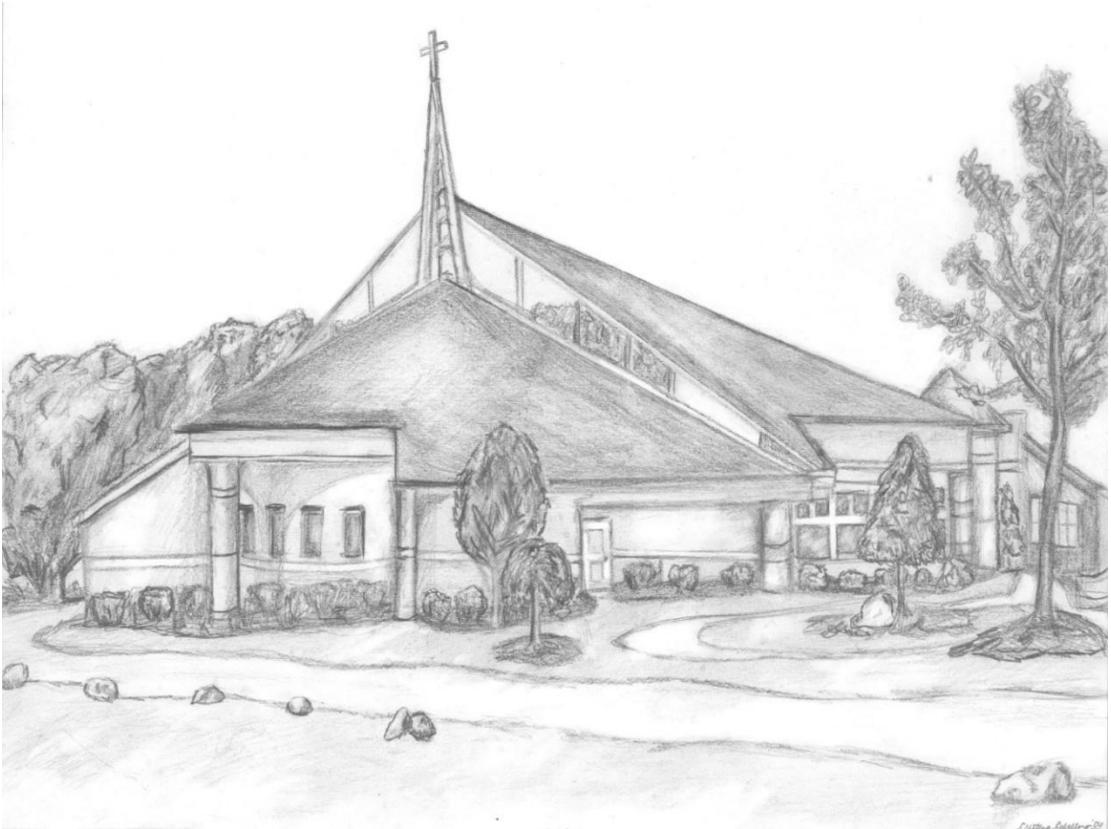


Our Lady Chapel



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.

Christ the King

THANKSGIVING DAY MASS:

Thursday is Thanksgiving Day. As we take time to thank God for the many blessings which are ours because of his love for us and to celebrate with Family, please take time also to join us for **The Celebration of Eucharist at 9:30 AM.** As part of our celebration of this wonderful day, you are asked to please make a prayer of thanksgiving a special part of your family celebration today.



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, in Classroom # SC-03, just down the hall from the Chapel. 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 December is December 7th and 14th. Faith Education is an important part of every young 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.**



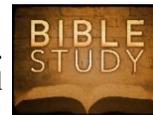
Our Savior Lutheran's Food Pantry was formed to serve those in emergency situations and/or with on-going need in the cities of Mayfield Heights, Mayfield Village, Highland Heights and Gates Mills. The Food Pantry respects social and cultural diversity and upholds the worth and dignity of those it serves.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

COLLECTING FOR THE FOOD PANTRY:



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

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 23: Christ the King	10:00 AM In-Person & Live Stream
Monday, November 24: St. Andrew Dũng-Lac & Companions	NO MASS
Tuesday, November 25:	NO MASS
Wednesday, November 26:	NO MASS
Thursday, November 27: Thanksgiving Day	9:30 AM In-Person only
Friday, November 28:	NO MASS
Saturday, November 29: 1st Week in Advent	5:00 PM In-Person only
Sunday, November 30: 1st Week in Advent	10:00 AM In-Person & Live Stream

FEAST OF THE IMMACULATE CONCEPTION:

Monday, **December 8th**, is the Feast of the **Immaculate Conception of Mary**. **It is a holy day of obligation.** This is an important feast day because Mary, under the title of her Immaculate Conception, is the **patroness of the United States**. **This Feast is also at the heart of the Advent Season.** We will have a **Mass on Monday, December 8th at 5:30 PM.** We will also have Mass in the



morning at **9:15 AM** [Lower School], which will have seating available. All Masses will take place in the Chapel. We have much to pray for in our nation at this time. Please mark your calendars so that you will be able to join us for Mass on this important Feast Day.

REFLECTION ON THIS WEEK'S THEME:

Thanksgiving weekend begins in the United States on Thursday. Thanksgiving is a family-feast centered around a bountiful board. Relatives join together from great distances to give thanks. Although greetings are verbal sometimes, mainly family and friends show up and relate and partake — these are signs that we have a home, a family where there is love, forgiveness, reunion, and of course, a wonderful meal. Thanksgiving is a ritual celebration — usually the same traditional food, same relatives and friends, all trying to say thanks to each other for just belonging, for being wanted, for being around.

This weekend we celebrate the Feast of Christ the King, where liturgically we will gather together in a Thanksgiving ritual, for we belong to God's family and to each other in Christ. Thanksgiving is a time for us to reflect on the ways that God has labored to bring us to a fuller sense of creation — our creation. We need to reach out and touch the little and large creations around us which support our life's experience.

The word "Eucharist" means "thanksgiving". And like our national Thanksgiving celebration, it takes preparation to more fully enjoy what we are doing. Sometimes it takes a meal to make a family just as it takes the celebration of the Eucharist to form a Church.

Our Scriptural reflection for this Feast of Christ the King begins with a historically important event — David was anointed king of Judah after the death of his father, Jesse. Judah was separate from Israel in territory and leaders. The people of Israel come to David with a recognition of David as having been important in their history. They announce that they would wish David to bridge the divide and distinctions between the clans of the North and the South — they want one king under God of both Israel and Judah [2 Samuel 5:1-3]. Following the anointing of David, this unity is brought about as David marches on Jerusalem and captures the place of Israel's holy identity.

Luke's Gospel centers our attention upon the life and death of a King who is defeated by the Romans, as well as by some of the Jews in that same city of Jerusalem. There is jeering and sneering and provocative, yet prophetic words hurled at this King — "He saved others let Him save Himself". There is a bit of irony in this — He saved others and does so finally, by not saving his own self [Luke 23:35-43].

Luke's account of Jesus' ministry has a consistent theme of Jesus' offering himself, and some "jeer and sneer" and others marvel and respond personally. Thus the scene ends with a three-way conversation between Jesus and two "co-hangers-on". Here we have the final offering, and on one side is the scoffer, and on the other side a receiver. The King on the Cross is as much an inviter as he was as he walked his whole life's road up toward Jerusalem — "take Me and receive me", or "take me and leave me" is the gesture of his life and love. This King invites a relational response within the context that his offerings — as well as He Himself — will be rejected.

The "elders" from Jerusalem come to invite David to be their king, and in Jerusalem he proves kingship. The "elders" come to Jesus in Jerusalem to invite him to disappear. As these soldiers and rulers stand at the foot of his "regal" throne, they are safe in themselves. Their positions of power are secure. The Romans and the Jewish leaders — for separate reasons — are doing away with a threat to their security.



In contrast, we celebrate our recognition of how safe it is for us to stand at the same foot of his throne of the Cross. This King offers us safety from our own self-crucifixion. It is very difficult for us to condemn ourselves within the shadow of his throne. Jesus is claiming us, blessing us from the “sign of the Cross”, and with this blessing inviting us to receive all he is saying about us and to us from this wooden Throne.

We do not have to hear the words spoken to the “Good Thief” about being with him in paradise. If we prayerfully accept this final gesture of our being forgiven and blest, then all that we desire has been proclaimed from the Cross by the “New David” — the new victor — and it is our response that determines how we see ourselves. Are we slaves to a tyrant-king within ourselves shouting out “Shame! Not enough, do more! Have more!” over our shivering souls? We have a King who invites, receives not our tremulous service, but opportunities to bless us from his throne that we might live these few days of life as blessings. —taken from the writings of Father Larry Gillick, S.J., which appear on the internet

CHRIST IS YOUR KING:

Luke’s Gospel [23:35-43] for the Feast of Christ the King, shows Jesus dying on the cross, with the rulers and soldiers sneering at him: “If you are the King of the Jews, save yourself.” Above Jesus there was an inscription: “This is the King of the Jews.” One of the criminals crucified with Jesus also reviles him, but the other, admitting his guilt, asks the innocent Jesus to remember him when he comes into his kingdom. Jesus replies with comforting words: “today you will be with me in Paradise.”



The crucifixion scene is paradoxical. Jesus was mocked by the Jewish leaders and Roman soldiers for being who he really was — the chosen one, the Christ of God and the King of the Jews. He demonstrated his kingly authority throughout his life by curing the sick, exorcising demons, reconciling sinners, calming the storm, proclaiming divine truth, and confronting authorities. On the cross, Jesus once again exercises his royal authority by promising the repentant criminal the gift of salvation.

Christians today can demonstrate their belief in the kindship of Christ in various ways. A small business owner tries to put Christian principles into practice, not only in her family setting, but also at the worksite. A father of two teenagers prays everyday on the way home from work that Christ the Lord will help him to deal effectively with the unique personalities of each of his children. During the election cycle, a pastor reminds his parishioners that Christ should rule over the political world as well as their personal lives. A Catholic checkout clerk in a grocery store tries to treat Muslim women with special respect because she believes Christ the King died and rose for all people.

In what ways does Christ function as your king and how can you extend his rule in your life?

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

EUCHARISTIC 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 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.



THE CHOSEN – SUNDAY, JANUARY 4th:

We had a wonderful group of people join us for our last episode of *The Chosen* this past Sunday. The viewing was followed by a very inspiring sharing among those present. With the holidays upon us, we are going to take a pause in our gatherings for *The Chosen* until after the new year. **Our NEXT gathering will take place on Sunday, January 4th, 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].**

READINGS FOR THE WEEK:

Monday:	Wisdom 3:1-9; Matthew 10:17-22
Tuesday:	Daniel 2:31-45; Luke 21:5-11
Wednesday:	Daniel 5:1-6, 13-14, 16-17, 23-28; Luke 21:12-19
Thursday:	1 Kings 8:55-61; 1 Corinthians 1:3-9; Luke 1:39-55
Friday:	Daniel 7:2-14; Luke 21:29-33
Saturday:	Daniel 7:15-27; Luke 21:34-36
1st Sunday of Advent:	Isaiah 2:1-5; Romans 13:11-14; Matthew 24:37-44

COMING SOON – “ADOPT A FAMILY”:

For many years, Our Lady Chapel community has worked with St. Adalbert Parish in adopting families to help them celebrate the Christmas Season. Following Thanksgiving, we will have a list of families whom St. Adalbert has identified as being in the greatest need of assistance — most often single parent, living below poverty-level, who are in their school & parish. We will be given the grade levels of the children in the family & other family information.



The need is greater than ever. In addition to gifts for family members, we also ask that you provide a Gift Card for food, from Wal-Mart, Dave’s or Aldi. You may also purchase non-perishable food items and place them in a basket, if you wish.

This is a project that the entire family can get involved in. Families can be matched according to family size, ages, etc. It was truly inspiring. Adopt-a-family gifts should be WRAPPED. **Please call Patty at the Chapel Office [440-473-3560] or send her an email at szaniszlop@gilmour.org if you and your family would like to participate in this program, or if you have any questions. The deadline for turning in gifts is Sunday, December 21st.**

GUILT BY ASSOCIATION:

I once met a woman who was descended from the first man executed in the American colonies. It was a curious fact, but it did not reflect negatively on herself.

But there are people, however, who live with inherited guilt. The descendants of famous Nazis such as Himmler, Goering and others have distanced themselves as much as possible from their cruel history. Descendants of Hitler's nephews have changed their name and live a secluded life.

There is also guilt by association, as expressed by sayings about "birds of a feather" or "you are the company you keep." Even the British royal family, in 1917, because of strong anti-German sentiment during World War I, changed its name from the German "Saxe-Coburg and Gotha" to "The House of Windsor."

And yet, Matthew — in the very first chapter of his Gospel — seems to go out of his way to remind us that Jesus' ancestry included incest [Judah], adultery and murder [David himself] and kings who worshipped false gods [see Matthew 1]. In all four Gospels we find Jesus crucified with two criminals. During his public ministry Jesus had associated with sinners — but this was different. Here, he is one of them! Crucifixion was designed to inflict not only pain, but also humiliation. Any one crucified had no dignity left.

And this is the image put before us on the feast of Christ the King! Again, all four Gospels relate the inscription over the head of Jesus, indicating the charge, the crime for which he was being executed — "King of the Jews" [Luke 23:35-43]. The other two criminals presumably had charges above their heads, and we can be sure it wasn't petty thievery!



This is the Jesus whom Paul calls "the image of the invisible God in whom all fullness was pleased to dwell" [Colossians 1:1-12]. No higher rank, no higher dignity is conceivable.

Presidents have been assassinated; Pope's have been shot — it still shocks us when this happens to people of high status. The French revolution's execution of royalty sent shock waves throughout Europe. More shocking perhaps for us at that time is the official execution of an entire convent of Carmelite nuns!

Jesus' execution actually shocks us less — maybe because we are so familiar with it, but especially because through it he was "making peace by the blood of his cross."

A governor can pardon a criminal, but he can't "reconcile" the criminal with anyone. In Luke's Gospel we witness a royal pardon. Christ the King says: "Today you will be with me in paradise." This is more than a pardon — it is reconciliation.

Years ago in Rome, I noticed a government building with a large inscription — "Ministero di grazia e giustizia" ["Ministry of Mercy and Justice"]. That is the reality of today's scene in Luke. Jesus performs an act of justice towards the Father, atoning, making peace, reconciling. At the same time, he performs an act of mercy towards the criminal — an act of reconciliation.

This is the King we celebrate today. In the very moment when he is sneered at by his enemies and by a "fellow criminal," and with no human dignity left, he shows himself to be worthy of all glory.

And so, we make ours the words of St. Paul: "Let us give thanks to the Father, who has made you fit to share in the inheritance of the holy ones in light." In other words, by the very name of Christian, we are meant to be "guilty by association" with Jesus Christ our King.

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



Your support of Gilmour this Giving Tuesday supports all facets of joyful learning throughout each division on campus, emphasizing connection, curiosity and engagement, and allowing our students to explore the transformative power of joyful learning.

Scan the QR Code below to show your support of Gilmour students and faculty!

save the date
#wegiveGILMOUR
12/2/25



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 [11/15/25] ----- \$ 400.00
Total Offerings: Sunday [11/16/25] ----- \$ 685.00

FOLLOWING THE KING FOR THE HOLIDAYS:

The holiday season begins this week with the feast of Thanksgiving. And the Feast we celebrate this weekend — the feast of Christ the King — comes to us just in time. Because what we celebrate in this feast is our belief that Jesus is the Lord of all things, the King of the universe. We who follow Christ intend to live our lives according to the principles of Christ’s kingdom. What is this kingdom about? Paul’s letter to the Church at Colossae states it clearly: God is reconciling all things to God’s self through the blood of Jesus’ cross. The kingdom of Christ is a kingdom of reconciliation — of pulling us together. Therefore, as we approach these upcoming holidays of Thanksgiving and Christmas, we should live them through the viewpoint of the kingdom. We try to live them as followers of Christ the King.

But how do we do this? In what way is approaching the holidays different for those who follow the king of the universe? I want to answer this question by speaking to the “young people” — those from kindergarten through college, anyone who has not yet set up their own household, whose celebration if Christmas is still directly connected to their parents’ celebration. But it is important that what I say to them applies also to everyone.

Here’s what I would say to young people. In the next few weeks you are going to be celebrating a number of special meals, long meals — meals at which you will be asked to sit at table for maybe upwards to an hour. Some of you will have to travel to reach those meals. Many of you will share those meals with people you do not see that often — perhaps your grandparents who come in from out of town, or an uncle or an aunt or a friend of your parents. Some of these people that you don’t see that often might be a little strange. Some of them might be loud and asserting; others quiet and difficult to talk to. Some of them might keep saying to you: “Oh, how much you’ve grown.” Perhaps others there will pretend that they know you very well although they really do not know you much at all.

Here is where being a follower of Christ the King is important, because we believe that all the people in our lives are a part of God’s plan. This makes a difference. In this perspective we should attempt to approach the people we will meet with respect and a desire to understand them. We believe that all the people in our life — all the people who gather around your Thanksgiving and your Christmas table — have been put into your life by Christ the King. Therefore, whoever those people are, they should be treated with respect.

So, when your grandmother puts brussel sprouts on your plate which you hate, instead of making a face or insulting her, you might want to respect the work that she has done and find a pleasant way of saying that you appreciate her — even if you don’t eat the vegetables. When Uncle Larry starts telling the story about his baseball adventures as a youth — which you have heard hundreds of times before — instead of embarrassing him, perhaps you should show him the respect to listen and maybe look for an opportunity to change the subject to a story you haven’t heard as yet. It might be a good thing to turn off your cell phones, because taking calls from your friends during the meal does not respect the people at the table. And if something embarrassing were to happen, instead of looking the other way or making fun, you might be the first to ask: “How can I help?”

You see, when we are followers of Christ the King, all the people in our lives deserve respect, because none of them are there by chance. It is also important for us to try to understand who these



Christ the King

people are. As you were growing up, it was easy to take the people who show up on holidays for granted. They are just there. Perhaps this holiday, you might want to ask members of your family who these people really are and how they became a part of your family's life. You might ask your dad or mom before Thanksgiving or Christmas dinner: "Was Uncle Pete always so loud?" Or "Why is it that Aunt Sally cries so easily?" And "When was it that we started to invite Mr. Wilson over for Thanksgiving dinner?" You might even think of people who you know are a part of your family but are not with you that particular holiday. You might ask: "Why doesn't Aunt Mary eat with us any more?" Or "What was Grandpa Sal like, and do I have any of his qualities?"

I would, of course, suggest to both parents and grandparents to encourage these kinds of discussions. Rather than seeing the holidays as something just to get through, we should see them as opportunities to understand who the people are in our lives and who they have made us to be. In doing that, we will be acting as followers of Christ the King.

The holidays are coming, and shortly we will be traveling over the river and through the woods to grandmother's house or Aunt Sally's house. I encourage all of us to go to these places as followers of Christ the King, to see that the people we meet there are treated with respect, and that we seize every opportunity to understand who those people are. I promise you that, if you approach these upcoming weeks with that attitude, you will not only celebrate the holidays, but you will actually appreciate the meaning of what we celebrate. You will understand more deeply who Christ our King is, who both challenges us and blesses us with the people in our lives.

—taken from the writings of Father George Smiga, 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].**



THE OPPOSITE OF LIFE:

In the East, at least, November is a sear month, beautiful for its bleakness. The skies hang grey and heavy, the wind gnaws and bellows. Life changes drastically from the velvet days of early autumn. The things we love begin to die right before our eyes. The roses begin to shrivel on the bush, the sun draws away, the colors around us start to darken. Then the streets get quieter, and the neighbors disappear inside their houses, and the days darken before the light has had time to seep through the mist of morning. The earth rests.

It is a time of great life learning — we learn that we cannot control the passage of time in life; we learn to accept each of the stages of life with serenity; we learn to look to new moments in life with hope rather than despair; we learn that the opposite of life is not death; it is fear; and we learn to see death as a necessary part of life.

The Rule of Benedict is a November document. It teaches us to practice serenity, to accept what is, to let go of unnecessary things, to "keep death always before our eyes" — not so that we become morbid, but so that we can come to see the value and the promise of every new moment. It is only when we forget death that we can delude ourselves into believing that what is must always be. Death,

on the other hand, is proof that the God of Surprises has new things waiting for us always, and that every new moment is a gift of new life.

—taken from the writings of Sister Joan Chittister, O.S.B., which appear on the internet

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Thomas Noble who is undergoing treatment for cancer.
- For Tara Hyland Zittel ['07] who is undergoing treatment for cancer.
- For Andre Polsinelli, who is undergoing treatment for Parkinson's Disease.
- For Anna Sasin, mother of Brother Ben Sasin, C.S.C., who is undergoing treatment for cancer.
- For Kate Tzefronis, sister of Charlie ['24], who is undergoing treatment for cancer.
- For a Gilmour parent who is undergoing treatment for cancer.
- For Andrew Gerome who is seriously ill.
- For Kathy Corkran, mother of Shannon DeWeese ['99], and grandmother of Logan ['23], Tanner ['25], and Madeline ['26] DeWeese, who is undergoing treatment for pancreatic Cancer.
- For Kaylie McAllister, daughter of Patricia Constantino ['85], who is ill.
- For Denise Linkov, cousin of Anna Akkus, who is a civilian war prisoner, and who is ill.
- For 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.
- For Veronica Powers, sister of Brother Charles Smith, C.S.C., who is under the care of hospice.



PRAYERS FOR THE DECEASED:

- For Tom Cashore
- For Janie Brooks, mother of Trustee Sherri Beedles, and grandmother of Alexander Beedles ['22].
- For London Brown, a Twinsburg Freshman.

PRAYERS FOR OTHERS:

- For an end to religious violence.
- For an end to the war between Russia and Ukraine, and the political issues in Palestine and Iran.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For an end to violence in our society in all its forms.
- For all service men and women serving our country, and for their families.

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 of Thanksgiving ~

**Father in Heaven,
Creator of all,
and source of all goodness and love,
please look kindly upon us
and receive our heartfelt gratitude
in this time of giving thanks.**

**Thank you
for all the graces and blessings
You have bestowed upon us,
spiritual and temporal —
our faith and religious heritage,
our food and shelter,
our health,
the love we have for one another,
our family
and friends.**

**Dear Father,
in Your infinite generosity,
please grant us
continued graces and blessing
throughout the coming year.**

**We ask this
through our Lord Jesus Christ,
your Son.
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