Volume XXXI No. 49
November 14-15, 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.*

## 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.

## MAKE YOUR FAMILY'S ADVENT WREATH — NOVEMBER 29th:



Again this year, we are going to be making family Advent Wreaths on Sunday, November 29th following Mass, at 11:30 AM, in Classroom # SC-03, just down the hall from the Chapel. . We are only asking a Free-will Offering for the Wreath Kit — this includes trimmings, candles, and everything else you will need. Please know that it is a free will offering; it is far more important that we spiritually observe Advent. **The Sign-up Sheet for making Advent Wreaths is on the Easel in the Narthex**. So, start thinking about participating in this wonderful Advent activity.

You may reserve your Wreath Kit by signing up on the easel, or by calling the Chapel Office [440-473-3560], or sending an email to Patty at: szaniszlop@gilmour.org. **The deadline to RSVP is Monday, November 23rd**. If you have any questions, please contact the Chapel office.

## 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. The next date that the Food Pantry will be open for distribution will be **Saturday, November 21st**.

## BIBLE STUDY — WEDNESDAY, DEC. 2nd:




We return to Bible Study with our upcoming Session. 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.** The topic for our upcoming Bible Study will be:

**Yearning to meet the person of Jesus**

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 15:<br>**33rd Week in Ordinary Time** | **10:00 AM** In-Person & Live Stream |
| Monday, November 16: | **NO MASS** |
| Tuesday, November 17:<br>**St. Elizabeth of Hungary** | **NO MASS** |
| Wednesday, November 18: | **NO MASS** |
| Thursday, November 19: | **NO MASS** |
| Friday, November 20: | **NO MASS** |
| Saturday, November 21:<br>**Christ the King** | **5:00 PM** [In-person only] |
| Sunday, November 22:<br>**Christ the King** | **10:00 AM** In-Person & Live Stream |

## FAITH EDUCATION: NOVEMBER 15th:

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

## EUCHARISTIC MINISTERS:

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.

## REFLECTION ON THE THEME FOR THE WEEK:

There are only two weeks remaining in Ordinary Time. And what's left adds up to a kind of "pre-exam review" — what have we learned over these past weeks of the liturgical year? We all have watched and listened to the Master; His words to us have been simple and direct; yet his actions have spoken louder than His words. But we are also invited to review our own actions, for our choices reveal what our values are. What have we invested our time into becoming? Has our outward living reflected what inwardly we have received through the gift of faith? We live with our fears — those fears are wonderfully natural to an aware human. And the supernatural gift of faith doesn't take away all our fears; it allows us to know where to place the energies of those fears — in the love and presence of God.

Usually during the liturgy of the word, the first reading and the gospel always go easily together. So, as we enter into this 33rd Week in Ordinary Time a good question is who put these two together this time so that only the great homily-givers can bring forth a single theme? What does having a good wife [Proverbs 31:10-31] have to do with investing money or burying it [Matthew 25:14-30]? So if you think there was a liturgical mistake, perish the thought.

Our reading from Proverbs occurs at the very end of the Book. What we need to remember is that the Book of Proverbs is one book in a long line of Wisdom Literature. In the Hebrew Scriptures, wisdom is personified as feminine — as a "she". And so, this reading is not about a wife and all her duties being her beauties — this whole chapter is a mother's prayerful instruction to her son. Wisdom as a worthy, wife-like companion. All the wonderful features of a loving wife are figured as the profile of true wisdom. The possessor of wisdom takes Her to his or her heart — as a woman or man takes her or his spouse to their loving centers [Proverbs 31:10-31].



True wisdom leads a man or woman to reach out beyond themselves — embracing the poor and needy who in turn will increase their lives with sensitivity and grace. The works of this cherished gift are to be praised because true wisdom comes from and leads to a worshiping relationship with God. So read these verses and hear these words, not about a view of what a good wife is, but what a good life is.

Matthew's Gospel [25:14-30] is the middle parable of three-parable teaching of Jesus that deals with the last days of Jerusalem and the end of the world. The parable of investing or "subvesting" money needs some help to enjoy. This image is not the investing our abilities and burying them, but the image is about money and its value. While at first it might appear that this is what Jesus is talking about, these parables are meant to get our attention and then confront us with something deeper than the obvious or apparent. They are meant to be remembered, as we remember a good joke or heart-touching story. So we have to "un-figure" the image. The fellow who buried his little money because he knew his master was a bit of a miser at first might seem to be prudent, practical, and not to be punished. But in the end, he gets thrown out one talent poorer for his effort at burying is money.

In the other parables of ownership, God takes center position — so too here. God has given something valuable to three different persons. For the sake of the story, we will say that Abraham, Isaac, and Jacob received the first and the larger amount of this valuable "thing". The Prophets received the second amount. The resident Pharisees received the least and the last. The Patriarchs and the Prophets did something with their valuables. The Pharisees, living their relationship with the Master more out of fear, tied it up and sat securely on top of it.

A day of reckoning is coming. This parable is about faith as a precious valuable. What one does with faith is a personal relationship experience. Faith does away with the security of absolute assurance. Faith — like love itself — is a growing-in-trust affair. The Pharisees twisted the love relationship to a fear relationship, and in doing so they relied on their execution of laws and rituals for their security. To those who have faith and who live it through their investments of hope and love, discover even deeper faith.

Those who fearfully hide their lives and their faith behind coverings of pretense will loose even the faith that they have. This faith is a relational reality, and so is not measured by standards of pounds and inches. God offers the gift of faith and the grace to live it. Trusting relationships take time, patience, and a leap. Patience and trust are concepts; leaping is the problem.

As we move toward the end of the liturgical course, the challenge is presented to us. Jesus is calling for lives of faith in Him in response to what He has said about us as the beloved. This belief is more than conceptual — it is to take flesh in our life-giving investments which are risky and insecure. These investments are to be made in the actions which involve those in need, in trouble, and/or in hope of our arrivals. Being given-to is a delight. Being asked to do something with that which has been given — that's a different story. Jesus has been coming to us during these past weeks of the Liturgical course to give us our identities, our mission, and the promise of a bountiful payoff. That payoff is around the eschatological corner. This is the wisdom of Jesus. This beloved quality of faith reaches out — it does good things and is to be praised as it is lived.

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

## OUR HOLY CROSS REFLECTION FOR THIS WEEK:

Our Daily Events. There are days when the fog of uncertainty covers up the rays of the sun, and we cannot make sense out of what is happening to us. We pray: "Jesus, help me to see your presence in the daily events of my life."

If we live in the presence of God, we will begin to experience his support in all that comes our way. Jesus will no longer be confined to the "religious moments" in our formal prayer. He will be with us as we return to daily living. Having Jesus with us will bring a real contentment and peace even as we deal with the challenges, disappointments, and crosses. There will be times when we experience the "little miracles" that help move us ever closer to God's kingdom.



This awareness will become ever more real; we will sense his working in us and through us. God's presence in the events of our lives will be seen by others. Christ will put people in our lives who will be attracted to this way of living and will be open to receiving an invitation to join us in sharing a spirituality that will enrich their daily lives. Our ministry will blossom beyond formalities and become a light to those who seek a personal relationship with Christ.

- When you wake up in the morning, what motivates you?
- Are you able to call to mind your relationship with Jesus during the day?
- Has your life been an invitation to others to develop a relationship with God?

O God, help me see your presence in the daily events of my life. —Brother Carl Sternberg, CSC

## CHALLENING YOUR WORLD:

People who are approaching spiritual evolution are having an impact on society, because the energy they are channeling is so sublime that it secretly influences social events or decisions anywhere in the world. —Thomas Keating

## ACCOUNTABILITY:

As the liturgical year is beginning to come to a close, we have now reached the last few chapters of Matthew's Gospel. The teachings presented in them by Christ are his last ones before he was to enter into Jerusalem and there be put to death. They are his final testament to his disciples, intended to guide them and us in the "already but not yet" time — that time between his presence here on earth and his Second Coming at the end of the world. These final teachings are therefore of great importance. And, when you plumb them to their depths, they are challenging – even menacing.

Last week's parable told us about the five wise and the five foolish virgins [Matthew 25:1-13]. The foolish ones did not look ahead and make provision for the coming of the bridegroom. They were guilty of the sin of presumption — presuming that in their lack of oil for their lamps the wise ones would provide for them. Their even greater presumption was that once they finally arrived at the banquet, the bridegroom would let them, along with the others who had prepared themselves, into the wedding feast. They found the door slammed in their faces.

Matthew's Gospel for this 33rd Week in Ordinary Time is about the servant who lacked courage, and who being fear-driven, was consequently unproductive, excusing himself by accusing his master of being a hard man. This servant, like the foolish virgins, was looking for an excuse. He was in a state of denial — denying his own responsibilities [Matthew 25:14-30].




God has given us enormous treasures — talents — in Christ his Son. We have a powerful currency — the powers that God has given us. Christ is interested in productivity. He isn't looking for passive dependent persons to follow him — to be his post-Ascension agents here on earth. He wants, rather, gamblers and risk-takers to be his followers and to vivify his Church. Doesn't it strike you that the parables of Jesus center on farming, fishing and business activities — all involving risk–taking? Remember the man who found the pearl of great price and then risked all of his net worth to acquire it [see Matthew 13:45-46]? Remember the fishing episodes when Jesus asked Peter to throw out his nets yet again even though he had gone through the whole night without catching a single fish [see Luke 5 and John 21]? And remember, too, that episode when Jesus came upon a poor little fig tree that produced nothing and thereupon was going to annihilate it, but held back when the landscaper asked him to wait a year so he could manure it, tend it, and bring it to bear fruit [see Luke 13]?

Christianity without courage is Christianity without blood and spirit. God encourages us to jump into life and run the risk of growing. It doesn't take courage to hide in our fear. It takes courage to risk something new.

All around us these days we hear talk about our sluggish economy. Prices are high and people fear overspending. Promises of brighter days ahead are rampant. What are our economists all looking for? Risk-takers! Go out and spend, they tell us. Invest, buy and get the currency changing hands again, they insist. I hope you also notice that they are all asking us to have faith, to make faith-based decisions, to act, and act boldly, on faith.

Well, Christ is giving us the same challenge — He's telling us that faith isn't something we can get and keep all to ourselves. Rather it is the currency of the Divine Economy, the engine that drives it. And faith isn't something we can hide, clutch, and hold only unto ourselves. It needs to be invested in the lives of others and thereby multiplied. Only then can it possibly bear fruit. Only then can our world get better. We were given the Faith not simply to save our own skins… but to save the world!

Turning the other cheek is a profound risk. It requires a tremendous investment in self-confidence to turn the other cheek [see Luke 6]. So does forgiving seventy-times seven times [see Matthew 18]. One takes a tremendous risk when one tells another "I love you" and "I want to belong to you for the rest of our lives." Assuming that others — even your adversaries — are acting in good faith requires a great expenditure of your spiritual capital. Showing compassion and giving tender loving care to those who are anything but loveable, who are self-concerned, self-centered and grasping, requires an investment of your own risk capital.

Having the courage to be openly Catholic is something that is personally demanding to each one of us here. It's not easy to stand up for good priests and defend them in the face of the withering scorn directed at them and our Church these days — especially by the cultured despisers of religion and who are regular opinion columnists in our elite media.

Coming to Mass — especially when it's not convenient — requires a risk — a risk that must be made in order to increase your own spiritual productivity, not the sort of productivity that benefits just you yourself, but that which is productive of good fruit in the lives of those around you.

There's a lot of talk these days about accountability, usually the accountability that must be made by others. And I'm happy that they are being called into account. But what about us? Do we realize that we too will face our own Day of Judgment; that our own little world will one day come to an end? What about our own productivity and accountability? Are our decisions fear-based or faith-based?

These last weeks of the liturgical year ought to challenge us — even disturb us. While it is true that Jesus is meek and mild, boundlessly compassionate and merciful, and that he loves us unconditionally, it is likewise true that he has great and high expectations of us. After all, God our Father didn't create us to do nothing. It's what he created us for that ought to occupy our attention, disturb our conscience, and prod us into spiritual productivity. How else can we reveal God's kingdom here on earth as it is in heaven? —taken from the writings of Father Charles Irvin., which appear on the internet.

## THE CHOSEN — SUNDAY, JANUARY 17th:



We have had a wonderful response to our somewhat monthly gatherings to watch episodes of ***The Chosen***. Our meetings are usually monthly, but we are not going to meet in December — **our next meeting will take place after Sunday Mass on January 17th 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.

## GETTING TO THE HEART OF THE MATTER:

Praying, in order to understand what is beneficial in view of the kingdom of heaven, and letting go of the superfluous that instead binds us to ephemeral things, is the secret to living authentically, in the awareness that our passage on earth prepares us for eternity. —Pope Leo XIV

## TAKE IT IN AND SPREAD IT AROUND:

It is easier for us to see what is negative rather than what is good. We tend to focus on what is wrong rather than on what is right. We find ourselves more willing to criticize than to praise. Just look at Matthew's gospel for this 33rd Week in Ordinary Time — the Parable of the Talents [Matthew 25:14-30]. What is it about? If I were to take a survey, I would wager that the majority of people would say: "This parable tells us that God will punish us if we do not use our talents."

We focus in on the negative. We focus on the one servant who buried his money out of fear and received his master's wrath. But there were two servants who used their talents and who receive their master's praise. So if you look at this parable simply from a quantitative standpoint, it tells us that God is more likely to praise us for our successes than criticize us for our failures. Or to say this in another way: there is more affirmation in the parable than there is judgment.

So, if we take this positive approach to the parable, what does it say about affirmation? Two things: that we should take it in and we should spread it around. Clearly the master in the parable stands in the place of God. Therefore, this parable is telling us that God affirms us. God is pleased with us. God takes delight in the way that we use the talents that have been given to us. If God is affirming us, how important it is that we take that affirmation in. For you see, affirmation is power. Affirmation can change us. It causes us to grow. Just look at the way that the servants grow in the parable as they are affirmed by their master. They once were only capable of a few things, but now they are trusted with more. They once were unsure, but now they are confident and enter into their master's joy.

Because God is affirming us, we must let that affirmation in. We are always inclined to look at the negative parts of our life — our failures. But there is no power in our failures. The power comes from accepting God's affirmation and love. God is affirming us every moment of our lives. God is saying to us: "Well done, good and trustworthy servant. You are a good parent. You are a good spouse. You are a good grandmother, a good sister. You have used your talents generously, faithfully, and creatively. You have been strong and a support to others."

It is especially important it is to take in God's affirmation when we have experienced a setback in our lives — after an argument with a friend, after we have let down someone that we love, if we experience divorce. In these moments more than others, we have to claim that God is still affirming us, saying to us — "You are still good, because I have made you good. You are still talented, because I have given you talents. You are still loved, because you are my daughter or my son." God's affirmation of us is the source of power and life. We must take it in.




It is also important to spread affirmation around. For when we give affirmation, we act like God. We act like God when we affirm others, especially those who are closest to us. It is all too seldom that we praise the people with whom we live. We certainly love them, but the way we show love can often be counterproductive. Sometimes we think that the way to express love is to warn others, to save them from their mistakes. Parents frequently choose to love in this way. They can base their loving on warnings: "Don't do this. Never forget to do that. Do not make this mistake." They are motivated, of course, out of a desire to protect their children. They seek to make their sons and daughters better people.

There is no power in emphasizing the negative. Power comes from affirmation and love. When was the last time that you praised your daughter or your son, your dad or your mom? When was the last

time that you said: "I am so proud of you. You do this so well." Can you imagine the power that is released when such affirmation comes from a mother or father, a son or daughter? When is the last time that you paid a compliment to your spouse, or to a close friend? When have you said: "You amaze me at how well you do this. How patient you are, how generous you are, how creative you are." Can you imagine the sense of power and healing that are released when someone who loves you affirms you in that way? We are truly like God when we decide to spread our praise around.

It is always easier to see the negative, to recognize what needs to be changed. Power and life, however, come from affirmation. This leaves us with two questions: How will I let in the affirmation God has for me, and who will I affirm today? My suggestion is this: the next time you are at Mass, put out of your mind any problems or failures or shortcomings, and simply recognize that God is present here among us. Open your hearts to receive the love, the delight, the pleasure that God takes in you. God will never stop loving you. You are God's beloved son or daughter. Then, once you are filled with God's affirmation, allow the Holy Spirit to suggest to you three people who you will affirm this week. Once you have identified those people, affirm them. Once you have affirmed them, repeat the process again. Make it a pattern of life. Become a person of affirmation — taking it in, spreading it around. —taken from the writings of Father George Smiga, which appear on the internet.

## 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 13, 2026, Friday, December 18, 2026, Saturday, December 19, 2026, as well as Sunday, December 20, 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

## SOLITUDE CHANGES DRIVENNESS:

Solitude comes from the word solus, meaning to be alone. People have an enormous number of things to do in life. Many of us are driven. Solitude pokes a hole in that drivenness and helps us stop for a moment and ask: "What is it all for?" It means spending a little time with God to listen to the voice who says: "You are mine, I am yours, I love you. You don't have to prove yourself. You are fine." —Henri Nouwen

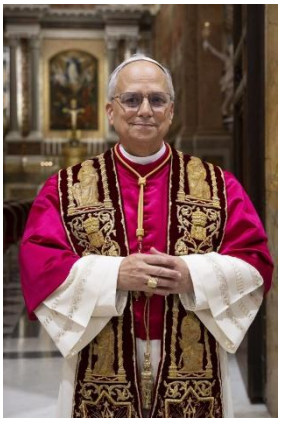
## MESSAGE FOR THE WORLD DAY OF PRAYER FOR THE POOR:

"The Lord is a refuge for the poor" [see Psalm 14:6]. The words of the Psalmist point the way forward as we prepare for the 10th World Day of the Poor. Once again, we must return to the Word of God to reaffirm the importance of the poor in the life of the Church. The words of the Psalm serve as a standard for Christian living because they reveal the face of God and acknowledge human poverty. Indeed, at a dramatic moment in history — the destruction of the Temple in Jerusalem — the people felt deprived of God's presence and experienced unprecedented material and moral misery.

To every generation, this Word appears in all its relevance. From the very beginning, it reveals the contradiction into which we still so often fall today. The first observation, in fact, is this: "Fools say in their hearts, 'There is no God.' They are corrupt, they do abominable deeds; there is no one who does good" [Psalm 14:1]. It highlights the contrast between those who act wisely and those who, on the other hand, go through life as if there were nothing greater than themselves. Sadly, we see that even today there is widespread social injustice arising from arrogant corruption — which is as deplorable as it is discriminatory. The loss of a sense of the transcendent in daily life is no longer so much a theoretical denial of God's existence; rather, it is evident in the failure to take his goodness and mercy into account in the pursuit of personal and social justice.

The poor are the first to suffer the consequences, and it is no coincidence that their numbers are growing in many societies. The absence of God no longer places people side by side in mutual respect, but places one above the other in a relationship of domination and oppression. Thus, a desecrating logic of abuse and exclusion is laid bare, one that marginalizes and humiliates. Not only individuals, but entire populations find themselves in this condition. The words of the Psalm still ring true: They "eat up my people as they eat bread" [Psalm 14:4].

Today, the poor's cry for justice is silenced by a multitude of increasingly subtle tactics, to the point of rendering voiceless their every effort to make their demands heard. The digital world exacerbates prejudice against them and reinforces the veil of indifference surrounding their plight. The poor have no choice but to cry out to God [see Psalm 34:7] and bring their lament before him, certain that they will be heard because God is faithful and rich in mercy. Even today, those who are oppressed, humiliated and defenseless grow in the certainty that they must entrust themselves to God, filled with faith and expectation. In this complete surrender, a sense of one's own dignity blossoms anew; they recognize sisters and brothers with whom to share their dreams, and hope quietly becomes reality. Taking refuge in God means finding true and lasting protection — the kind that the powerful cannot guarantee and prefer to deny.



The poor, however, are more able than others to recognize what is essential, because they live on the essentials. More like Christ than anyone else, they recognize God as their refuge even when circumstances seem to contradict this, and they are filled with hope for his justice, which will not be long in coming. In the night of abandonment and loneliness, the poor "live in the shelter of the Most High" [see Psalm 91:1]. All who are afflicted, all who suffer injustice and are wronged, all who are in suffering and pain, all who are lonely and without a sense of purpose in life can find consolation and renewed motivation in the Lord.

That God is their refuge is not merely a promise; it becomes a reality in the person of Jesus Christ. God dwells among us through the Incarnation of the Son, who makes concrete and visible the refuge for which we hope. Jesus Christ is truly God's refuge for the poor. Through his obedience to the

Father, he descends to the lowest point, where the least of these are found. He reaches out to everyone and offers each a safe refuge: "Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest" [Matthew 11:28]. In Jesus, God not only protects but shares in human poverty all the way to the cross.

The poor of our day are the forgotten and the marginalized: robbed not only of bread, but also of a voice and a face. May they encounter the Son of God, who draws near to everyone without neglecting anyone. May they encounter him, first and foremost, in those who call themselves Christians. In the Church, his Body, it is Jesus who offers bread and friendship; he brings light and opens a horizon of hope; he calls each person by name and restores dignity to all. Jesus of Nazareth is God's gift to the poor. In him, all promises become reality. For those who lack a home, a job, education, food or good health, a new path opens — sharing as an expression of the Kingdom of God [see Matthew 5:3]. The obsession of those who accumulate wealth only for themselves is opposed by God's steadfastness which, through the witness of real people, opens hearts and welcomes all into his love.

In Christ, therefore, we are called to become poor and to be a refuge for the poor. The Christian community cannot remain indifferent to the many who today stand at the door but remain invisible to those who are shut within their own walls. The Church, by its very nature, is called to be poor and a refuge for the poor. Let us not forget Saint Augustine's commentary on the parable of the rich man and poor Lazarus: "He has kept the name of the rich man to himself and told us the name of the poor man. The name of the rich man was on everyone's lips, but God kept it to himself; the name of the poor man was passed over in silence, but God revealed it to us. What would you choose? To be poor like Lazarus, or rich like the other man? Do not be deceived! Listen to how it ended and take note of which is the wrong choice".

As I recalled in the Apostolic Exhortation, ***Dilexi Te***: "God shows a preference for the poor; the Lord's words of hope and liberation are addressed first of all to them. Therefore, even in their poverty or weakness, no one should feel abandoned. And the Church, if she wants to be Christ's Church, must be a Church of the Beatitudes — one that makes room for the little ones and walks poor with the poor, a place where the poor have a privileged place" [#21].

Certain questions inevitably arise, and on this 10th World Day of the Poor. We urgently need to let them resonate in our minds and hearts. Are we a sign of a God who is a refuge for the poor? Are we aware of our own poverty, and do we prefer it to unjust wealth? Do we go where the poor are, experiencing their marginalization? Do we listen to their thoughts and share their hopes? Do we speak their names with divine tenderness? Does our charity reawaken and sustain in them the desire for justice and redemption? These and many other questions call for a serious examination of conscience, to assess how much more we are called to do on behalf of the poor and for their liberation. Then we will see that the poor themselves become a refuge for others. The experience of poverty makes them particularly sensitive to a renewed solidarity in the face of challenges.

Christ's love, in fact, makes us sharers in God's life of love. In this sense, Christians are called not only to seek refuge in God, but also to become a refuge for others in God — not to distinguish between those who assist and those who are assisted, between those who seem to give and those who seem to receive, between those who appear poor and those who feel they offer time, skills and help. We are the Lord's Church, a Church of the poor, all precious, all individuals, each one a bearer of a unique Word of God. Each one is a gift for the others.

The eighth centenary of the death of Saint Francis of Assisi prompts us to recall how, upon arriving in Rome as a pilgrim to the tomb of the Apostle Peter, he was moved with compassion for the beggars. To understand and experience their suffering, he took off his own clothes and exchanged them for the

ragged garments of one of them, sitting down to beg and spending the entire day among the poor with a joyful spirit. We wish to bear witness that it is possible — even today — to experience the same joy by putting ourselves in the shoes of the poor and listening to them rather than merely speaking about them. Those who have God as their refuge have the freedom to make prophetic choices, which testify to the fact that everything can be reimagined from the ground up, in the humility and fraternity that alone can heal a world wounded by arrogance.

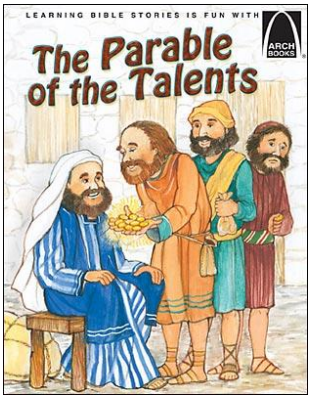
I am confident that this 10th World Day of the Poor will serve as a significant step toward rediscovering the faces of so many brothers and sisters who seek refuge in God and long to feel at home in our communities. Let us remain faithful to the Word of God, which calls us to a conversion of heart. May the Virgin Mary, who in the crucified flesh of her Son contemplated the love of God that fills the hungry with good things and sends the rich away empty-handed [see Luke 1:53], intercede for us.

—LEO PP. XIV

## DEVELOPING YOUR TALENTS:

Every few years someone makes a dire prediction that the world is coming to an end on a specific date. Each prediction is vehement, expressed with certainty — and wrong. Last January a teen confronted me with: "Christ is supposed to come again this year. What do you think about that?" I responded: "I think I'd better look busy?" Seriously, I have never been concerned with any end of the year predictions.

Well, that is not completely true! I did think that the world might come to an end when the Tampa Bay Buccaneers won the Superbowl XXXVII back in 2003 — that was over 20 years ago! But that was a matter of confusing sports ecstasy with divine rapture. Jesus makes it quite clear in Matthew's Gospel: "No one knows the day or the hour, not even the angels in heaven, nor the son, but only the father" [Matthew 24:36]. The Father, the Creator, is the only one who knows when his creation will come to a conclusion.




But that doesn't mean that we shouldn't be prepared for the end. In his letter to the Church at Thessalonica, Paul says that the day of the Lord will come like a thief in the night, when the people lest expect [1 Thessalonians 5:1-6]. Some of these people took Paul too literally and quit working and caring for their families — just bracing themselves for the end. Paul had to write them again and tell them that those who refused to work, should not eat [see 2 Thessalonians 3:10].

Perhaps time will not end before we die, but when we die, our own personal time comes to an end. We spend the month of November praying for our loved ones and all the souls of the faithful departed who have died. Death is a reality everyone has to face. How then, should we prepare for the Lord to come — whether it is at the end of all time or the end of our own personal time? Instructions are available throughout the Bible, but particularly in Matthew's Gospel [25:14-30]. The parable of the Talents comes in the gospel where Jesus is speaking about the end of time.

In the parable, the master entrusts his possessions to three of his servants, and then goes on a journey. When he returns, he calls them to see how they invested them — rewarding the first two who had returned more to him than he had given them, and punishing the third who buried the talent in the ground. By burying the talent, the ancient law said that the servant was no longer was responsible for it. That is why the Master in the parable was so upset with the third servant. To the ancients, a talent was a unit of weight. The weight was determined by the amount of water needed to fill a vessel called an amphora. Since the various ancient people had different sizes of amphoras, a talent for the ancient

Greeks was 57 pounds, for the Romans 71 pounds, and for the Egyptians 60 pounds.

Our definition of talent is quite different. For us, a talent is the natural aptitude or skill someone has. Some have musical talent; some are talented technicians; some are talented athletes, and so forth. We all have natural gifts. We were given these talents by God. We are expected to develop them to serve God and his people. Quite often an athlete will begin an interview after a sporting event in which he or she excelled with: "First of all, I give all glory to God." The athlete is right. God is the source of all our talent. The athlete sees his or her developing this talent as returning the gift to God. To the athlete, the focus should be on God — not him or her. We all need to do this regarding the many talents the Lord has entrusted to each of us. Perhaps someone has said to you: "You are such a good mother, such a good father." Or perhaps someone has said to us: "I'm no where near as good at this as you are."

Our response — at least to ourselves should be — "Whatever I do well, I credit God as the source of the talent. All Glory belongs to Him." A man once held a bulletin article I had written in my face. Actually, it was about two inches from my nose — and considering that I am Italian, probably not that close to my face after all. Any way, he complained: "Why can't your homilies be as good as your articles?" I replied that the articles were my homilies. But what I should have said is that "God gave me a greater talent in writing than in speaking" — thus putting the focus on God instead of on myself. All our talents, all our gifts flow from God. None of us have the right to take credit for them. We emphasize this at the end of the Eucharistic Prayer when the priest holds up the Body and Blood of Christ and says: "Through Him, and with Him, and in Him, O God Almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever." And we all say: "Amen." God is the source of all talent. All glory is His.

"But," a person might object: "God gave me talent, but I have to work hard to develop the talent." A state champion swimmer has to get up early to put in an hour or more in the pool before school starts, and then go to swim practice for two or more hours a day. A doctor, who so many claim is the finest ever, has had to work hard to get through Medical School and Residency, and now spends as much time as possible developing his or her knowledge to serve his or her patients better. Everyone can point out how hard he or she works to develop his or her talents. But our talents came from God, and must be developed to serve God. He is the focus — not us. His is the glory — not ours.

We share in His Glory only to the extent that we have allowed Him to be seen in our efforts. Nothing that we do should be about us. All our gifts should be seen as just that — gifts from God. This is a message we need to convey to our children and Teens. The Lord tells us in the parable that the Master will come for an accounting of how we used the particular talents He has given each of us. The first two servants in the parable returned more than they received — allowing the Master's possessions to grow. God is calling us to develop what we are given to allow His Kingdom to grow.

If we ever stopped to look at our God-given talents, we would all be in awe. So many people feel that the world is going "to hell and a handbag." But if we truly looked at ourselves, we would not feel that way. In fact, it is safe to say that we should be very positive about the world's future because of the way that we are developing God gifts every day. The world needs people like you because you bring God's love into the world.

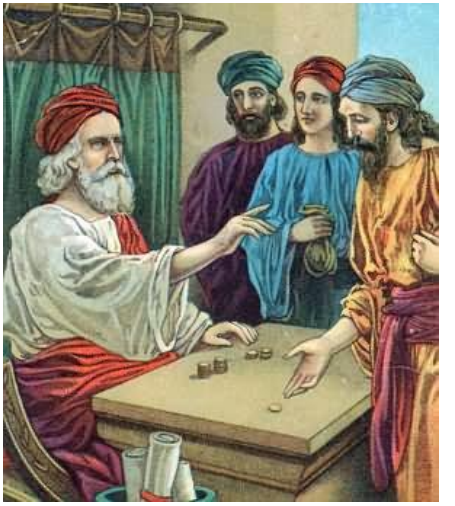
Will the world end soon? Maybe "yes"; maybe "no". We can't be concerned with worrying about the exact day or hour — that is none of our business. But what we have to be concerned with is doing our part to prepare for the Lord's coming — either at the end of all time or the end of our time. If we develop the talents that God has entrusted to us, the day will come when He will say to us: "Well done, good and faithful servants." —taken from the writings of Father Joseph Pellegrino which appear on the internet

## GO FOR IT:

I know a man with Down syndrome who is a bus boy in a greasy spoon. He smiles and is kind to all. He uses all his limited talents. He lives the dictum that the woods would be silent if no birds sang their song except those that sing best. The apostles must have looked upon Jesus as a dreamer. Rumor said He had managed a successful carpentry shop in Nazareth and set up a financial trust for His mother. But he certainly didn't appear to be a monetary guru. What could you say of a man who, when the IRS came knocking, found tax dollars in a fish's mouth? [see Matthew 27:17]. He acted as though this was the most natural place to find them. He was hardly equipped to work in the real world.

Then the Teacher unloaded a smart bomb on them. He spread the Parable of the Talents over them — and, by extension, over us. It was the final parable and last major speech before His murder. Like Cana, Jesus may have kept the best to the last. The first thing the twelve learned was that Jesus had a sophisticated knowledge of finance — He was aware not only of low interest savings banks but also of the more profitable field of the stock market. He was a natural hedge fund manager. Once again His followers received a valuable insight into the forever unfolding mosaic that is Christ.

Jesus was continually displaying fresh facets of His personality to his disciples — and, furthermore, He does the same for us even to this day. That unfolding plays a vital part of His ongoing charm for a billion and a half people. It is the reason that of all people who ever lived, Jesus has been written about the most. It was common for the rich to leave their millions in the hands of agents while they beat the winter ice in Florida. The wealthy man of this parable [Matthew 25:14-30] parceled his money out to three agents and jetted out. The first two ran off to a Wall Street stock wizard. He doubled the dollars by buying blue chip stocks.



The third ran scared. He was not about to risk anger from his employer. So, he buried the money among the tulip beds. He did not even have the wisdom to put the money in a savings bank to draw "nickel and dime interest" and get a free tool chest. He was a bust as an risk-taker. The chief returns home from Palm Beach tanned and fatter. Before he shows the color slides to his bored in-laws, he checks the books. He jumps out of his monogrammed velvet sandals with his first two agents — their profits will pay off his maxed out credit cards and the loan-sharks. He gives each a bonus and sends them off to Las Vegas with expenses paid. Then he yells at the Caspar Milquetoast still blowing dirt off the dollars he had just dug out of the tulip bed. FEAR [False Evidence Appearing Real] — as someone defines it — had paralyzed the useless servant.

The chief shouts: "You're fired." Here is a fresh dimension of the Christ. He is a gambler. Christianity without boldness is Christianity without the prime beef. God encourages us to jump into life and run the risk of growing. Jesus doesn't want "Milquetoasts" in His company — He wants creativity. Mere avoidance of serious sin does not make for good Christians. We must use all the gifts God gave us. If we are not moving forward, chances are good we march full speed backwards. The Nazarene does not want us to hide in church, but move out into the street.

Jesus would tell us: "You are never more wonderful than when you are taking big chances." Jesus told us to "Launch out into the deep: [Luke 5:4]. Some of us have received short straws. Still we are

supposed to give life a first class run with these gifts. The ultimate aim in the Christian life is to say before the funeral director nails down our coffin: "I have given life my best shot." The bus boy with Down syndrome will be able to say that.

We can sin not only by deed, but also by omission. The ancient Confiteor says it well: "I confess what I have done and what I have failed to do." A melancholy line in a John Denver folk song says: "I am sorry for the things I didn't say and didn't do." What you are, says a savant, is God's gift to you; what you become is your gift to God. Mark Twain advises: "The safe thing is to run risks; the risky thing is to play it safe." —taken from the writings of Father James Gilhooley which appear on the internet.

## ATTENDANCE:

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a Registration Form indicating this fact, if you have not already done so. Such information not only helps us to know who is attending Our Lady Chapel; it also is of great assistance to us in record keeping [for our friend, the IRS] of any contributions which you may make.

## ENVELOPES:

- When you need a **new supply** of envelopes, please feel free to take a supply of them from the table in the vestibule, or call Father John at the Campus Ministry Office [473-3560].
- When you **use** your envelope, please make sure that **your number** is on it. If you need to know your number, please call the Campus Ministry Office. Thanks.

## WEEKLY OFFERING:

A collection box is located just inside the center door when you enter the chapel. Please place your offering in the collection box. Baskets will not be passed during the offertory time. Your offering will help offset chapel daily operating expenses. When you choose to use the envelopes, you can request a printout of your offerings for the year to submit to the IRS. God bless you.

**Total Offerings: Saturday [11/7/26] ---------- $ 610.00**
**Total Offerings: Sunday [11/8/26] ---------- $ 263.00**

## WE NEED LIVE-STREAM HELP:




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

## 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]**

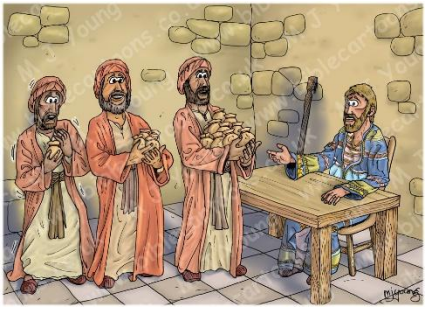
## DISCIPLESHIP IS ALL OR NOTHING:

The Book of Proverbs enumerates the good works that win her the title: "A Worthy Wife". The author praises her as a talented worker who brings her husband good and gives to the poor. Most of all, her husband can entrust his heart to her. For all of that she deserves to be honored [Proverbs 31:10-31]. The church chose this reading as one to help interpret Metthew's Gospel [Matthew 25:14-30]. It is about both work and relationships.

A wealthy man goes on a journey, entrusting his estate to servants, giving "to each according to his or her ability." He gave each of them an enormous amount — a talent was equal to 20 years' worth of an ordinary worker's earnings. With no further instructions, he simply left them in charge. Apparently, he assumed that knowing him and his methods, they would carry out business as he would.

Two of the servants had great success with their master's wealth, doubling what they had been given. Considering the enormous sums they managed and the master's example, it seems unlikely that they could earn so much in a more honorable way than he had. When these two delivered the fruits of their labor to the master, they were called "good and faithful." The master appreciated their industry; they were following in his footsteps. He could trust them to develop his wealth according to his methods.

The third servant — the one who gets the most attention in the story — carefully kept their portion safe. The reason? It could have been personalities or priorities. Most of all, this servant had little esteem for the master or his mode of operation. He brazenly described his master not only as demanding but also willing to appropriate what wasn't his. In the light of that, this servant played it as safe as he could because he feared the master.



For his part, instead of denying his greed, dishonesty and severity, the master used the servant's assessment of him as the very reason for penalizing him. According to the master, servant number three was lazy and worthless because he did not at least invest the money with moneylenders.

Three of these characters apparently had chosen ever-increasing wealth as their ultimate goal. Servant number three cared most for his own safety. None of them were people fathers would want as a son-in-law, and it's quite unlikely that Jesus told this parable to direct his listeners toward a corrupt or affluent life.

For the past few weeks, Matthew has been preparing us for the second coming of Christ. The Parable of the Vineyard presented a vignette of salvation history — God's attempts to bring people's faith to fruition and humanity's poor response. Then we heard about the Wedding Feast open to anyone humble enough to accept an invitation to join a celebration with the king's guest list. After that, Matthew gave us the story about Wise and Foolish Virgins. And now the Master and Three Servants. This part of the liturgical year focuses our attention on the fact that our time is limited and thus we need to spend it in the best way possible.

Jesus used the Parable of the Talents to illustrate the demands of discipleship. There is no time to waste or hide away like the third servant, who perhaps assumed that the master would handle everything when he returned. The other two servants — like the master who had become so wealthy — worked with all they had been given. They followed the master's example — most likely reaping and harvesting wherever they wished. That demonstrated their loyalty and increased their master's fortune. Material gain was the most important value in the life of the master in this parable. Accepting his priorities, his faithful servants did all they could to increase his and their fortunes.

Today, we still suffer from the problems caused by people who prioritize gain, no matter the human cost. Added to that, technology's growth is rushing at us like Niagara Falls. In ***Magnifica Humanitas***, Pope Leo XIV warns: "If technology becomes the ultimate criterion, the human person risks being reduced to data, a cog in a machine or a commodity." For the master, all three servants were essentially cogs or commodities — the means to an end. In turn, using people demeaned their humanity as well.

In contrast, the worthy wife — a symbol of true disciples — dedicates herself to good because she and her husband share one heart. They anticipated Leo's teaching that "human persons are called to communion with God and can fully discover their true selves only in sincere self-giving."

Our lifetimes are limited. Jesus, Matthew and Leo each remind us that our time is limited and discipleship is an all or nothing proposition. We have only this finite time to learn to share the master's heart and do as he would do. —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**: | Revelation 1:1-2:5; Luke 18:35-43 |
| **Tuesday:** | Revelation 3:1-22; Luke 19:1-01 |
| **Wednesday:** | Revelation 4:1-11; Luke 19:11-28 |
| **Thursday:** | Revelation 5:1-10; Luke 19:41-44 |
| **Friday:** | Revelation 10:8-11; Luke 19:45-48 |
| **Saturday:** | Revelation 11:4-12; Luke 20:27-40 |
| **Christ the King:** | Ezekiel 34:11-17; 1 Corinthians 15:20-28; Matthew 25:31-46 |

## GRATITUDE:

Most people searching for a gratitude guide aren't looking for a checklist. They're looking for relief from stress, from comparison, from the quiet feeling that something is missing. Here's what research and Scripture agree on: gratitude works, and it works faster than most people expect. Dr. Robert Emmons at UC Davis found that people who kept weekly gratitude journals reported 25% higher happiness than those who didn't. Not after years of practice, but within weeks. The Bible made the same case centuries earlier: "Give thanks in all circumstances; for this is God's will for you in Christ Jesus." [1 Thessalonians 5:18].

Here is a practical, daily way to build that habit: one verse, one reflection, and one action step at a time. The difference between toxic positivity and genuine gratitude is honesty. Gratitude doesn't require pretending things are fine. It requires looking for what is still true and good even when circumstances aren't. The Psalms model this consistently: writers who were afraid, grieving, and exhausted still chose to return to what they knew about God's character: "I will give thanks to you, Lord, with all my heart; I will tell of all your wonderful deeds." [Psalm 9:1]. That wasn't written from a place of comfort. It was written as a choice.

A simple practice for hard seasons: before naming what is wrong, name one thing that is still true. One person who showed up. One moment of unexpected grace. One breath that came without asking for it. That's where gratitude starts, not at happiness but at honesty.

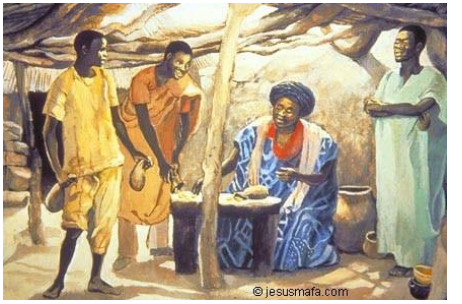
## BE IN IT FOR THE LONG HAUL:

I recently came upon a unique Eleanor Roosevelt quote: "Success in marriage depends on being able, when you get over being in love, to really love." It's that kind of insight that we need when we approach the Scripture readings for this 33rd Week in Ordinary time. The fervor with which we start relationships and projects never lasts. The only force which keeps them going is our determination to make them go.

The author of Proverbs [31:10-31] — in describing the "worthy wife" — agrees. "Charm is deceptive and beauty fleeting" — It's clear that what might have attracted her husband to her in the beginning isn't what's keeping him in the relationship now. Though most modern wives cringe when they hear the "wifely" qualities for which our sacred author praises this special woman — this is one determined marriage partner! Nothing comes in the way of her dedication to her husband and her family. She's going to be a faithful wife and mother, come hell or high water, until the day she dies.

Paul expects the same determination from his community in Thessalonica [1 Thessalonians 5:1-6]. But he's not concerned with "hell or high water" breaking into their lives — he's more worried about something which didn't happen — the risen Jesus' Parousia. The earliest followers of Jesus never imagined they'd be into this dying/rising stuff for more than a few months — or at most a few years. They expected the Christ — Paul's term for the risen Jesus — to arrive quickly and take his disciples with him to their eternal reward. But, almost 20 years after Jesus' death and resurrection — when Paul writes I Thessalonians — that event still hasn't taken place. Slowly but surely, their faith experience is changing from a short term to a long term experience.

Though Paul is still encouraging his readers not to give up hope in Jesus' imminent Parousia, he's also forced to encourage them to adapt to this unexpected set of circumstances. Just as a married couple is obliged to begin to love after their "in love" period vanishes, so other Christs are obligated to continue to imitate Jesus in their daily lives even after their fervor for his return starts to cool. One's determination to carry through on his or her commitment is more powerful than the circumstances in which that commitment is actually lived — "Therefore, let us not sleep as the rest do, but let us stay alert and sober." Until the in-love returns, we've got a lot of actual loving to do; until Jesus returns, we've got a lot of dying and rising to do.




Perhaps that's why Matthew — writing more than 40 years after the historical Jesus' death and resurrection — has his Jesus tell a parable about the talents three servants receive [Matthew 25:14-30]. Those who manage to increase their money are complimented — "Well done, my good and faithful servants. Since you were faithful in small matters I will give you great responsibilities." The one who returns the same amount he was given is cut down by his master — "You wicked, lazy servant!" Then, in an anti-Robin Hood statement, the master says: "To everyone who has, more will be given, but from the one who has not, even what he has will be taken away."

Matthew's Jesus seems to be talking about one's faith. To those who act on their faith, more faith will be given; those who don't act on their faith will eventually find their faith has disappeared. When it comes to Christian faith — like our love of others — if you don't use it, you'll lose it.

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

## FINDING BEAUTY:

I don't think about all the misery, but about the beauty that still remains. —Anne Frank

## 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 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]
- For Jeannie Ehrenberg, cousin of Linda Monitello.
- For Nancy Miller
- For Dianne Javier, grandmother of Maya Javier [‘30]
- For Megan Russell, daughter of Jane Patton Russell [‘89]
- For Jane Puleo

### 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

## SACRAMENT OF RECONCILIATION:



Father John is available to celebrate the Sacrament of Reconciliation with you. Please call him [**440-473-3560]** to arrange for this experience. Always remember the Lord’s invitation: “I will give them a heart with which to understand that I am the Lord. They shall be my people and I will be their God, for they shall return to me with their whole heart” [Jeremiah 24:7].

**CLOSING PRAYER:**

# ~ A Prayer for the Family ~

**We are all a Family**
**born into the mind of God**
**even before our physical existence became a reality.**
**God planned every detail of our being,**
**the color of our eyes and hair,**
**a dimple here, a freckle there,**
**making us unique individuals**
**who would fit perfectly**
**into our family.**

**God did not create**
**our diverse personalities**
**to push us into conflict**
**but to give balance to our lives**
**by drawing from each other's strengths**
**as well as complimenting each other's weaknesses.**

**Knowing we would need each other**
**to accomplish this special purpose for our lives,**
**God wove certain traits**
**and characteristics into each of us**
**to benefit the entire family.**

**We place our complete trust in the Lord,**
**the God of life.**
**God helps us**
**to grow,**
**to mature,**
**to share,**
**and to love,**
**in family.**
**Amen**

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