Volume XXXI No. 47
October 31- November 1, 2026

Our Lady Chapel



Our Lady Chapel is a Roman Catholic community founded in the love of the Father, centered in Christ, and rooted in the Holy Cross tenets of building family and embracing diversity. We are united in our journey of faith through prayer and sacrament, and we seek growth through the wisdom of the Holy Spirit in liturgy and outreach, while responding to the needs of humanity.

FEAST OF ALL SAINTS:



We interrupt the sequence of Ordinary Time to celebrate The Feast of All Saints. The Feast of All Saints is really divided into two parts — All Saints and All Souls. First, we reflect upon the holiness of those who have lived their lives in our midst. We also reflect upon the fact that our call to holiness is experienced in its fullness when we transition from this world into the world of eternal life. The Feasts of All Saints and All Souls offer us a very special opportunity to experience the full cycle of life. Please join us.

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.

EUCHARISTIC 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 at least a Sophomore and sacramentally fully initiated] 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.

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, November 1: **Feast of All Saints**	**10:00 AM** In-Person & Live Stream
Monday, November 2: **Feast of All Souls**	**NO MASS**
Tuesday, November 3:	**NO MASS**
Wednesday, November 4: **St. Charles Borromeo**	**NO MASS**
Thursday, November 5:	**8:00 AM, 9:25 AM, 2:00 PM**
Friday, November 6:	**NO MASS**
Saturday, November 7: **32nd Week in Ordinary Time**	**5:00 PM** [In-person only]
Sunday, November 8: **32nd Week in Ordinary Time**	**10:00 AM** In-Person & Live Stream

FAITH EDUCATION: NOVEMBER 8th:



Our next session will be on **Sunday, November 8th. Dates through December are: November 15, December 6 and 13.** 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.

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].

REFLECTION ON THE THEME FOR THE WEEK:

The Feast of All Saints, along with Monday's Feast of All Souls, is a celebration of the Communion of Saints — the Church Militant, the Church Penitent, and the Church Triumphant. We have all known good and holy people of our past. Each of us has lost loved ones whom we carry gently in our memory and prayer.

Who are the men and women that you know whom you would privately and/or communally name as saints? There would be childhood saints — people who taught us of the love of God; people who trusted that the love of God was present in the midst of their own suffering. Going through the decades of our days, recall the names and faces, and perhaps even hear the voice of those who assisted God in bringing you to life and living through life's dark-days.

The Book of Revelation belongs to a category of literature that is called "Apocalyptic" — the disclosure or revealing of something hidden. Things have been hidden about the sufferings of the early followers of Jesus. Rome — The Beast — has been attacking the Church and persecuting the faithful.

This form of literature was popular before the compilation of this New Testament book. The prophets of Israel had visions of how things would be especially concerning the exiles. Their theme is centered on hope and trust. The sufferings of the present time are leading into a brighter eternal future. Communities under harsh conditions need encouragement both from within and outside the group. It is this encouragement that the Book of Revelation offers — encouragement which is not only important, but powerful.



There are many symbols in Apocalyptic Books — and in reading such literature, it is not being faithful to the message of the book to disregard the meaning of such symbols, appropriate for that time, but interpreted for this present age.

For example, who are the four angels; and what was the "seal" which was to be put on the foreheads of the "servants" of God? Who are the hundred and forty-four thousand people who have endured the persecution and are singing God's praises when the battle is over? All people are envisioned as gathered together in profound worship and thanksgiving [Revelation 7:2-14].

The Beatitudes of Matthew's Gospel [5:1-13] are the spiritual platform that Jesus will stand upon and to which He will invite others to join Him. These are His basic invitations for real living — in very much the same way that Moses presented his laws-for-life upon a mountainside. The beatitudes are the characteristics by which Jesus would live and die, and they become the platform on which those who desire to participate in Jesus' life would join him in that journey.

Blessedness is described as something of God — holiness being displayed through human actions. We are inside-outside people. Being blessed is based on God's sharing part of the essence of God with us and then our doing something with that inside gift by sharing it in small and/or large deeds. We are not holy by what we do. We are holy because of the very essence of God shared with us. We receive it, believe it, and not achieve it!

Each of the Beatitudes reflects this process. We are "poor in spirit" precisely because we know we have received who we are.

Grieving — mourning — is a most human sense of loss. This dramatic invitation flows from the same spirit of poverty. The holiness of God shared with us does not deny the feelings of our hearts. The Lord gives us life so as to lead us beyond this living. Happy then are the holy who know that they love enough to cry.

The holiness of God allows a holy meekness which does not need to raise a defensive fist. Rather it raises an open hand to receive life as it is offered. That holiness — that blessedness — is generous in the face of oppression, humble or honest as it confronts mystery. It is not passive in response to life, but shows up in the presence of obstinate power.

Those who hunger and thirst for righteousness participate in the love of God Who seeks orderliness. Justice is a rightness. It invites a life of gratitude to God who has given everything. Justice and righteousness does not belong to anyone exclusively. Self-righteousness is different. It is a life based on the belief that our actions are what make us righteous. This thirsting on our part is a reflection of the desire for God to share what godliness we can handle.

Happy are they who reveal the mercy and healing of the divine Peacemaker. Happy those whose hearts are pure enough to allow God to be seen.

The last of the Beatitudes is the most challenging of all. It lies at the heart of the paschal mystery. Being insulted and persecuted, we are invited to rejoice when we experience falsehoods spoken against us. We can be, by the way we live and make choices, insulted and denounced. This happens when others are insulted by our being who we are. The rejoicing comes from our being intensely identified as followers of Jesus. —taken from the writings of Father 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.

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. We have bins in the narthex of the Chapel to accept your donations.

CELEBRATING THE COMMUNION OF SAINTS:

Today we celebrate the Solemnity of All Saints. Who are the saints and exactly how did they get to heaven? In the Book of Revelation, St. John asked this question to the angel who is guiding him on his visit to the heavenly realms. John asks: "who are these people wearing white robes?" We might ask a similar question: "Who are these souls in heaven that we celebrate today?"

The Feast of All Saints refers to every human person who is in heaven. We know about 9,000 of these souls. The Roman Martyrology lists them by name. However, the great majority of the souls in heaven, we don't know. In Saint John's vision he states that there is a "great multitude, which no one could count, from every nation, race, people, and tongue" [Revelation 7:9-17]. When our Lord says that many will be lost and few will be saved, he's talking about relative numbers.

Here's what we know about the great multitude. We know that they are from every nation, race, people, and tongue. We know that they are all wearing white robes and they are holding palm branches in their hands — the palms are the sign of victory. We know that they are acknowledging our Lord Jesus Christ the Lamb of God, and that salvation comes from him. They are singing this hymn of praise and giving honor, blessing, glory, and power to God for ever and ever.



We know that these souls died and possess sanctifying grace. That is the condition without which it is impossible to live in heaven. Sanctifying grace is that divine life within our souls that enables us to live in heaven with God. It is our living relationship with God. So these souls possess sanctifying grace are in heaven and are blessed.

They no longer possess the virtue of hope. Hope is gone because they are now in possession of everything that they could have hoped for or desired here on earth. They are in that place of safety and love. There is no more worry, no more concern about struggle and possibly being lost. They are in a place of perfect safety and security, peace, exhilarating joy which comes from that divine life that they are participating in in fullness.

God is life and they are filled with the life of God. They experience friendship — friendship with God, friendship with the Angels, friendship with the other saints. They experience incredible freedom — the freedom of the children of God, and eternal rest. No more fatigue, no more labor, no more sweat. So, hope is gone. They are in complete possession of what they hoped for.

Faith is also gone. They see God face to face. They see him as he is, without the veil of faith. Without any mediation. They see him face to face and that vision of God is like nothing they ever could have imagined. That's what the scripture has revealed to us that no eye has seen, no ear has heard, neither has it entered into the human mind what God has prepared for those who love him [see 1 Corinthians 2:9].

In his first Letter, St. John reminds us that what we shall be has not yet been revealed. We do know that when it is revealed, we shall be like him, for we shall see him as he is [1 John 3:1-3]. That's about all we know. And so, these souls when they come face-to-face with God, it is like nothing they could have ever imagined. Think about how that should change our lives here on earth.

When a saint is brought into the light of glory and sees God face to face, do they see how petty those worries and concerns were that they had? How their one concern should have been simply to love God and love neighbor and to serve him generously. So not only do they know God because they see him face to face, but they also know they are known by God, of course. They are now known by

all of the angels and all of the Saints; and they know themselves with a clarity that they did not know themselves here on earth.

In their uniqueness and individuality as persons, they are not only accepted, but they are warmly embraced with loving friendship in the life of heaven by everyone which also contributes the joy that the soul experiences in heaven. This experiencing the true family of God in its fullness. They also experience, of course, love. They are loving God with that same intensity with which they loved him at the moment of their death.

Here on earth, sometimes we can experience, when God permits, his love, his consolations, his nearness, his friendship. Sometimes we can experience that from other human persons. But in heaven, it completely resonates within the soul. It is sensed, experienced, felt, known, and acknowledged in its fullness — from God and from all of the Angels, and all of the saints. This love is immense, it is warm, it is totally fulfilling. There are no further desires to have. It completely satisfies our hearts. It is intimate and it is personal. And this is what every human soul is longing for.

They see our Lady at the right hand of her Son. They see her in all of her glory and splendor — the woman wrapped with the Sun [see Revelation 12:1]. And just like with God, who they can't understand fully, because he is infinite — and they don't fully comprehend our Lady either. That's how great she is, and yet, they know very well that she is their mother, and that she was beside them, and that she mediated every single grace and goodness that came from God as its source. Every single grace and goodness they received on this earth came through her maternal hands. And they are forever grateful, praising the Immaculate Conception.

How did they get there? Our Lord said: "I am the way" [see John `4:6]. Jesus Christ is the way. That's how they got there. Redeemed by the Blood of the Lamb. They were washed white, this reading from the Book of Revelation refers specifically to baptism, they were washed white in the Blood of the Lamb. Their sins were forgiven they were made sons and daughters of God. Christ is the way the truth and the life. They got there by the grace won by Jesus Christ the Redeemer; and they were faithful to the end.

This is a great day — a great celebration. Each of us as members of Christ's body are incorporated into his mystical body the church. We are intimately united with those souls who are now beholding God face to face. They are our brothers and sisters. They're waiting for us; they're cheering us on. They're praying for us and they care very much for us, and they think of us more than we think of them.

This is a day of great rejoicing, consolation, anticipation, and hope. This is our hope. This is our cause for perseverance and consolation.

—taken from the writings of Father Ignatius Manfredonia, O.F.M., which appear on the internet.

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.

A SOBERING THOUGHT:

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

ALL THE SAINTS:

Today we celebrate the feast of All Saints. But who is a saint? Someone with a halo? Someone with hands always folded? Someone who looks good as a statue or on a holy card? Some saints meet those qualifications, but the number of saints is much larger than that.

Consider Margaret. Margaret is a single woman in her early 60's. For the last 40 years she has taught the second grade. Through all those years she shepherded her students, not only through math and reading, but through tears on the first day of class, through colds and fevers, through the divorces of their parents, and through the hurt that comes from cruel classmates. Today former students come to visit Margaret — men and women, doctors, lawyers, and construction workers. They thank her for the love of learning that she instilled in their hearts at such an early age. They are grateful for the sense of confidence that she gave them through her discipline and care. Margaret Breslan is a saint.

Look at Matt. Matt is a young emergency paramedic in his late 20's. His father died while he was still in grade school, and it gave Matt a deep sense of compassion for others. He brings that compassion to his work. When he's called to a home with someone who is in grave danger, he skillfully diagnoses the problem and begins medical treatment. But Matt is also very conscious of the fear of his patients and their families. So he tries to take his time to explain what is happening and what can be done about it. And in those circumstances when there is nothing that can be done about it — when in fact the patient dies — Matt encourages the patient's family to sit with the body for a while and grieve. When there is only one person in the family who is left, Matt often sits with him or her, because he believes that death is not a time when anyone should be alone. Matt Wilson is a saint.



Look at Angela. Angela is one of seven brothers and sisters in a big Italian family. She makes it her business to know what is going on in the family. Using e-mails and phone calls, she stays in touch with all of her children, grandchildren, nieces and nephews, great nieces and great nephews. When Angela senses any hint of dissention — when trouble begins to brew — she swings into action. She calls her nephew and says: "Anthony, your cousin Thomas is hurt because of what you said during the summer picnic. Call him. Make it right. Life is too short for grudges. Family is more important than your feelings." Angela is often successful, because she has authority in her family. Everyone loves and respects Aunt Angela. Angela is a saint.

So is Mark. Mark is a seventh grader. He is on the football team, a good student, and a funny guy. He has lots of friends. But Mark does not just think of himself. He has already told Susan, the ninety-year-old widow on his street who is struggling to make ends meet, that he will shovel her walks this winter. And it is not uncommon for Mark to sit down at lunch with a classmate who has no friends, because Mark believes that no one should be excluded. Mark is a saint.

There are saints all around us. They come in all ages, genders, and occupations. Saints are those who make good happen in our world. What's the difference between a good person and a saint? Not too much. Saints are good people seen from the perspective of faith. Through the eyes of faith, we see in others' goodness something that points to God.

Paul Tillich, the Protestant theologian says: "Saints are not so much saints because of their goodness, but because of their transparency. They point to something beyond themselves." The evangelist Matthew says something very similar: "You are the light of the world. People will see your good actions and give praise to your heavenly father." This is why Jesus in Matthew's gospel calls us "blessed" [Matthew 5:1-12]. People can see in our actions of gentleness, thirst for justice,

peacemaking, and mercy, qualities which point to God, qualities that point beyond us to the source of all good.

We are surrounded by saints. Today we should give thanks for the people in our lives whose goodness leads us to God. Today we should recognize the goodness of the people around us and call them blessed. But even as we call them blessed, they call back to us. They call back from every time and place, their voices joining together in a mighty chorus. This is what they say: "It is right that you praise us for our goodness and how that goodness leads you to God. But it is not enough. Do not only praise us as saints. Be one." —taken from the writings of Father George Smiga, which appear on the internet.

OUR HOLY CROSS REFLECTION FOR THIS WEEK:

Care for the Body. In no religion is the body more significant than in the Christian religion. Jesus, our savior, came to us in his body. His birth, life, death and magnificent resurrection was in his body. In faith we Christians were known as the "Body of Christ." We receive his body, blood, soul and divinity will be complete with the resurrection of the body and life everlasting.



Care for our bodies is the gateway to a holistic spirituality. We are not disembodied spirits. Like Jesus our bodies are wrapped up in the divine life as the children of God. The way we treat our bodies is part of our spiritual growth. Do we consider this as care for our bodies? How often did Jesus cure people with physical healing? He wants us to also to take part in a healing ministry through our presence and through our prayers for those who are suffering.

Did you know that you can dialog with your body? You can tell it that you love it as God loves it. You can ask it for what it needs for health and healing and ask Jesus to heal it.

- Do you see care for your body as part of growing spiritually?
- How are you caring for your body?
- How can you bring healing to those in need?

O God, in what ways to you want me to care for my body? —Brother Carl Sternberg, CSC

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 [10/24/26] ---------- $ 150.00
Total Offerings: Sunday [10/25/26] ---------- $ 1,070.00

A REFLECITON ON ALL SOULS DAY:

Why do Catholic Christians commemorate the dead during the month of November? Abbot Odilo of the great French Abbey of Cluny introduced the festival of All Souls in 998 AD for members of his own religious order. Later, in the 14th Century, All Souls was adopted by Rome for the entire church. It is dedicated to the memory of all the faithful departed. All Saints Day and All Souls Day set the tone for the month of November. All Souls are our family and relatives, our neighbors and friends — our ancestors — that "cloud of witnesses" [see Hebrews 12:1] who accepted the Godly realism of their lives, shared it with others already on earth, and continue to do so now before the throne of the Lamb in heaven.

For this reason, they are truly blessed, and give us a reason to hope, to believe, to struggle and to live. The Feast of All Souls and the month of November is a source of consolation for each of us. The consoling doctrine of the Communion of Saints allows us to feel ever close to those who have died and gives us much hope in moments of despair and sadness. The holy souls in purgatory see ever more clearly what we intuit from afar. They are already within reach of eternal life — the loving arms of Jesus. The sting of death has been removed, but they are still sensing the pain of love which only complete union with Jesus can heal. The healing process is accomplished by the same love which makes the separation momentarily very painful. Our prayers for the faithful departed increase faith and love within us; they draw us to look upon the Son with ever greater longing.



In a very moving, personal reflection on his imminent death in 1996, Cardinal Joseph Bernardin of Chicago wrote the book ***The Gift of Peace*** several weeks before going to God. At the end of his personal testament he wrote: "Many people have asked me to tell them about heaven and the afterlife. I sometimes smile at the request because I do not know any more than they do. Yet, when one young man asked if I looked forward to being united with God and all those who have gone before me, I realized that I had already experienced something like this. The first time I traveled with my mother and sister to my parents' homeland of Tonadico di Primiero, in northern Italy, I felt as if I had been there before. After years of looking through my mother's photo albums, I knew the mountains, the land, the houses, and the people. As soon as we entered the valley, I said: 'My God, I know this place. I am home.' Somehow I think crossing from this life into eternal life will be similar. I will be home."

We all need to spend our earthly pilgrimage filling our minds with the thoughts of heaven, so that when we finally cross over into eternal life, the images we see may not be foreign, startling, or strange. Rather, we will be able to say: "My God, I know this place. I am home."

—taken from the writings of Father Thomas Rosica, C.S.B., which appear on the internet.

NEEDED — NEW SAINTS:

If I had a wish-list for the church today, it would include a request for three saints of old to re-appear in a new guise. What the church needs today is a new Augustine of Hippo, a new Francis of Assisi, and a new Thomas More.

First, we need a new Augustine. St. Augustine was a rare genius, an intellectual, an artist, a brilliant person who, before his conversion to Christianity, looked upon Christianity as a superstition, a naiveté, a gentle myth which, while it sustained his mother whom he loved, lacked the intellectual rigor to be real truth. His original attitude towards Christianity was one of condescension — he saw it as something beneath him, beneath his intellectual and artistic dignity. Slowly, through the very honesty

of his own intellectual search, he came to see the truth of Christ. A day came when he dropped to his knees, committed himself to a truth that he had once despised, and then for the rest of his life put his great genius at its service.

What he did then was to marry Christian revelation to the experience, language, art, and intellectual life of his time. In terms of an image, he wrote a software for Christianity that has, for the most part, lasted for nearly 17 hundred years. Bill Gates may have given us Windows 10, but Augustine gave us Christianity and Common Sense 400 AD. In the Western world, this software has endured essentially intact down to this very day.



A new Augustine is called for today. What the church would most need is for some young, post-modern genius, an intellectual and an artist, to convert to Christianity and, right by the dynamics of his or her own conversion, show that the enlightenment and what follows from it is not what it espouses itself to be — namely, something intellectually beyond Christianity — but rather that it, in its best expressions, is simply a cousin in truth. We need too for that person to write a new software for Christianity. We need a new Augustine to again make Christianity an intellectual and aesthetic option for a culture that perceives it as lacking in both.

Then too we need a new Francis of Assisi. We need someone — man or woman — who can re-inflame the romantic imagination of Christianity. Francis was a saint, but he was more than that — he was also a man of rare imagination. He was someone who, like a great artist, could reshape the collective imagination.

What Francis was able to do, among other things of course, was to give to the world a new and a more attractive vision of how Christianity is connected to nature, how a life of simplicity itself can be an aesthetic, and how the altruism which lies at the heart of Jesus' message can be more attractively imaged and lived. What he said, did, and founded became, almost instantly, something analogous to a great work of art — it drew people to itself and inflamed their imaginations. Hundreds of years later, it is still doing the same thing. But his images no longer fire the imagination as powerfully as they once did. We need a new Francis — a post-modern man or woman — who can again inflame the romantic imagination of world in the same way that Francis once did. This is badly needed in an age that all but militates against simplicity, altruism, and nature. In a time of morally-authorized greed, where celebrity is divinity, and where restlessness and grandiosity have been taken to new levels, in a world of high-rise living, some great artist must again show us that what we really want is to live simply, altruistically, and in harmony with nature.

Finally, we need a new Thomas More. We need someone — woman or man — who is a top-level lawyer, a politician, a great humanist, a lover of the arts, fully immersed in the affairs of culture, and yet is able to combine all of these involvements, and such a love of the world, with a simple faith, an uncompromising integrity, human attractiveness, an enviable wit, and a capacity for moral martyrdom. This woman or man too, unlike Augustine and Francis, needs to be married, with children — not a monk, priest, or nun. We need models of non-celibate sanctity. Thomas More was driven by two great loves and two great loyalties — love of the world and loyalty to it, and love of God and loyalty to God. His life — that of a great humanist and a great Christian — continually radiated both those loves and both those loyalties. In the end, of course, they weren't equal. God was given a certain priority, but, even then, love for the world was never denigrated. He loved both God and the world — solidly to the end — modelling what a healthy, full, joy-filled and faith-filled life can look like. We need a new Thomas More today.

Applications anyone? —edited from the writings of Father Ronald Rolheiser, O.M.I., which appear on the internet

THE BIG EXTENDED FAMILY:

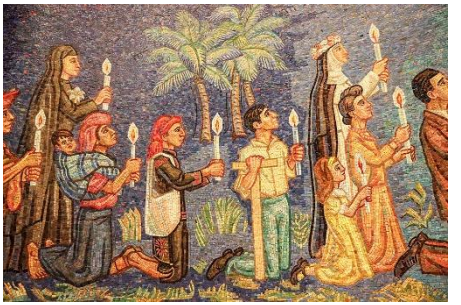
When I was about 11 years old, my mother had to tell someone who worked for the family that we weren't the right fit. With all the tact an 11-year-old could muster, I asked: "Mom, how are you going to fire Charlotte?" In a quiet voice of wisdom, she said: "I don't know yet; I am asking my mother to help me find the right words."

My grandmother had died when Mom was 17, thus I knew this was no phone call, but an instance of something that goes far beyond what we might think of as "ordinary." Mom didn't talk about the communion of saints — she lived in it.

We have all kinds of testimony and descriptions of the communion that unites all people in God. The Book of Revelation describes our future as a share in Christ's victory. That's what Paul described as a reality, mystery and victory when he wrote: "All things work for good for those who love God, who are called according to his purpose" [Romans 8:28].

The saved people — a group so numerous that they are impossible to count — are gathered together as one [Revelation 7:9-17]. Some have passed through all the tribulations of life and are united in Christ, others are still in stages of becoming.

The First Letter of John is actually less a letter than a theological essay that shares ideas and vocabulary with the Gospel of John. The part chosen for this feast focuses on the idea of becoming God's own (John 1:12-13). "Children of God, and so we are;" what does John mean by this? In this letter and in John's Gospel, becoming children of God is a process. It's not simply a matter of being conceived and brought to birth.



In Spanish, the phrase for giving birth translates to give to the light or deliver into the light. That's probably closer to John's meaning. Becoming children of God is a mutual process between God and humanity in which human participants have the opportunity to accept the gift of divine life and grow in it.

In Matthew's Gospel, Matthew describes the life of those who share in Christ's victory as "blessed". His first description of the blessed as "the poor in spirit," can summarize them all with each that follows explaining what it means to be poor in spirit. With God, they mourn the ways humanity distorts the purpose of creation by abusing others and misusing the Earth and her products. The ones who will truly own everything are meek — they refuse to try to gain anyone or anything by force. The blessed are the people whose desire for the fulfillment of God's plan is as strong as hunger, as urgent as thirst. Because they know in their hearts that they are blessed, they are impelled to spread divine mercy and generate peace. Because they know they belong to Christ, nothing can stop them from carrying forth the mission Jesus described in his beatitudes.

All our Scripture Readings for this Feast of All Saints describe people who have been through the process of coming to live in Christ. We are all part of the communion of Saints. This communion isn't just some new age idea or theological conundrum. Although we declare it as a reality each time we profess the Apostles' Creed, we may not have integrated it deeply into our life of faith.

In simplest terms, belief in the communion of saints declares that we belong to the biggest extended family in the universe. It professes a real connection between those who are becoming children of God in this history and those who are already living in a way that "has not yet been revealed, those who are now truly like Christ because they "see him as he is" [1 John 3:1-3].

Belief in the communion of saints expresses an awareness of our oneness with all who live on Earth and in heaven. As Mom taught me, we can call on one another from here or there. We can ask the saints for inspiration, encouragement or a deeper sense of hope. If we are open to it, they can inspire us. Connection with them allows them to nudge us toward the creative love they knew and know.

How might we grow in this? First, let's get to better know our holy sisters and brothers who live on the "other side". The story of the saints' lives can encourage us to move with greater boldness in faith, love and hope. Our prayerful connection with them is not exactly what the world sees as "ordinary," but it joins us such that we can work wonders we've never imagined. All we need to do is ask. —taken from the writings of Sister Mary 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:	Wisdom 3:1-9; Romans 5:5-11; John 6:37-40
Tuesday:	Philippians 2:5-11; Luke 14:15-24
Wednesday:	Philippians 2:12-18; Luke 14: 25-33
Thursday:	Philippians 3:3-8; Luke 15:1-10
Friday:	Philippians 3:17-4:1; Luke 16:1-8
Saturday:	Philippians 4:10-19; Luke 16:9-15
32nd Week in Ordinary Time:	Wisdom 6:12-16; 1 Thessalonians 4:13-18; Matthew25:1-13

TETELESTAI AUDITIONS:

Cleveland Performing Arts Ministries will be celebrating the 50th Anniversary of performing the musical passion play ***Tetélestai*** in 2027! Over the years we have had many people from all Christian faiths take part in the performances in many different roles. Those who have been in the ministry have created many friendships, incredible faith experiences, and life long lasting memories that can truly change your life!

In 2027, we will once again share the Good News with many people through our performances and we are looking for you to join us to Be Part of the Story that Changes Hearts!

If you like to sing, act, or work behind the scenes, then come share your talents by helping to spread the Good News – audition to join the musical passion play "Tetélestai!" Auditions for both cast & crew will be held Sunday December 13th 2026, Friday December 18th 2026, Saturday December 19th 2026, as well as Sunday December 20th 2026 at Our Lady of Guadalupe Church 9080 Shepard Rd., Macedonia Ohio 44056. Times and information are available online at LiveThePassion.org.

In addition to staging this vivid portrayal of the last week of Jesus' life, the Tetélestai cast & crew builds itself as a faith community through a variety of activities, bible studies, prayer, praise and community outreach. Being part of this ministry is a lot of work and a lot of FUN! Join us for our 2027 Season and enrich your own life and faith while reaching out to the northeastern Ohio community. We look forward to meeting you!

To obtain the necessary forms and to schedule an audition, please visit our website at LiveThePassion.org or call CPAM at (440)944-0635. God's invitation

WASHING ROBES IN BLOOD:

The Book of Revelations loves shocking us to get our attention. That is the basic methodology of apocalyptic writing. We hear about the plagues and disasters occasioned by the Seven Seals, the Four Horsemen, the Seven Trumpets, and the Seven Bowls of God's wrath. Today, on the Solemnity of All Saints, Revelations gets our attention with a contradiction — robes are washed white in blood [Revelation 7:9-17]. Bathing a garment in blood would not make it white. It would stain it even worse. But the garments in Revelations become white when washed with blood.

It is actually not the garments that are important — it is the people who are wearing them. They are people from all over the world, and from every age, who wash their baptismal garments, their robes, white. They carry palm branches, signs that they are martyrs, witnesses to Christ. The blood that they wash their garments in is the Blood of Jesus Christ, the Lamb. This is the Blood of the sacrifice. By washing their clothes in blood, they are joining the Lord in His sacrifice. They are picking up their crosses and following Him [see Matthew 16:24].



Who are these people? Some of the them are known to us. We might remember their names: Peter and Paul, Ignatius and Polycarp, Felicity and Perpetua, Agnes and Lucy, Issac Jogues and John de Brebeuf, Edith Stein and Maximilian Kolbe, just to name a few of the thousands whose names are recorded by the Church as martyrs. Some of their names have been lost by history, but not by God. Along with the martyrs we know, there are hundreds of thousands more whose names are not recorded. No one knows the number of those who died for the faith in Japan, China, Africa and the Americas. No one knows the names of all those who were killed for the faith by the Nazis or the Communists. The number of those killed for being Christians in Moslem countries is staggering. The Center for the Study of Global Christianity estimates that 900,00 Christians were martyred in Moslem countries between the years 2005 to 2015. Genocide did not end with the defeat of the Nazis. Whole areas of Christians, towns and villages where the people follow Jesus Christ have been exterminated in Africa. These people died because their lives were giving witness to Christ. They are martyrs. Those who died for the faith take first place among the saints.

But today's celebration is not limited to blood martyrs; included in the celebration of All Saints are all those whose lives proclaimed to the world their witness to Jesus Christ. Many of these names we know — Benedict and Scholastica, Francis and Clare, Theresa of Avila and John of the Cross, Teresa of Calcutta and John Paul II. These are the canonized saints — or those whose sanctity has been affirmed by the tradition of the Church. But there are millions more whose names may have been lost in history but who lives gave witness to Jesus Christ. They are also being celebrated today.

What then is a saint? A saint is someone who has lived an authentic Christian life. All who have embraced Christianity have been called to realize the presence of Jesus Christ with his or her own unique reflection of the Lord. Those whom Jesus points to in Matthew's Gospel are Blessed because they have refined and defined their existence into their own unique proclamation of the Kingdom of God [Matthew 5:1-12]. They are authentic, true to whom they were called to be. They are poor in spirit. Their lives proclaim that the Kingdom of God matters, not material possessions. They mourn like the Lord mourned over Jerusalem. They mourn for all those who refused to recognize God, who refuse to respond to Grace. They are meek because they fight with love not with their fists. They hunger and thirst for righteousness because they know that the Kingdom of God is one where all are treated justly. They are merciful because Jesus came to bring God's mercy to the world. They are pure of heart,

because they have listened to the Lord's admonition to be sincere and not hypocrites. They are peacemakers because Jesus came to transform the world from hatred to love.

We are all called to be saints. We are called to live authentic Christian lives. We are called to be our best selves — those unique reflections of God's presence that he created each one of us to bring to the world. We cannot do this alone. We call upon the Lord to help us to be whom God created us to be. We call upon Mary and all the saints to ask Jesus to give us the courage to respond to the Grace that He is continually showering upon us.

The Solemnity of All Saints reminds us of those who have made a decision to follow the Lord even if it cost them their lives. Sometimes this cost was martyrdom in the blood of death. Sometimes this cost was the martyrdom in the blood of sacrifice — the sacrifice of determined and dedicated Christian. We ask the saints today to help us have the courage to radiate the presence of Christ.

May we give witness to Jesus Christ. May we wash our baptismal garments in the Blood of the Lamb.

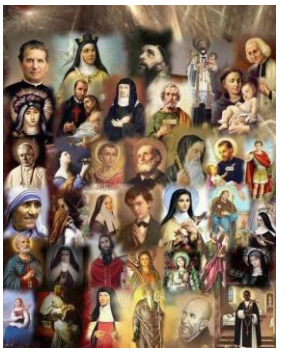
—taken from the writings of Monsignor Joseph Pellegrino, which appear on the internet.

WHO ARE YOUR PERSONAL SAINTS?

The Gospel for the Feast of All Saints is the famous story of the Beatitudes [Matthew 5:1-13]. The eight Beatitudes are presented not as absolute laws obliging all Christians, but as descriptive statements of how a wise person lives. The emphasis is on inner attitudes and the consequences of wise behavior — "Blessed are the poor in spirit, for theirs is the Kingdom of heaven."

In general, the Beatitudes are countercultural, advocating behavior at odds with societal norms. In our culture, those who inherit the land and get ahead are not the meek — but the powerful.

We can think of Jesus as the great example of living the Beatitudes. He himself was poor in spirit, mourned the death of friends, hungered for righteousness, and was persecuted for the sake of righteousness. He was meek, merciful and a peacemaker.



Christ calls us to follow his example, promising his wise and faithful disciples life in the Kingdom, where the children of God enjoy comfort, abundance and mercy. Due to the teaching of Vatican II, we are more conscious today that all of us are called to holiness by virtue of our baptism. We are also more attuned to a broader sense of the word "saint" to include not just officially canonized saints — such Augustine and Teresa of Avila — but also our own deceased loved ones who manifested Christian virtues in their everyday lives.

The Feast of All Saints offers us the opportunity to honor our own personal saints who have directly touched our lives. An appreciative daughter says: my mother, who gave up going to college to raise three kids, dedicated herself totally to her family, making our home a welcoming place, attending our events, making holidays and birthdays special, and making us feel loved and special. She was a saint and I want to be more like her. A grieving widow says: My husband was the best man I ever knew — hard working, great father, willing to help a neighbor in need, faithful Catholic, my best friend. It gives me comfort to know he enjoys his reward with God and I am counting on him to help me get on with my life. A proud mother whose son died fighting in Iran says: He was a good kid — always respectful to me and his father, relied on his faith in hard times, loved his country, died trying to protect one of his buddies. I miss him terribly, but I have to believe his sacrifice was not in vain, and that he is now in heaven where he prays for me and our family.

Who are your personal saints and how can you best honor their memories?

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

BEING A SAINT IN HIS WORLD:

Recognition is very important in any walk of life, and when we fail to give people proper recognition for what they have achieved, we somehow diminish our very humanity. When someone retires from work we do not allow them to go home on their last day without a small party or some kind of presentation. We feel that we want to say thanks to them in a sort of official way for their companionship over the years, and for their contribution to the business. Award ceremonies are also the staple of the media, and we are very much aware of how actors, politicians, sportsmen and others are properly recognized by their respective professions.

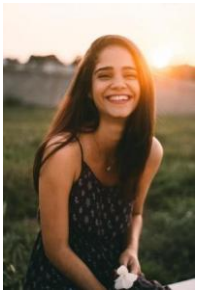
You might occasionally think that there are sometimes selfish motives involved when we give acknowledgement to others in this way. You might think that if we didn't recognize other people's achievements, then perhaps no one would recognize our own particular accomplishments when it came to our turn.

But the reality is that recognizing what other people have achieved in life is good for us all. It makes us notice the good deeds performed by others; it helps us to realize that they carry out these good works with no thought of reward, and so gives us something we ourselves can aspire to. Recognizing the virtue of other people actually builds up society and helps us all to become more altruistic.

The same goes for the Church — it has always given due recognition to those who have achieved something great for God. In the Church, we do this by celebrating the feasts of various saints that occur throughout the year. We acknowledge their outstanding achievements, and take pride in the wonders they have performed. But on this special feast of All Saints, we express our gratitude to all those other more anonymous members of the Church who have entered the heavenly kingdom. You could call this great feast a sort of spiritual victory parade where we give honor to those who have run the race and achieved eternal life in heaven [see 2 Timothy 4:7]. We give them our respect and recognize the glory that they have attained; but we also take them as our examples and look to them for guidance on how we ourselves can gain heaven.

In God's kingdom, there are millions of saints — most of them are very quiet and hidden, but some burst onto the world like a tremendous shooting star or meteor, so great are their gifts; and they are recognized by everyone — even by those who have no religion at all. We can think of many wonderful examples such as St Francis of Assisi, St Thomas Aquinas, St Anthony of Padua, St Teresa of Avila, St Thomas More and many others — great saints who lived spectacular lives!

But there are saints all around us too — living saints who achieve hardly any recognition at all. Many of them are just simple Catholics who come to mass as often as they can, who say their prayers devoutly and try to do good to those around them. These people most likely do not regard themselves as anything special — they just think that they are doing what God would want them to do. But saints they are; and they will achieve as high a place in heaven as any of the more spectacular or gifted saints such as St Ignatius Loyola or St Thérèse of Lisieux.



But the great task that lies before us all is how we ourselves should become saints. Make no mistake about it, this is the only really serious task in life; it is the one thing that really matters. After all, what could be more important to us than where we spend eternity? This is the destiny to which we are called by Jesus Christ himself. His whole aim is to lead us away from our own preoccupations, our own pet indulgences, our own obvious sinfulness into his wonderful light. In short, Jesus wants us all to be saints. It is our true calling; it is the reason God made us. As St Catherine of Siena has said: "If you are what you should be, you will set the whole world on fire!"

We are not speaking here about any saccharine coated, plaster-cast kind of a saint. What we are called to be is nothing other than what we truly are; our true human fulfilment cannot mean that we become some sort of otherworldly holy-Joe. Our task in life is to achieve true authenticity — which means being faithful to our humanity and to our individual character. We can never do this by becoming something we are not. What God wants is for us to be good human beings rooted in the present day and deeply involved in the concerns of life — but with an eye on heaven. He wants us to be real flesh and blood human beings, but with the light of faith in our eyes. Above all God wants us to understand his purposes and aims. He wants us to be sharers in his mission of saving the world for God. This cannot mean we should become otherworldly — reciting rosaries rather than putting food on the table.

I heard a nice phrase once: "The person who hugs the altar rails usually doesn't hug his or her own spouse." We do not need those who are obsessed with religion to the exclusion of all their other duties. Such people can never lead others to heaven — they are not wrapped up in God; they are wrapped up in themselves.

What we want is people who are full of the joys of life — people who are charismatic and attractive; people who understand the profound depths of the human heart. These are far more likely to lead us to God than sanctimonious, "holier-than-thou" kind of people.

To achieve personal authenticity, we must put aside any kind of falseness or artificiality and try to live a genuine and true life — one which is faithful to the call of God. Such a life will be lived in harmony and balance. There will be room for all our human duties and responsibilities in the family and at work or in education; but there will also be space for God and an appropriate spirituality. Living this kind of a life is surely the very best preparation you could ever find for living eternal life where our true destiny surely lies. —taken from the writings of Father Alex McAllister, S.D.S., 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]**

EUCHARISTIC 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.

RETURN TO THE CENTER:

Solitude is a way to get a little control over our own inner life. It's not easy. Once we start spending time alone, we discover how chaotic our minds are. We start thinking about thousands of other things — what we should do, whom we are mad at. If these thoughts come up, gently return to the center. Gradually if you really discover, for instance, that the Lord is your shepherd, you might be able to let go of a few things and be a lot more at peace. You don't have to be filled with garbage. You can be more centered. —Henri Nouwen

LIVING IN THE PRESENT MOMENT:

In order to properly understand our gospels, it's important to remember they were written two or three generations after the ministry of the historical Jesus. Contrary to popular opinion, they are not a complication of notes taken by eyewitnesses to that ministry. The four evangelists and the communities for whom they wrote had the advantage of living and reflecting on the presence of the risen Jesus in their midst for 30 to 60 years. So when the gospel of Jesus encourages his followers to do something, we presume his gospel followers already had been doing it for a long time before his words eventually appeared in written form. This is especially important to know when we hear passages like Matthew's beatitudes [Matthew 5:1-13].

Instead of looking at these "blessings" as something Jesus' disciples could expect to experience in the future, the Beatitudes are actually a reflection on what the gospel community has already experienced. When a person actually carried through on Jesus' command to "repent" — to turn one's value system upside down — he or she not only began to experience God — or the risen Jesus — working effectively in their daily lives; they also began to experience reality from a completely different perspective. What once brought sadness now brings joy; what once brought death now brings life. Poverty no longer just brings pain — it also makes us aware of God's presence in everyone we meet and everything we do. Making ourselves weak by showing mercy to others strengthens us by receiving parallel mercy from others. The only way to live a fulfilled, satisfied life is to hunger and thirst for those unique relations with others which God wishes us to develop. And when we end up being insulted and persecuted because of our "weird" behavior, we should always remember the future rewards which accompany such behavior.



But, why would anyone even start down such a difficult road? The first letter of John provides a little hint about the motivation. Eventually, we all want to "be like God." We want to look at people and things as God looks at them in order to create the special environment in which all God's people are intended to live. We simply long to go beyond the limits which this world imposes on us and our lives [1 John 3:1-3].

It is important to note, the Book of Revelation [7:2-4, 9-17] reminds us, that we're not "Lone Rangers:" — we're not expected to develop this new lifestyle by ourselves. Lots of others have the same "seal of the living God on their foreheads." In our quest to experience God among us, we're joined by a "great multitude, which no one can count, from every nation, race, people, and tongue." That's why communities are an essential element in living the life the risen Jesus expects us to live. Left to our own "devices" we'd most probably turn tail and run the first time we encountered any serious problem.

The fact that the beatitudes, for instance, are found in two gospels is proof that by second and third generation Christianity they had become community — not just individual — experiences. Both Matthew and Luke's communities [see Luke 6] could reflect on what they'd all experienced when they tried to carry through on dying and rising with Jesus. Those experiences united them on the deepest levels of their lives. Though the two evangelists never seemed to have known one another, they and their churches could reflect on the same things — the common things which all other Christs encounter.

Perhaps our problem is that we're still looking for these "things" to take place in the future instead of living our lives of faith in such a way that we can experience and reflect on them right here and now.

—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 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 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.
- For Jaiden Tunson, a Shaker Heights High School student
- For André Lacroix, grandfather of Sophomore, Alex [29], AJ [‘25] and Andre [‘23] Lacroix, and father-in law of Erika DiCello Lacroix [‘90]
- For Susan Zulandt, mother of Matthew Zulandt [‘96]

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 the Communion of Saints ~

**Almighty God,
who has knit together your elect
into one communion and fellowship
in the mystical body of Christ,
grant us grace
so to follow the saints
in all virtuous and godly living,
that we may come
to those unspeakable joys
which you have prepared for those
who genuinely love you.**

**We are grateful, O loving God,
that you have surrounded us
with a great cloud of witnesses,
whose good example of faithful living
model for us the path to run to the race
that is set before us,
until at last we may all be one together
with Jesus Christ,
the pioneer and perfecter of our faith,
who lives and reigns with you
and the Holy Spirit, one
God, for ever and ever.
Amen.**

—adapted from the Book of Common Prayer

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