give them hope. Apocalyptic imagery should not be taken literally, nor does it contain clues as to when the end-time will come.

Luke's Gospel reflects the apocalyptic expectations of the first century of the Christian era. Although a few Christians today expect the end of the world to come soon, most Christians are not personally engaged by this expectation. However, we all have to deal with the unknown future which awaits us. Some are overly anxious about the dangers that lie ahead, while others are too complacent, failing to plan or prepare for the inevitable and the unknown. The Gospel reminds us both to disregard Christians who claim to know when the world is going to end, and to persevere on the journey into the future with confidence in God's promise and Christ's guidance.

We can imagine Christians who have effectively appropriated various aspects of Jesus' teaching. A grandmother who suffered from excessive fear of damnation gradually learned to trust God's mercy, enabling her to live her last years with greater peace of mind and heart. A Catholic collegian recruited by a fundamentalist Christian group on campus talked to his pastor who helped him see that apocalyptic passages should not be taken literally. A bachelor who lived a carefree life started taking seriously his responsibility to prepare financially and spiritually for old age and death.

What is the most important concrete step that you can take to prepare better for the unknown future?

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

READINGS FOR THE WEEK:

Monday: 1 Maccabees 1:10-63; Luke 18:35-43

Tuesday: 2 Maccabees 6:18-31; Luke 19:1-10

Wednesday: 2 Maccabees 7:1-31; Luke 19:11-28

Thursday: 1 Maccabees 2:15-29; Luke 19:41-44

Friday: 1 Maccabees 4:36-59; Luke 19:45-48

Saturday: 1 Maccabees 6:1-13; Luke 20:27-40

Feast of Christ the King: 2 Samuel 5:1-3; Colossians 1:12-20; Luke 23:35-43

COLLECTING FOR THE FOOD PANTRY:



Our Lady Chapel's Council group has decided to begin an ongoing food collection to assist the Food Pantry. Any non-perishable food items are welcome. We have bins in the Chapel Narthex for your donations. Thank you!

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 Michael Sansan, who is hospitalized
- For Judy Rabkin, who is preparing for surgery.
- For Lynn Teichmen who is undergoing medical treatment
- For Melissa White who is undergoing treatment for cancer.
- For Kathy Lough who is ill
- For Karen Walsh who is ill.



PRAYERS FOR THE DECEASED:

- For Mandy Impulliti, Aunt of Joey [*34], Jackson [*36], and Quinn [*39] Impullitti
- 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
- For Tom Cashore

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 for the World ~

Let the rain wash away
the ancient grudges
and the bitter hatreds
held and nurtured over generations.
Let the rain wash away
the memory of the hurt and neglect.

Then let the sun come out
and fill the sky with rainbows.
Let the warmth of the sun heal us
wherever we are broken.
Let it burn away the fog
so that we can see each other clearly —
so that we can see beyond labels,
beyond accents, gender or skin color.

Let the warmth and brightness of the sun
melt our selfishness,
so that we can share the joys
and feel the sorrows
of our neighbors.
And let the light of the sun be so strong
that we will see all people
as our neighbors.
Let the earth, nourished by rain,
bring forth flowers
to surround us with beauty.
And let the mountains
teach our hearts
to reach upward to heaven.
Amen.

—Rabbi Harold Kushner

CAMPUS MINISTRY OFFICE:

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