

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.

THE CHOSEN – THIS SUNDAY, SEPTEMBER 20th:

We have had a wonderful response to our somewhat monthly gatherings to watch episodes of *The Chosen*. We want you to know that our gatherings, which were on summer break, resume this Sunday! **We will continue to meet once monthly, after Sunday Mass from 11:30 until 1 PM.**



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. We will present the episode in the Chapel, and follow up with a discussion in the Commons, with a light lunch. If you have any questions, please contact Father John or the chapel office [440-473-3560].** Make plans to join us this Sunday.

BLESSING OF ANIMALS — SUNDAY, OCTOBER 4th:

On **Sunday, October 4th**, our Chapel community will gather after Mass at **11:35 AM** to celebrate the Feast of St. Francis of Assisi. In the spirit of this celebration, we welcome your family to bring your pet to be blessed. If you cannot bring your pet, bring a photo to share. Weather permitting, we will meet outside in the Grotto area right outside the Chapel. **If it rains on this day, the event will be postponed until the following Sunday.** We hope you will join us!



COFFEE & DONUTS — ALSO ON SUNDAY OCTOBER 4th:

Also on **Sunday, October 4th**, following Mass, we will have a **Coffee & Donut Social!** **Concurrent with our Pet Blessing, we will be offering special treats and coffee for refreshments.** Weather permitting, we will gather outdoors in the Grotto area right outside the Chapel. Come and spend some relaxing time with family and friends after Mass. **If it rains on this day, Coffee & Donuts will be postponed until the following Sunday, October 11.** We hope you can plan to join us!



FAITH EDUCATION: SEPTEMBER 27th:

Our Faith Education Program will not meet this weekend due to Homecoming. Our next session will be on **Sunday, September 27th**. Faith Education is an important part of every young person's religious 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. **If you have not already done so, please contact Patty or Father John in the Chapel Office for more information and to enroll your child [440-473-3560].** Thank you.



WISE WORDS:

Put yourself in God's hands; he will not abandon you.

—St. Andre Bessette

A DISCUSSION OF “*MAGNIFICA HUMANITAS*” — SEPT. 23:



This year’s Bible Study will begin with a special discussion/conversation on Pope Leo’s Encyclical: **Magnifica Humanitas** — On Safeguarding the Human Person in the Time of Artificial Intelligence. This discussion/conversation is open to any one — not just to the regular Bible Study members. **Please email Fr. John [blazekj@gilmour.org] to join in the Bible Study. The discussion will be a virtual experience, so you can enter in from the comfort of your own homes.**

More details to follow in the coming weeks. If you would like to begin to read the document, or to find summaries of it, go to Vatican.va to download a free copy. Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. Join us. You’ll have a blast, and celebrate your faith along the way.

MASS SCHEDULE FOR THE WEEK:

Sunday, September 20: 25 th Week in Ordinary Time	10:00 AM In-Person & Live Stream
Monday, September 21: St. Matthew	NO MASS
Tuesday, September 22:	NO MASS
Wednesday, September 23: St. Pius of Pietrelcina	NO MASS
Thursday, September 17:	NO MASS
Friday, September 18:	NO MASS
Saturday, September 19: 26 th Week in Ordinary Time	5:00 PM [In-person only]
Sunday, September 20: 26 th Week in Ordinary Time	10:00 AM In-Person & Live Stream

O.C.I.A [Order of Christian Initiation for Adults]:

We are beginning to plan for our OCIA program [formerly known as RCIA] which will begin shortly. Why the name change? OCIA refers to the entire journey of faith discernment, whereas RCIA refers only to the Ritual aspects of the journey.



If you know someone who is interested in learning more about the Catholic faith, or who presently is not a Catholic but would like to pursue this avenue of faith; or investigate it; if you know someone who is not fully initiated [Baptism, Eucharist, Confirmation] in their Catholic faith; or someone who has been away from the Catholic Church for a while — then consider having them join our OCIA program. Please contact Father John [440-473-3560] for more information.

REFLECTION ON THE THEME OF THE WEEK:

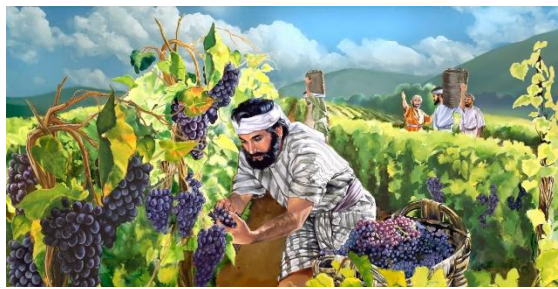
Human Resources would not have been happy with that landowner. Sometimes, it seems that Human Resources does not want to come out on the side of generosity. I remember a time that we wanted to pay an employee extra for work on a particular project. We were told that we could not do this unless we re-adjusted that employee's pay scale for all his work.

Back in the times of the Lord, HR did not exist. However, people had a sense of what was just and what was unjust. Day workers were given the daily wage of one denarius. The workday was sunrise to sunset. So, it would seem just that those who worked less than a full day should receive less. But in Matthew's Gospel — sometimes called the parable of the Laborers in the Marketplace, other times, perhaps much better, referred to as the Parable of the Good Employer — the landowner has pity on those who could not find work throughout the day. They had families they had to feed. It was not their fault that no one hired them. Therefore, he hires them, some of them even a few hours before sunset, and gives them all the same daily wage. He is not being unjust to those hired in the early morning. He is being charitable, merciful, to those hired at the end of the day.

Justice and mercy are compatible when charity is involved. "Are you envious because I am generous," the owner says to those hired at sunrise who protested that they did not receive more [Matthew 20:1-16]. The exact translation of this is: "Do you view my actions with an evil, jealous eye?" Recall that also in the Gospel of Matthew, we read: "If your eye causes you to sin, then pluck it out" [see Matthew 5:29]. Usually we relegate this phrase to a sexual connotation. Properly applied to the point of Jesus' parable of the vineyard, the Lord is saying: "If you begrudge generosity to the less fortunate, than you cannot be a Christian." If we do not rejoice in the benefits given to others, then we cut ourselves off from the benefits we have received. As Christians, we are obligated to care for the poor. We need to establish governmental and private means to aid those who cannot help themselves. Yes, these agencies must be regulated to eliminate those who abuse them. That is justice. But our main concern must be to care for those who have less. That is mercy. Some people reduce those forced into situations where they have to seek help from others. This is not how a Christian should act. Yes, we should be happy when we realize that poor, sick, or people hurting in any way are being helped, but more than that, much more than that, we should be extending the hand of God to lift others up.

"Are you envious because I am generous?" Envy and jealousy are horrible. The jealous person looks for ways to destroy another person's life. The jealous person usually ends up destroying his or her own life. The jealous person does not appreciate his/her own gifts. He/she can only see the gifts that others have. They hate them for their gifts. And their hatred destroys them. Everybody is different. No two people are the same. We do not have the right to compare or contrast others to ourselves.

This parable should also be applied to our view of our relationship to God. God loves the person who is faithful throughout the day. He loves cradle Catholics who practice their faith throughout their lives. He also loves those who come to him during the day and even in the evening. Many people respond to God's mercy at the end of their lives. God loves them for taking a huge step away from their former lives and for falling into the arms of His Mercy. Literature presents Don Juan who refuse to



reject his immoral lifestyle and would rather suffer hell than entrust himself to God. It is a tremendous step of humility to turn from a sinful life and turn to the Lord. God loves those who take this step — even though they join St. Augustine in mourning, “Late have I loved you, O Beauty ever ancient ever new. Late have I loved you.” What matters is that they are with him now. God loves cradle Catholics, and he loves converts. He loves those who practice their faith throughout their lives, and he loves those who return to the faith. We rejoice in those who join the faith or return to the faith. We don’t consider ourselves superior to them because we are not superior to them.

At the end of his parable, Jesus says: “The first shall be last and the last shall be first.” We cannot impose our ways on the Lord — “For my thoughts are not your thoughts, nor are your ways my ways, says the Lord” [Isaiah 55:6-9]. We cannot tell God how to be God. We have to do our best to respond to the call to labor in God’s vineyard as we have received it. That call demands that we are open to God’s mercy in our lives and that we become vehicles for God’s mercy in the lives of others. That is Christianity. To act otherwise is to begrudge God for his generosity, or to be scripturally literal, to look upon God’s goodness with an evil, jealous eye.

The parable of the Laborers in the Vineyard calls upon us to ask God to help us be vehicles of His Mercy.
—taken from the writings of Monsignor Joseph Pellegrino which appear on the internet

COLLECTING FOR THE FOOD PANTRY:

As you already know, Our Savior Lutheran Church — across the street from the Chapel — has a Food Pantry which distributes food to our community on the third Saturday of each month. They serve around 150 clients each time. **Our Lady Chapel’s Council group has decided to begin an ongoing food collection to assist them.**



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 is a member of the Greater Cleveland Food Bank, and we are pleased to collaborate with them, in bringing hope to our neighbors.

All non-perishable food items are welcome. Also, PET FOOD is now being accepted.

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].



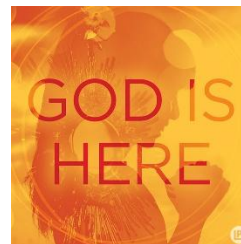
THE CHAPEL FACEBOOK PAGE:

Did you know that the chapel community has a Facebook page? This is where you can access a weekly livestream of our Sunday 10 am Mass. You can also scroll through a list of previous Masses to watch a Mass you may have missed. But there are more reasons to check out our Facebook page than livestreams. Did you take any photos at our recent outdoor Picnic that you’d like to share? Feel free to post them here. Just go to www.facebook.com/ourladychapel, and share the memories. While you’re there, be sure to “like” the page so that you’ll see updates in your feed. Help us build our on-line community!



SIGN OF CONTRADICTION:

I was in high school when I truly understood that Jesus is really present in the Eucharist. I had professed this belief from my youngest years, but it wasn't until high school that I understood the depth of love in that tiny little host. I remember looking up during adoration and seeing God for what felt like the first time in my life. Time seemed to stop, and I looked at Him as He looked at me, and in that moment, I knew without a doubt that the God of the entire universe knew me and loved me through and through.



As I reflect back on that moment what always strikes me most is the immense humility of God — that being all powerful He would lower Himself to this host in order to let my feeble mind understand His presence. As the prophet Isaiah tells us: “God’s ways are far above ours” [Isaiah 55:6-9]. I have more in common with an ant than I have with God. Yet the same God whose thoughts are “as high as the heavens are above the earth,” is the same God who freely chose to take on flesh in order to save me. The utter contradiction shatters any notion the human mind could create about what God should be. Somehow in this tension of near and far, we meet God. I find this so fitting as we navigate our world and its upheaval this year. God is speaking directly to our hearts to call on Him in our disrupted plans and to seek Him not as some far-off deity, but as the God who is near and who is deeply invested in our lives.

St. Paul echoes this tension when he reflects on the desire to at once be both living on this earth in order to serve God more, while also desiring to be with Him in heaven [Philippians 1:20-24,27-28]. This seems like a contradiction to our ears. We often approach mortality with trepidation and fear. Illness and disease cause us to lose peace as we seek ways to increase our years on earth. What we learn from Paul is the reminder that while this life is good, it is not our final home. His call to conduct ourselves as “worthy of the gospel” is an implicit reminder that we are simply pilgrims here and on our way home as citizens of heaven.

Jesus teaches us in Matthew’s gospel what that looks like. Again, he shares a contradiction. On a human level, we expect those who work the hardest to get the first and best reward. But Jesus flips this concept upside down and says rather that “the last will be first, and the first will be last.” At first glance, the parable might seem harsh and unfair. However, right before this the landowner says: “are you envious because I am generous?” Our God is a generous God — far beyond our human understanding. This line reminds me of the Garden of Eden and the temptation of Adam and Eve to be like God without God. God always shows His infinite love and generosity, yet we often struggle with the temptation to believe He is somehow holding out on us. Rather than holding out on us, He is actually giving us far more than we have earned. He is giving us His very life. His thoughts are far above ours, as is His generous love. Our love knows bounds, His does not.

The last will be first, which to our ears sounds backwards, but if we truly know who God is, we will be able to hear this as love. Matthew’s Gospel [20:1-16] is about reorienting our hearts back to God and being fully convinced of His passionate love for humanity and understanding that we are being called to lean into that mission and take part in it. If we truly love like God loves, by deeply desiring the good of humanity, then we would desire to always be last if it meant that many souls could reach heaven.

The contradictions we talk about are only contradictions if we think with the mind of the world. If we put on Christ and seek him where he can be found — especially in the Eucharist — our outlook even during the darkest times will become a light for those around us.

—edited from Angie Windnagle, whose writings appear on the internet

JUSTICE & MERCY:

There is a phrase that some people use to describe their inability to understand other people or the meaning of some event — “Go figure.” The spirit of the Liturgy of the Word for this 25th Week in Ordinary Time confronts us with the “upside-downness” of God. We love the results of simple logic — if this is true, then that will be true. It makes us feel so comfortable.

We are invited to allow God to be different from our methods of thinking. We are called to let God be “other” so that we free God from the confines of logical predictability. It does take humility to be surprised and to not be imprisoned by our demanding expectations.

Trickery is not God’s way — fooling with our minds is manipulation not relationship. We are urged to ponder how demanding our fearful selves are and how faith is the unlocking of the concrete vaults of our images and insecurity. We want to move to receive God and God’s terms.

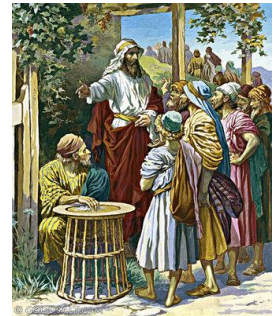
When some of us were younger and attending religion classes, inevitably a discussion would arise, discussing the obligation of Sunday Mass, about how late can one come to Mass before you are considered too late. Those were great and highly spirited classes. But the reality that needs to frame this conversation is the message of Isaiah [55:6-9] — “We seek the Lord Who is seeking for us; we call to God Who is Finder of us; we feel for God’s presence Who is always closer to us than we are to ourselves.” This is different from how the prophet Isaiah understood God. God’s ways are so different from our own. We are accustomed to seeking for what we want and calling those whom we desire to contact.

Through the covenants made by God’s initiative with the Jewish people, they came to experience the God who kept them safe, blest them and kept them productive. In the social context in which we live, we learn the patterns of expectation. It is like learning to dance — one leads, the other follows. But very often it is very hard to know who is leading or even who is dancing with whom nowadays. My ways are not their ways, these days — “Go figure!”

Matthew’s Gospel presents the justice of God and God’s generosity as well [Matthew 20:1-16]. Matthew presents Jesus telling a story which has as its center the history of God’s relationships with the Jewish people from Abraham, all through Jewish history and right up to the present moment of Christ’s call. Matthew is writing for the encouragement of His new followers. Those who were called early and worked so hard to receive their just payment find it hard to accept these late-comers who get the same payment. How late is too late?

Parables are dramatic of course, and as with metaphors, they do limp. How just is God; how generous? This is not about “Better late than never.” This parable is actually about the mystery of Jesus. This is not about “time,” but about the infinite embrace which Jesus extends into timeless “nows.” Response to Jesus is not quantifiable — God’s love is not either. This parable is not about comparing the Jews’ response of questioning the vineyard owner, with the five o’clockers, the newly converted, who enjoy the surprise.

The love of Jesus is not a payment or reward. There are some who struggle to live the virtues of Christianity and others are waiting to try them on at a later date. It is so natural for us to expect rewards and payments. A day’s pay for a day’s labor is reasonable of course. Love is not reasonable. When preparing couples for marriage, I always ask both persons why they are marrying this person sitting so close. I love it when both fumble around for words and images. The fewer the reasons, the more I trust their love for each other. Love is blind, they say, and God’s love, in this parable, was not watching



25th Week in Ordinary Time

the clock. Good reasons make good sense; good relationships do not always make sense.

We love exactness and clear expectations of just what do we have to do and for how long and what should be the product and of course what's the payoff. We do deal with the "Bottom-line Syndrome." What is in it for us considering what we put in to it. The truth is we are in debt, and we, by ourselves, could never climb out of that pit. We are the saved from the pit of our own frustration. It does take great humility to be surprised early in the morning, at noon, and at evening by the surprise of God's seeking, calling, finding, love for each of us. The "Kingdom of Heaven" which this parable tries to explain is not a reward ceremony at which comparisons are made by the size of the celestial trophy and crowns awarded. Those who labor long in the field of virtue do so not to win, but to reveal the goodness they experience through their relationship with God.

So how late is late? God the Seeker, the Finder does not watch the clock or wear a watch, but watches for the times that Love will surprise the called, sought for and found.

—taken from the writings of Father Larry Gillick, S.J., 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 **LECTORS** 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]**



READINGS FOR THE WEEK:

We list the Scripture readings for the week, with the hope that you will take some time in your busy day to reflect on God's word in your homes. We hope you can make good use of it.

Monday: Ephesians 4:1-7, 11-13; Matthew 9:9-13

Tuesday: Proverbs 21:1-6, 10-13; Luke 8:19-21

Wednesday: Galatians 2:19-20; Matthew 16:24-27

Thursday: Ecclesiastes 1:2-11; Luke 9:7-9

Friday: Ecclesiastes 3:1-11; Luke 9:18-22

Saturday: Ecclesiastes 11:9-12:8; Luke 9:43b-45

26th Week in Ordinary Time: Ezekiel 18:25-28; Philippians 2:1-11; Matthew 21:28-32

NOVENA TO BLESSED BASILE MOREAU:

We have two booklets with the Novena to Blessed Basile Moreau. There is a blue booklet which is used when one is praying for a personal intention or healing; there is a gold booklet which is used when you are praying for the intention or healing of someone other than yourself. The Novena was composed by Father Thomas Looney, C.S.C. Many have received blessings and healings through the intercession of Blessed Basile Moreau, and now we want to extend this invitation to you and your family to join in prayer through the intercession of Blessed Basile Moreau. Please see Father John and he will be glad to give you the booklets.



ATTENDANCE:

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a Registration Form 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 [8/15/26]	-----	\$ 285.00
Total Offerings:	Sunday [8/16/26]	-----	\$ 482.00
Total Offerings:	Saturday [8/22/26]	-----	\$ 245.00
Total Offerings:	Sunday [8/23/26]	-----	\$ 1,175.00
Total Offerings:	Saturday [8/29/26]	-----	\$ 50.00
Total Offerings:	Sunday [8/30/26]	-----	\$ 612.00
Total Offerings:	Saturday [9/5/26]	-----	\$ 525.00
Total Offerings:	Sunday [9/6/26]	-----	\$ 329.00
Total Offerings:	Labor Day, Monday [9/7/26]	-----	\$ 40.00
Total Offerings:	Saturday [9/12/26]	-----	\$ 40.00
Total Offerings:	Sunday [9/13/26]	-----	\$ 605.00

WE NEED LIVE-STREAM HELP:

We would like to build a team of people who would be willing to help us with the Live-stream production that takes place here at Our Lady Chapel. Andy and Loren will provide all the information that is necessary. It's not that complicated, but when musicians are running the Live-stream and playing at the same time, that can get complicated. Both students and adults are welcome to join our Live-stream ministry. Please reach out to Fr. John or Andy if you are interested. Thank you.



EUCCHARISTIC MINISTERS:

We are beginning the process of discerning those in our chapel community who feel called to Eucharistic Ministry. 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. If you are interested, please give your name to Fr. John, or call the Chapel office.



LABORING IN GOD'S VINEYARD:

The parable of the laborers in the vineyard stuns the conscience [Matthew 20:1-16]. We readily relate with the workers toiling all day in the hot sun. We feel their disappointment and anger when they are paid no more than those who labored only an hour. It brings to mind the times we have been shortchanged and denied our fair share. In a societal context, it reminds us of efforts to raise the minimum wage. That Jesus would compare God and his kingdom to such an arbitrary landowner challenges our sense of fairness.

But what if we saw the parable in a different light? What if we put ourselves in the place of the workers who were in the field only part of the day? All these people were day laborers gathering in the marketplace every morning in the hope that someone would hire them for the day. If they were called upon to work in the fields, they would be able to return to their families with some money. If, however, they were overlooked and not chosen, they would have to go home empty-handed.

When the landowner first arrives, all of them wanted to be the first picked to work in the vineyard. Imagine the disappointment of those not chosen as they watched the others jump on the back of the carriage to get carted off to their jobs. The fear that they would go another day without work would have been eating them up inside. They had no choice but to wait and hope that someone else would arrive with work for them.

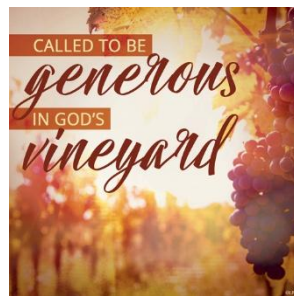
Just when it looked as if the day would be a total waste, the landowner shows up again and hires the rest of them to work the remaining hours of daylight. They feel relieved to at least bring some money home to their families. When the day ends, imagine their surprise and delight to receive a full day's wage! The day is saved!

Though we may tend to identify with the first group of laborers, we are really more similar to those who are called last — especially when it comes to our relationship with God. All that we have and are is a gift from God. None of us can claim that we deserve more from him than we have already received. It is up to him to decide for he is our Creator and Lord. Like the landowner in Matthew's Gospel, God will give to each one as he sees fit, according to his infinite mercy.

It is at the Eucharistic banquet that we experience this truth of the kingdom. All of us who gather for Mass on any given weekend are different. Some have great faith, and others are struggling with doubt. Some volunteer regularly, and others are just discovering how to use their talents in God's service. Some have been attending Mass all their lives. Others are just returning after a long absence. No matter where we are on our journey, we will all get in line to receive the same "pay" — Jesus in the Eucharist. He comes to the sinner in the same humble form of bread and wine as he comes to the saint.

God is calling each of us to labor in his vineyard. Some of us will give more than others. Some will respond more generously than others. Nonetheless, all of us are called in the same way and by the same God. Let us pray that we will be generous when God calls upon us, no matter how early or late in the day it is. And let us pray that all of us will receive God's abundant gifts with gratitude and awe.

—taken from the writings of Douglas Sousa, which appears on the internet



SURRENDER:

To possess as if not possessing; to sell as if not selling; to buy as if not buying; to act as if one has nothing at all; to be master of everything while demanding nothing, but rather to be prepared to give everything — this is the spirit of poverty.

—Francis Xavier Nguyen

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Jacqui Lundi, Maintenance Associate, mother of Connor Lundi ['17], who is in extended care.
- For Sarah Finucane ['08], sister of Katy Finucane ['06], who is undergoing treatment for cancer.
- For Bob Willey, brother-in-law of Father John, who is undergoing treatment for Parkinson's disease.
- For Jennie Shaw, friend of Advancement Associate, Meg Wanick, who is undergoing medical treatment.
- For Michael Pryatel ['08], Son of Religion Instructor, Eileen Pryatel and Steven ['78], and brother of Steven ['10], Meghan ['13], and Kevin ['15] Pryatel, nephew of Mark ['76] and Keith ['79] Pryatel, who is undergoing medical treatment.
- For James Cissell, father of Denise Shade, who is undergoing medical treatment.
- For Sister Ann Marie Teder, S.N.D., who is in rehab following surgery.
- For Marsha Ogletree, office manager at St. Adalbert School, undergoing medical treatment.
- For Brother Donald Schapker, C.S.C., who is under the care of Hospice.
- For Rebekah Klein, daughter of former Gilmour teacher and coach, Jeff Klein, who is critically ill.
- For Lois Grano, who is undergoing medical treatment.
- For Maren Monitello, daughter of Bob and Linda Monitello, who is going through difficult times.
- For Vivian Klick, mother of Linda Monitello, grandmother of and Anthony ['17] and Angeline ['19] who is undergoing medical treatment.

PRAYERS FOR THE DECEASED:

- For Father André Léveillé, C.S.C.
- For Frank Potenziani, father of Frank Potenziani ['95] and Cyrena Potenziani Brenneis ['01]
- For James Pender, lang-time Gilmour Trustee and Benefactor, father of Marc ['83] and Michael ['90] Pender, and Gilmour Lower School Instructor, Katie Clark; grandfather of Katherine ['17] and Tyler [19] Clark, Matthew ['11] and Charlotte ['13] Pemder.
- For Sharon Lesinski, mother of Christopher ['05] Lesinski and Edith Lesinski Garver ['07], sister of Mary Pisano ['81].
- For Father Tom Garipey, C.S.C.
- For Ewald Kundtz, father of Mary Kundtz Schneider ['72], and Kathryn Kundtz Miki ['76] father-in-law of Christopher Eiben ['67], uncle of Pat ['80], Dan ['82] and Brian O'Neill ['95], great-uncle of Brennan O'Neill ['23], cousin of William O'Neill, Jr. ['51], and Timothy O'Neill ['73]
- For Philip Garbo, father of Philip Garbo ['03]
- For Michael Gray, brother of Brother Shaun Gray, C.S.C.

PRAYERS FOR OTHERS:

- For all Jewish people during this time of their high holy days.
- For the people of Hawaii and the victims of Hurricane Lowell and all first responders.
- For the people of Nepal, and for the first responders.
- For a greater openness to the needs of others, especially during this time.
- For an end to war and hostilities among nations.
- 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, and for their families

CLOSING PRAYER:

~ A Prayer of Comfort ~

**You never need to think of yourself as forsaken,
because Jesus has called you His own.**

**You never need to think of yourself as alone,
because Jesus is with you always.**

**You never need to think of yourself as rejected,
because Jesus holds you in His arms.**

**You never need to think of yourself as defenseless,
because Jesus is your protector.**

**You never need to think of yourself as inadequate,
because Jesus is your provider.**

**You never need to think of yourself as useless,
because Jesus has a purpose
and plan for your life.**

**You never need to think of yourself as hopeless,
because Jesus is your future.**

**You never need to think of yourself as defeated,
because Jesus is your victory.**

**You never need to think of yourself as weak,
because Jesus is your strength.**

**You never need to think of yourself as perplexed,
because Jesus is your peace.**

**You never need to think of yourself as needy,
because Jesus is your daily provider.**

**You never need to think of yourself as unappreciated,
because Jesus is your everlasting reward.**

Lord, I give you thanks.

I am truly blessed.

Amen.

The Campus Ministry Office is located in **Our Lady Chapel**.
phone: [440] 473-3560 [office] or 216-570-9276 [cell].