

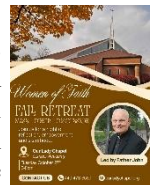
Our Lady Chapel



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.

WOMEN'S EVENING OF RETREAT — TUES, OCT. 27th:

Tuesday, October 27th from 6:00 PM – 8:15 PM, we will host our annual **Women's Fall Retreat**. Our theme will be **"Our Lady Chapel Women of Faith."** All women of Our Lady Chapel and Gilmour Academy, and their guests, are welcome. We will begin with **Mass together in the Chapel, at 6:00 pm** and then move to the Lennon Boardroom for a light supper, and spiritual discussion, led by **Father John**. Even if you can't make it for Mass, join us for dinner & discussion. It will be a wonderful evening of spiritual renewal! **So, mark the date on your calendars** and give yourself a treat in the Lord. **There is no cost for the evening, but we will be accepting free-will donations.** **Sign up on the Retreat sheet which is located on the easel in the narthex of the Chapel, or call [440-473-3560] or email: szaniszlop@gilmour.org.**



REMEMBERING OUR DECEASED:

November is traditionally the month set aside to remember our deceased. During this month in which we celebrate Thanksgiving Day, what better way than to remember the special people in our lives who have gone before us to the Lord? Our lives are built on their heritage. The responsibility to pray for our beloved deceased is clearly shown in scripture and expounded upon in the *Catechism of the Catholic Church* [see #1683 and 1690]. We who journey together on our earthly pilgrimages must accompany each other at our journey's end and surrender each other into God's hands. For, united in Christ as his living body, we journey in Christ as disciples and come together in Christ before the throne of our God in heaven.



On Sunday, November 15th at 10:00 AM in the chapel, we will celebrate our annual Memorial Mass. At this Mass, we will remember all of our deceased alumni who have passed away during this past year. Also, any names of deceased loved ones whom you would like to remember at this Mass will also be included. **Please take a moment to place the names of your deceased loved ones in the basket on the table in the narthex of the chapel.** If you do not attend the chapel, but wish to have your loved ones remembered, please email the names to szaniszlop@gilmour.org or blazekj@gilmour.org. Any name you submit will be remembered at this Mass and in all prayers and Masses said in Our Lady Chapel throughout the month of November. The basket will be brought up at the offertory of our Memorial Mass.

MEN'S DAY OF RETREAT — THURSDAY, NOV. 12th:

Thursday, November 12th from 6:00 PM – 8:15 PM will be the date of our annual Men's Fall Retreat! All men of Our Lady Chapel, Gilmour Academy, and the Gilmour Men's Club and their guests, are invited. We will begin with Mass together in the Chapel at 6:00, and then move to the Lennon Boardroom for a light supper, and our spiritual discussion, led by Fr. John. **There is no cost for the evening, but free will offerings will be accepted.** [Even if you can't make it for Mass, come anyway when you can.] It will be a wonderful evening of spiritual renewal. **So, mark the date on your calendars** and give yourself a treat in the Lord. **Sign up on the retreat sheet which is located on the easel in the narthex of the Chapel, or call [440-473-3560] or email: szaniszlop@gilmour.org.**



AN IMPORTANT THOUGHT:

If grief can be a doorway to love, then let us all weep for the world that we are breaking apart so that we can love it back to wholeness again.

—Robin Wall Kimmerer

A DISCUSSION OF “*MAGNIFICA HUMANITAS*” — NOV. 4th:



This year's Bible Study is currently discussing 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. We will meet from 6:30 – 8:00 pm. The discussion will be a virtual experience, so you can enter in from the comfort of your own homes.

Our final session on the encyclical will discuss Chapter 5 on War. 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, October 25: 30 th Week in Ordinary Time	10:00 AM In-Person & Live Stream
Monday, October 26:	NO MASS
Tuesday, October 27:	NO MASS
Wednesday, October 28: Sts. Simon and Jude	NO MASS
Thursday, October 29:	NO MASS
Friday, October 30:	NO MASS
Saturday, October 31: Vigil of the Feast of All Saints	5:00 PM [In-person only]
Sunday, November 1: Feast of All Saints	10:00 AM In-Person & Live Stream

FAITH EDUCATION: OCTOBER 25th:

Our next session will be on Sunday, October 25th. After this weekend, the **Dates for the month of November are: 8 and 15**. 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. **Please contact Patty or Father John in the Chapel Office for more information and to enroll your child [440-473-3560].** Thank you.



SELF INTEREST

If we turn in on ourselves, we risk falling ill with loneliness, and even a narcissism that is concerned with others only out of self-interest. The other is then reduced to someone from whom we can take, without ever being truly willing to give, to offer ourselves.

—Pope Leo XIV

REFLECTION ON THE THEME FOR THE WEEK:

Contrary to the old saying, flattery will not get you everywhere, but it will at least get you inside the front door. We love to be appreciated for what we do. We can become embarrassed while being appreciated, but just below the blush is a rush of warmth. We — in this culture at least — are so scared of being proud or conceited. It all is a bit of tension for us, we love being recognized and even honored, but we do not wish to appear fishing for compliments or doing things for our own praise.

In Matthew's Gospel, Jesus reminds us that we need to let our lamps be shining brightly for all the world to see [see Matthew 5:15]. We are not to hide our light because our lights are gifts, and when others see those gifts shining they will praise us and God without their necessarily knowing it. There is no pride in God's gifts being seen by others — in fact, it would be pride to hide them under a bushel of humble.

To be humble is to be honest, and if we are appreciated, honored, and praised, be grateful and prayerfully praise God who blesses us all. The greater glory of God is the on-going display of creation — including our talents and great deeds.

Within the old covenant, the great Law of behavior is brought forth — there are laws about almost everything, accompanied by the severe consequences upon their being violated. Everything is tended to so as to insure and preserve communal and cultic order.

Exodus opens with the history of Israel's coming out of slavery in Egypt. There is the call of Moses at the Burning Bush, the story of Passover, and the wanderings in the desert. There are promises made, tested, and kept. God has proven faithful, and so there is the necessity of laying down the proper way to respond to this fidelity. There will be the blessings of growth within family and field, but there has to also be order, reverence, and care for these families and within the total community or nation. When these laws are not kept, the prophets will speak out loudly, and if not heeded, there will be national disorder and shameful exiles and removal from land and family.

It is within this context that we hear words of concern about caring for others — namely the alien, the widow, and orphan. There is the law about lending money without demanding interest. The compassion of God must extend to all aspects of family and communal life. [see Exodus 22:21-27]. Doing so brings about the saving power of God into their lives. At the center of all these laws is the request to be reverent, respectful, and caring for each other as God has been good and compassionate to each of them. As God has treated creation — and each of them in particular — so they are to treat each other.

In Matthew's Gospel [22:34-40], the saga of the Pharisees trying to trap Jesus in his own words continues. The religious leaders of the people want Jesus to pick out the very highest or greatest law of all the many contained in the tradition. The response of Jesus is clean, straight and simple.

The whole Law is summed up by our loving God — what does that really mean? — and loving the neighbor as we are to love ourselves. We probably all know what that means, but we don't always like it. It is much easier if someone "tells me what I have to do!" This exactness allows for wiggle-room — "You didn't tell me I couldn't do this or had to do that." Jesus is speaking this to His neighbors — the Pharisees. He knows they are threatened by His teachings, His ways, His increasing popularity; yet He reveals that He loves them as neighbors as He loves Himself.

There's a book by Gary Chapman entitled: *The Five Languages of Love*. What the book is about is knowing what language the beloved and the lover are using — gifts, quality time, words of affirmation, acts of service, and physical touch. This list is certainly not exclusive. Basically, it is saying that we love being loved. We are able to hear it more clearly and personally when spoken according to

our ways of receiving love flowing from our history and present condition. God knows our ways of being loved — they are summed up in the person of Jesus.

As religious persons, we grow in love for ourselves by allowing God to speak our love-language. We are not appreciated by God — we are loved! We have to learn the difference first off. The truth is that when I experience being loved, loving the neighbor flows more easily. Loving God is allowing God to be the Lover, Giver, Finder, and Freer.

I met a Harley-Davidson biker who had a large tattoo on his forearm. The tattoo was of a cross with the words “Saints had a past” circling across the top, and “sinners have a future” around the bottom. The lives of the saints, as we come to know them, aren’t always perfect vessels of grace. So, with God’s love, loved sinners all, we too can become every day more and more saintly. We too can become Saints! How great is that!



Jesus tells us more definitely what it means to love God. He tells us particularly how we are to love our brothers and sisters — whom we sometimes allow to be our neighbors. What Jesus basically says is this: “You will find it easier to love your neighbor when you love yourself — because you believe and experience God’s love for you. Loving the mysterious God is learning how you need to be loved. It allows God to speak that love to you, right there. God’s love for you will freely flow through you and splash upon those around you. Do not keep looking for loop holes and particular definitions for love of neighbor. Stop worrying about who is your neighbor. You are responsible for the receiving and distribution of God’s love whenever and wherever you can. Above all, remember, we cannot be commanded to love and receive love. We are invited to do what God knows is ultimately best for us. Loving is an invitation rather than a demand.

May we then find the capacity to rejoice, as we love our God with all of our hearts, and our sisters and brothers as ourselves, and may we hold these words from the poet and philosopher, Henri-Frédéric Amiel, in our hearts as our forever mantra: “Life is short and we have never too much time for gladdening the hearts of those who are traveling the dark journey with us. Oh, be swift to love, make haste to be kind.”

—taken from the writings of Fathers Kent Beausoleil, S.J. and Larry Gillick, S.J., which appear on the internet

THE CHOSEN –SUNDAY, NOVEMBER 8th:

We have had a wonderful response to our somewhat monthly gatherings to watch episodes of *The Chosen*. Our meetings are monthly! **Our next meeting will take place after Sunday Mass on November 8th 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 at the chapel office [440-473-3560]. Make plans to join us this Sunday.**

LOVE IS NOT A FEELING; IT'S A DECISION:

A fundamental theme that runs throughout the entire Bible is this: “God offers, we respond.” God’s offer of love for us is a given; His unconditional love is always offered to us no matter what. The result, however, is conditional. The result depends upon our response to His offer.

How, then, do we respond to Christ’s mandate that we love everyone as we love ourselves? First of all, we should take it for what it is — a mandate, a command. It is something we must choose to do with little regard for our feelings.

Feelings are important, but feelings are not decisive. Convictions — things we are convinced of — are decisive. Feelings are not. More often than not, acting on our feelings leads us down wrong paths and into trouble. Then, too, we can be victimized by our feelings. We can feel sorry for ourselves and spend so much time pitying ourselves that we end up feeling like we are victims. We can imprison ourselves in a state of victimhood and seem unable to get of our self-made feelings of depression. They can even lead us into a state of self-rejection and even self-hatred.

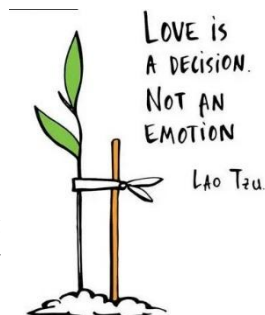
At times, some feelings are good. But when it comes to giving ourselves to others in love, we have to make decisions. No one can command you to have warm, fuzzy feelings toward another. Not even God commands that of us. We cannot even tell ourselves to have nice, warm, loving and intimate feelings toward another. Even if we could, would it matter? No. It’s what we do that matters, not how we feel. But Jesus is not speaking here of emotions and feelings. He knows how absolutely fickle and unreliable feelings really are. Feelings come and feelings go as they wish, leaving us quite alone with ourselves after they have left. Decisions can last.

“Falling in love” is a wonderful thing — even a beautiful thing. Young boys and girls fall in love. Young mothers and young fathers fall in love with their newborn babies. Emotions of affection and feelings of love are beautiful things — the stuff of songs and poems. There is nothing wrong with them. Jesus is telling us here that love is something we do. Love is a choice, a decision, a commitment to do things. That is why Jesus is commanding us to love others. It’s what we do to others — not how we feel toward them that matters.

When two people marry, they promise to act toward each other in ways they will not act toward anyone else. They make a conscious choice to belong to each other, and to belong to each other exclusively.

Feelings come and feelings go — we have little control over them. Love and commitments, however, are choices. Furthermore, as psychologists tell us, feelings can be shaped by the way we act. Perhaps this is another reason why Jesus commands us to act toward others in a loving way, regardless of how we feel about them. Love makes commitments — feelings follow along. All of us have feelings of fondness toward others. Even pagans feel fondness and affection. So there’s no particular Christian virtue in feelings of fondness for another person. It follows, then, that there is no sin in feelings of fondness toward another person. Virtue and sin are found in what we choose to do with other people.

Recall with me now the Last Judgment account depicted in St. Matthew’s Gospel [see Matthew 25]. That Last Judgment account is all about deeds — feelings are not even mentioned. God does not say: “I was hungry, and you felt sorry for me; I was naked, and you felt embarrassment; I was sick and you had feelings of sympathy toward me.” God will be interested in what you have chosen to do for others — not in how you felt about them.



Having good feelings toward others is nice, and many preachers preach a gospel of nice feelings. For them, religion seems to be a matter of feeling nice toward others, of being polite and kind toward them. But isn't Christianity something more than being nice or simply having nice feelings toward others? When did Jesus ever mention being nice toward others? Show me one place in the Bible where that was His teaching. The only thing that counted with Him was that the hungry were fed, the naked were clothed, and the lonely and abandoned were sought out and we stood by them.

Jesus Christ is the ultimate realist. He commands us, He mandates us to love our neighbors as we love ourselves. We are to especially love those who are unlovable, those who are particularly shunned and live out on the margins of our lives. He closes our little loopholes, our self-fashioned exceptions, and presents us with the most demanding of all Gospel messages, allowing us no compromises, no human "wiggle room." The call from Jesus to us is to get extremely serious about what we do — not what we feel.

Christ's mandate was an utterly simple one — one with no complexities whatsoever. It is sort of like a new income tax code that some are proposing in which the return can be sent in to the Internal Revenue Service on a postcard — 15% of all household income with no deductions, no special exemptions, no depreciation formulae, no wiggle room, one that is one that is simple, direct, straightforward and to the point.

I don't care how you feel, Jesus says to us, simply love your neighbors. Love them as your heavenly Father loves them. Love them — the good and the bad alike — with the unconditional love with which your Father in heaven loves them. Love all of your neighbors in what you do to them, in what you do for them, and in how you act toward them. All of those complicated and complex feelings of yours will eventually follow along. My religion, says Jesus, is a matter of what we do; it's not a religion simply of nice feelings. —taken from the writings of Father Charles Irvin which appear on the internet.

OUR HOLY CROSS REFLECTION FOR THIS WEEK:

Presence and Absence. There times on our spiritual journey when we feel the presence of God in a wonderful way. It could be on a retreat . It could be on seeing a beautiful sunrise or sunset. It could be in a meditation upon receive the Eucharist. At these times the love of God is poured into our hearts. God might have a special message for us or may request us to perform a certain task. During a time of our openness to God in this experience, we might be able to say with St. Paul: "It is not I that live but Christ who lives in me."

Then there are times when God seems absent. It could happen when we are experience a failure of some sort. It could happen when things did not turn out the way we had planned. It could be when we have the feeling of being manipulate or when are confused about what decision we should be making. It could happen when a friend has not responded in the way we had hoped.

In many situations this can lead to feelings of consolation or desolation. It is our faith and trust in God that we can help us to live through the hard times and have hope that God is still with us and not abandoned us. Until once again his presence will return helping us understand why the feelings of desolation had a purpose of making us stronger as we travel our spiritual journey. Think of the apostles huddled in the upper room after the crucifixion before the resurrected Jesus appeared to them.

- What are some times when you have felt God's presence?
- What are some times when you had feelings of desolation at God's absence?
- How has feelings of desolation turned into consolation in your experience of God?

O God, whether in consolation or desolation help me trust in you.

—Brother Carl Sternberg, CSC



TAKE OUR NEIGHBORS' NEEDS SERIOUSLY:

Years ago, I taught a course on the history of Christianity in the U.S. At the beginning of the semester, I would ask the students where their ancestors were from. Most said something like Kansas, Nebraska or Illinois. A few proudly claimed some portion of Native American lineage. Very few named the country from which their predecessors had immigrated. The students felt that they belonged to their present-day place and gave little thought to why their ancestors left distant homelands.

They were missing out by not being aware of one of the greatest influences on our U.S. culture. A majority of our population has ancestral roots in Europe — mostly from the British Isles, Germany and Italy, with every other European country represented as well. Approximately 40 million immigrants came to our country from Europe and Asia between 1820 and the 1950s. Our population of Mexican Americans jumped when the U.S. took over about half of the territory of Mexico in 1848.

Our earliest migrants came as colonizers, presuming ownership of “the new world.” After that, the motives for immigration included religious freedom, free land and avoiding military service. Most of all, masses of poor people came to escape death from the effects of dire poverty. Most of our immigrants shared a similar hope: to be part of creating a better world.

We have a lot in common with the Israelites whom God addresses in Book of Exodus. God commands them to care for widows and orphans and to treat foreigners well because they, too, had been aliens [Exodus 22:21-27]. We might ask if some divine wit or wisdom brings us these readings when we are 10 days away from our midterm elections.

The words of Matthew’s Gospel are so familiar that it hardly sounds radical. It was probably the same for Jesus’ Jewish audience. Twice each day, faithful Jews repeated the Shema — a Scripture-based prayer that proclaims that the God of Israel is the one true God and goes on to repeat “You shall love the Lord your God with all your heart and with all your soul and with all your might” [Deuteronomy 6:5]. But in Matthew’s Gospel, Jesus put that command together with Leviticus 19:18 — “You shall love your neighbor as yourself”.

The Lawyer who asked the question about the greatest commandment was trying to trip Jesus up. Why did he give this two-pronged response to the question about the commandments? It seems that Jesus wanted the two commands to interpret one another. According to Scripture scholar Douglas Hare: “Biblical love is not affection, but commitment,” and to love our neighbors “is to imitate God by taking their needs seriously.” Love of God necessarily implies prayerful attention to others and active care for anyone in need.



Pope Leo XIV spells this out in his encyclical *Magnifica Humanitas*. In it, Pope Loe cites both the Second Vatican Council and Pope Francis, reminding us that Christian faith “calls for a Church capable of listening to the cry of the poor, migrants and victims of new forms of slavery.” Leo challenges us to build a world in which all can flourish.

Closer to home, this past July, Texas Bishops Daniel Garcia and Brendan Cahill published a pastoral reflection that decreed: “Acts that diminish or disregard the dignity of any person or group of people should never be normalized in our society. The dehumanization of immigrants, regardless of their legal status, is one such example of this; the vilification of law enforcement officers is yet another.” Pope Leo tells us that the pursuit of the common good gives life to a people as they “learn to recognize that they themselves are interconnected and jointly responsible.” He reminds us that we are capable of building forms of cooperation that make it possible for all people to live a full and just life.

Church teaching on both the universal and local levels gives us a very clear commentary on the Liturgy of the Word for this 30th Week in Ordinary Time. If we are to be faithful Christians, we will take our neighbors’ needs seriously. Indeed, we are called to take others’ needs as seriously as does the God who hears the cries of the poor and responds with compassion. As a people of God, we are called to love God and neighbor — especially the poor — with all our heart, mind and soul, and never fail to act on that love.

Like Israel, we are a pilgrim people with immigrant ancestors. In *Magnifica Humanitas*, Leo teaches that we share the vocation to shape our own era by carrying out the Gospel mission of transforming the structures of society from within and forging paths toward a greater humanity. Love of God and neighbor demand the commitment to act with justice.

—taken from the writings of Sister McGlone, C.S.J., which appears on the internet

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 4:32-5:8; Luke 13:10-17
Tuesday:	Ephesians 5:21-33; Luke 13:18-21
Wednesday:	Ephesians 2:19-22; Luke 6:12-16
Thursday:	Ephesians 6:10-20; Luke 13:31-35
Friday:	Philippians 1:1-11; Luke 14:1-6
Saturday:	Philippians 1:18-26; Luke 14:7-11
Feast of All Saints:	Revelation 7:2-14; 1 John 3:1-3; Matthew 5:1-12

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 [10/17/26] ----- **\$ 410.00**

Total Offerings: Sunday [10/18/26] ----- **\$ 822.00**

GOOD ADVICE:

Let your dignity decide every decision you make.

—Matthew Kelly

LOVING OUTSIDE THE BOX:

Biblical followers of God are known not only by how they relate to God, but also by how they relate to others. They do so from a completely different perspective than those who do not share their faith. Ken Burns' PBS series on the Roosevelts pointed out how each of these three persons dramatically changed how the United States government related to its citizens. They came from a concept of government which basically stayed out of the way of individuals — permitting them to rise or fall according to their own talents and industriousness. Theodore, Franklin, and Eleanor Roosevelt approached politics with the conviction that government should also help those who, through no fault of their own, found themselves in dire straits. Franklin especially pushed through legislation which guaranteed such now-accepted programs as social security, unemployment insurance, union recognition, maximum working hours and minimum wage. By 1940, our government was involved in areas no one could have foreseen just 50 years earlier. Not only were people being permitted to become what they wished to become — they were actually being helped to become what they wished to become.

In many ways, our American government became what our sacred authors presumed every authentic follower of God should become — a person who would daily give themselves for all around them. Even when the Jewish monarchy came into existence during the last part of the 11th century BCE, its kings were quite unlike their pagan counterparts. The latter were normally chosen because they guaranteed security for the powerful. Jewish kings, on the contrary, were chosen to help the powerless. They were expected to defend the rights of those who couldn't defend themselves.

The great Hans Walter Wolff frequently reminded us that there were three groups of people who could knock on the palace door 24/7, and the king was obligated to grant them an audience — widows, orphans and resident aliens. Jewish kings knew that one of the main reasons that God put them on the throne was to champion their rights in a world in which many people ran roughshod over them.

These are the same three categories of people mentioned in Book of Exodus [22:21-27]. How God's people deal with the helpless is how the ancient Israelites expected the Lord to deal with them — “If the poor one cries out to me, I will hear them; for I am compassionate.” Those who follow God are presumed to imitate God.

The reform which the historical Jesus preached was rooted in the same idea of social justice as that of Exodus. Not only are Jesus' followers to love God, they're also to love their neighbor as themselves [Matthew 22:34-40]. Matthew's Jesus takes for granted that our love of one another concretely demonstrates our love of God — “The whole law and the prophets [the biblical way of talking about the bible] depend on these two commandments.”



Having referenced the Roosevelts above, there's a significant line in St. Paul's letter to the Church at Thessalonica. Paul reminds us that we initially “received the word in great affliction.” Though we don't know exactly to what he's referring, it's important that from that point of suffering they committed themselves to imitate Jesus' dying and rising [1 Thessalonians 1:5-10].

On several occasions during the 7-part series on the Roosevelts, Burns asked some well-known historians if T.R., F.D.R., and Eleanor would have accomplished what they accomplished if each hadn't undergone great physical and/or psychological pain at some point of their lives. The consensus was: “No.” It was their suffering which most made them conscious of the suffering of others.

It's only when we're helpless that the helpless enter our field of vision. Loving others always makes us helpless. It's the one action which is guaranteed to give us the same perspective on others that Jesus of Nazareth had.

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

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Jacqui Lundi, Maintenance Associate, mother of Connor Lundi ['17], who is recovering from surgery.
- For Sarah Finucane ['08], sister of Katy Finucane ['06], who is undergoing treatment for cancer.
- For Jennie Shaw, friend of Advancement Associate, Meg Wanick, who is preparing for liver transplant surgery.
- 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 Lois Grano, who is under the care of hospice.
- 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.
- For Ryan Andino, a member of our music ministry, who awaits treatment for a foot injury.
- For Terry Tintor, who is battling blood cancer.
- For Matt Haberman, father of Dorm Proctor, Brianna, Melannie ['27], and Gabe ['28] Haberman, who is undergoing treatment for a serious medical issue.
- For Bob Willey, brother-in-law of Father John, who is undergoing treatment for Parkinson's Disease
- For Marsha Ogletree, office manager at St. Adalbert School, who is undergoing medical treatment.

PRAYERS FOR THE DECEASED:

- For Queenie Healey, mother of Sharon Lesinski ['75] and Mary Pisano ['81], grandmother of Chris Lesinski ['05] and Edie Garver ['07], aunt of Peggy ['73] and Hugh ['65] O'Neill
- For Father John Young, C.S.C.
- For Rory Bourke ['60], brother of James Bourke ['63]; brother-in-law of Thomas E. Druckenbrod ['66]
- For Brother Ronald Christensen, C.S.C.
- For Susan Dippel.
- For Robert Velotta ['52], father of Christiane Velotta Rader ['87], brother of Michael Velotta ['50]
- For William Fitzgerald ['52], brother of Thomas Fitzgerald ['56] and Brother-in-law of Terrence Clyne ['65]
- For Joseph Gardner ['84], husband of Melissa Latsko Gardner ['86]
- For Donald Darnley, family relative of School Nurse, Patti DeChellis.
- For Marina McCarter, grandmother of Aaron ['25] and Mason ['28] McCarter.
- For Sister Mary Hunter, S.N.D.

PRAYERS FOR OTHERS:

- For Father Snell Nord, C.S.C., who is being held captive in Haiti
- 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 Blessing ~

On the day
when the weight deadens
on your shoulders,
and you stumble,
may the clay dance
to balance you.

And when your eyes
freeze behind the grey window
and the ghost of loss
gets in to you,
may a flock of colors —
indigo, red, green, and azure blue —
come to awaken in you
a meadow of delight.

When the canvas frays
in the sea of thought
and a stain of ocean
blackens beneath you,
may there come across the waters
a path of yellow moonlight
to bring you safely home.

May the nourishment
of the earth be yours,
may the clarity
of light be yours,
may the fluency
of the ocean be yours,
may the protection
of the ancestors be yours.
And so may a slow wind
work these words
of love around you —
an invisible cloak
to mind your life.
Amen.

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