Volume XXXI No. 50
November 21-22, 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.*

## THANKSGIVING DAY MASS:



**Thursday, November 26 is Thanksgiving Day.** As we take time to thank God for the many blessings which are ours because of his love for us and to celebrate with Family, please take time also to join us for **The Celebration of Eucharist at 9:30 AM**. As part of our celebration of this wonderful day, you are asked to please make a prayer of thanksgiving a special part of your family celebration today.

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



**Today is the last day for you to sign up if you and your family would like to make a family Advent Wreath.** 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.

## "ADOPT-A-FAMILY" PROGRAM:




**For many years, Our Lady Chapel community has worked with St. Adalbert Parish in adopting families who are facing a difficult time celebrating the Christmas Season.** We have a list of families whom St. Adalbert has identified as being in the greatest need of assistance — most often single parent families, living below poverty-level, who are in their school & parish. We are given the ages of the children in the family & other family member information.

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

This is a project that the entire family can get involved in. Families can be matched according to family size, ages, etc. It was truly inspiring. Adopt-a-family gifts should be WRAPPED.

**To "adopt" a family, stop after Mass to look through the Binder we have prepared. Or call Patty at the Chapel Office [440-473-3560] or send her an email at szaniszlop@gilmour.org if you and your family would like to participate in this program, or if you have any questions. The deadline for turning in gifts for Adopt a Family will be Sunday, December 20th.**

## THE GIVING TREE:




**Our Chapel Giving Tree will arrive next weekend.** We will have tags on the tree for items requested by Our Lady of Fatima Family Center, for the children & young people they serve. There will be a selection of toys and clothing for children from age 5 –12 years. **Select a tag from the tree, purchase your gift, and bring it back to the Chapel UNWRAPPED, to place under the tree. Please attach your tag to your gift. Gifts need to be turned in by Tuesday, December 15th. Please call Patty at the Chapel Office [440-473-3560]**

## 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:

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| Sunday, November 22:<br>**Christ the King** | **10:00 AM** In-Person & Live Stream |
| Monday, November 23: | **NO MASS** |
| Tuesday, November 24:<br>**St. Andrew Dũng-Lac & Companions** | **NO MASS** |
| Wednesday, November 25: | **NO MASS** |
| Thursday, November 26:<br>**Thanksgiving Day** | **9:30 AM** In-Person & Live Stream |
| Friday, November 27: | **NO MASS** |
| Saturday, November 28:<br>**First Sunday of Advent** | **5:00 PM** [In-person only] |
| Sunday, November 29:<br>**First Sunday of Advent** | **10:00 AM** In-Person & Live Stream |

## FAITH EDUCATION: DECEMBER 6th:



Our next session will be on **Sunday, December 6th. 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:




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:

Parables are teaching devices used by rabbis for instructional purposes. The wonderful thing about a parable is that we can identify ourselves with one or more of the characters in the story. Read one or hear one, and it's sort of life seeing yourself reflected back — perhaps as in a mirror — with some fuzziness, not with a whole lot of precision, but the general image is there — "This one's about me" is the usual reaction.

We have just heard on of the most famous of all of the parables used by Jesus. There are those on the right, and those on the left; there are the sheep and the goats, the saved and the damned. But everyone in each group is surprised! When, they ask, did we treat you, or not treat you, in these ways? And Jesus then tells them.



What about you? Where do you see yourself in the story? Do you belong to those that care — the ones on the right — or those who simply didn't have enough time to be bothered — those on the left? I daresay that you, like me, find yourself in both camps. We've given our time, our treasure, and our talent — and we've withheld them, depending upon a number of factors — some of which we'd be ashamed to identify.

But there's another group that we overlook. The parable's message is so simple that we fail to see its big point. There were those who helped, those who couldn't be bothered, and there were those who need help!

Let me ask you this question — and it's a big one. Perhaps your salvation hangs on its answer. When have you seen yourself as one who needed help? The answer is awfully important because Jesus identified Himself as one of those. And, then He didn't identify Himself as one of those! He identified Himself as existing in them, as living in them. He was born poor and helpless, born in need and died in need. He lived and moved and had His being in need. And on the Day of Judgment, the surprised will discover him there.

Have you discovered your being in His? Have you admitted that you exist in need, that you're not self-sufficient, that you're on spiritual welfare, and that you and Jesus find each other in need? That's the big point of this parable — and it's always missed! At the last Judgment, Jesus will be found in those who were in need. These are mine, and I am theirs, and they are in me, and I live in them [see John 17:25 -26]. Jesus did not speak of them in the third person — He spoke of them in the first person.

And let's be honest with each other here. Isn't it true that in most of the major instances in our life, when we have refused to admit that we don't have the answers, when we've refused to admit that we might be wrong, when we've refused to admit that we need our wife or husband's help — and yes, even our children's help — we've gotten into a whole lot of trouble? Isn't it precisely true that a whole lot of trouble, pain, hurt, and estrangement have come to us when we've been arrogant, stubborn, and have refused to admit that we need help?

The great poet, John Donne, wrote a famous poem that I'm sure you've all read. It is called ***No Man is an Island***. No one of us is self-sufficient. No one of us is a god or a goddess — in spite of our own interior opinion of ourselves. You need my help, and I need your help. You need your spouses' help, and even your children's help, and they need yours.

Hell on earth enters the scene when either you or one of the characters in your life refuses to admit that simple, basic truth, and refuses to care. Whenever you encounter that, you get a taste of damnation.

So which group do you belong to in the parable? Just how do you identify yourself in it? And could it be true that you just might have to change how you identify yourself not only in the parable, but in real life? In your relationship with those around you? Perhaps this is a moment of grace for you. Perhaps you and I are being touched again by God here is this place — this "house" in the Presence of God, His Christ, and His Holy Spirit.

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

## OUR HOLY CROSS REFLECTION FOR THIS WEEK:

Deep Truths: What do we know for certain? Many times we only skim the surface of things. In the age of instant news reports, it is easy to be caught up in a shocking headline without taking the time to understand the deep truths of what is really happening.

As the Pope travels to the countries of Uruguay, Argentina, and Peru, he interacts with many people. He experiences different cultures. He meets with people from many walks of life. He relates with people on the margins such as prisoners, young and old people, people from high society and the poor. As he returns to Rome, what memories will he take with him? Pope Leo values highly the ability to listen. While he gives many inspiring presentations, what he will remember most are the deep truths that people shared with him. Some even brought him to tears.

Yes, we are all unique, but the deeper truth is that we have the ability to see how we are similar. We are the result of a Creator who wants us to strive for unity. The pope is one sign of that unity as he appreciates diversity and values each person's contribution. We have a part to play as the many hope to become one.

* Describe the God that you know.
* What is the unique way God comes into your life?
* What deep truth do you have that needs to be shared with others?

*O God, help me become aware of the unique way you come into my life.*

—Brother Carl Sternberg, CSC

## MUCH TO BE GRATEFUL FOR:




One of the more popular gospel stories is that of the loaves and fishes [see Matthew 14]. Mothers have a way of pounding into our heads the axiom: share what you have. And when company comes over, there is always plenty of food. As the gospel story goes, the apostles were very worried that the crowd was large, and it was suppertime, and food was at a minimum. Enter Jesus the teacher, and one of the best lessons of all time — be thankful for what you've got, and share it.

As we zoom into Thanksgiving [it's all moving too fast], thoughts of gratitude come into the forefront, or at least they should. It isn't a time to regret what we've missed, or complain about what we don't have. Rather it is a time to take a look at our lives, and those realities that have been blessings for us, and which are a cause for an attitude of gratitude. It seems that in the business of Christmas — that has already overtaken us — we could loose sight of what and who really matters.

Certainly we are thankful for the roof over our heads, the table we sit around, and all the good things on it — a reality that all too many in our land will not have this year. Also, how about the people in our lives, the kind words, the willing hands stretched out, the simple presence that made the difference, the

faith shared and the love experienced? In every life, there is much to be grateful for, if we would only take a minute to take notice.

Perhaps we could pray: "Lord thanks for the loaves and fishes in our lives that to some might not seem enough. Help us to always be grateful for what we do have, be willing to share, and in ourselves be enough for all the good company that fills our days."

## 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.

## A KING FOR THE POOR:

Our sacred authors have a unique problem: how do they conjure up images of God which accurately represent their experiences of God? They presume — no matter what picture they surface — it's not going to do total justice to the God they know. Some aspects of their images work; others fail horribly. The author of the Song of Songs, for instance, discovered a parallel challenge when he compared his lover's hair to "a flock of goats streaming down from Gilead," and her nose to "the tower on Lebanon that looks toward Damas-cus" [Song of Songs 4:1]. I don't think she appreciated every aspect of either image.




In spite of the "limping metaphors," our sacred authors present us with three distinct images of God in the Scripture Readings for this Feast of Christ the King — a shepherd, a new Adam, and a king.

Deeply affected by the Babylonian Exile, Ezekiel hopes for God to directly break into Israel's salvation history and shepherd his dispirited people. They've been aimlessly wandering around for far too long. They've got no other leader but the Lord — "I will rescue them from every place where they were scattered. I myself will pasture my sheep; I will give them rest, says the Lord God" [Ezekiel 34:11-17]. Unless the Lord steps in, they'll be left to a dog-eat-sheep world. God is their only hope.

Paul, on the other hand, reflects on the impact that the risen Jesus has had on his friends in Corinth. It's as though the Apostle has read about President Roosevelt's plans for a "new deal." We're all starting from scratch. Just as Adam got us into the mess we're in by bringing death into the world, the risen Jesus — as the new Adam — has turned everything around by bringing life into our everyday

experiences. What we once thought inevitable, the risen Jesus has destroyed. He has created a whole new "game" with a whole new deck of cards [1 Corinthians 15:20-28].

Yet, on this day of all days, the divine image on which we're most concentrating is that of king. Matthew's Gospel is one of our most frequently used passages of Scripture — especially employed during funeral liturgies [Matthew 25:31-46]. It's always comforting to reflect on how the deceased discovered the risen Jesus in his or her life by caring for the helpless in their midst. But on this Feast of Christ the King, it's also important to reflect on how the Jewish biblical image of king revolved around caring for the helpless.

Historians remind us that on their 12th century BCE entrance into the Promised Land, those former Jewish Egyptian slaves didn't immediately set up a monarchy. Instead, as the book of Judges narrates, the 12 tribes formed themselves into a loose-knit confederation. Only when that confederation no longer met their needs did they begin discussing the possibility of a king.

But it would be a unique king — quite unlike the kings reigning in the countries surrounding Israel. Those monarchies were created to protect the rights of the high and mighty. God's kings, on the contrary, came into existence to defend those who had no clout. The high and mighty could take care of them-selves. In Israel three groups of people always had legal access to the king 24/7 — widows, orphans, and resident aliens. Given the customs of the ancient world, none of the three had anyone — except the Isra-elite king — to plead their cause.

That's why Matthew's Jesus — given the image of a Jewish king — identifies with the helpless in our midst — the poor, the refugees, and the imprisoned. He not only pleads their cause — he becomes one with them. Whenever we care for any on that well-known list we eventually discover we've been caring for the royal, risen Jesus. This is the most surprising discovery we'll experience at the pearly gates. We've actually became royalty ourselves by helping the helpless.

—taken from the writings of Father Roger Karban, 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.

## FROM MANY, ONE:




History books talk about kings and rulers, battles and treaties, but that's only the surface — the real story is God seeking the lost, the strayed and the injured [Matthew 25:31-46]. He does that above all by sending his Son. Jesus identifies himself with the lowly. Listen to what Jesus says in Matthew's Gospel: 'I assure you that as often as you did these things for one of the least of my brothers or sisters, you did them for me."

From this judgment scene we get the corporal works of mercy — feed the hungry, visit the imprisoned, shelter the homeless. Along with the corporal works we have the spiritual works. People experience spiritual imprisonment, illness and alienation. People use all kinds of things to satisfy their spiritual hunger. None of them work. Only Jesus.

St. Teresa of Calcutta used to teach the "five-finger Gospel. Holding a person's hand, palm up, she would begin with the thumb and say: "You. Did. It. To. Me." Mother Teresa emphasized that you don't need to go to "mission lands" to practice the five-finger Gospel. We have people near us who are hungry, imprisoned, and ill. The person who comes across angry and sullen often has the greatest need — you did it to me.

So what is the end game? St. Paul lays it out: "For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. When everything is subjected to him, then the Son himself will also be subjected to the one who subjected everything to him, so that God may be all in all" [1 Corinthians 15:20-26, 28]. This does not mean God will absorb us. We will retain our individuality, but realize that perfect unity we all long for. Our national slogan says: "E pluribus unum" — "From many one." The unity we achieve here below is fragile, to say the least. In the reign of Christ, we will realize perfect unity.

—taken from the writings of Father Phil Bloom., which appear on the internet.

## IF YOU'RE BROKEN, YOU BELONG:

"The Church is not a museum of saints, but a hospital for sinners." This quote is one I return to a lot when I'm struggling to remember my place in the Church — when I'm falling back into old sins, when I'm finding myself unworthy of God's grace, when I feel like I don't belong in a holy place around holy people. It's the quote that I had in mind as I stood in line for Confession, knowing that I'd have to confess that one sin I'd told my confessor so many times before. I was totally ashamed and frustrated by my weakness.

But still, amidst all that shame and frustration, I knew I needed healing, and I knew I couldn't go anywhere else for the particular healing I needed. After naming my sin and owning my brokenness, through tears and with frustration in my heart, the priest did not hesitate to say those most liberating words: "I absolve you from your sins, in the name of the Father, and of the Son, and of the Holy Spirit." I was healed of my sin and made new. I'm wildly undeserving of that gift, but still, Jesus, through the priest, was so eager to give it to me because He longs for me to be made whole by being united to Him.

This idea of the Church being a hospital for sinners is one that resonates deeply with me because I've struggled a lot with reconciling my sinfulness with God's perfect love. I've struggled with this because — NEWS FLASH: I literally cannot reconcile my sinfulness with God's perfect love. That's the amazingness of His love — it's given by Him, and there's nothing I can do by my own power to be worthy of it.

The Church is this incredible hospital where the divine Doctor calls the sickest of the sick so that He can perform miraculous heart transplants on them — exchanging their hearts for His, pouring His very life into their death. I can say this honestly because I'm a recipient of His care — I'm one of those

perpetually sick patients that no other doctor can heal. I'm a sinner — broken and ashamed — that Jesus is continually loving and forgiving back into wholeness.

What breaks my heart, though — having been a recipient of this healing mercy — is that, somewhere between the pews and the streets, this message of Jesus' desire to make the broken whole has been twisted. The world seems to believe that the Church exists to make good people feel better and bad people feel worse — that Jesus didn't come to heal our brokenness, but just to make us feel guilty for having it, as if He's the divine Doctor that only wants to see healthy patients. But Jesus addressed this misunderstanding quite explicitly during His earthly ministry:

While dining in the home of Levi — a well-known tax collector — AKA bad Jew, unholy, not good — Jesus and His disciples were challenged by the religious elite of the time, who were asking: "Why do you eat and drink with tax collectors and sinners?" Jesus replied to this foolish question: "Those who are healthy do not need a physician, but the sick do. I have not come to call the righteous to repentance but sinners" [Luke 5:27-32].

Jesus tells us directly that His work of salvation isn't for those who don't think they need saving. It's for those of us who can see our own brokenness, and reach out to Him — like a sick person on a hospital bed — and beg to be healed. His love and mercy offered through the Church is for those of us who still need healing — not for those who have figured it out on their own. Still, though, despite this direct statement, many have been deceived to believe that the Church is where you go when you have it all together — not when you're a work in progress.



If that's you — if any part of you believes you need to become perfect, holy or pure to approach Jesus in the Church — I need you to trust me when I tell you these two things:

**1. Jesus doesn't want you to put on an act for Him.** Jesus isn't interested in an artificial relationship with you. He doesn't want you to come to Him looking like what your idea of a good Christian is, because that's not a relationship with who you really are — that's a relationship with an artificial idea. He's desperate for relationship with you and everything that comes along with that.

**2. Jesus wants all the mess of you as you are right now**. You can't be saved by a Savior if you've already "saved" yourself — just like you can't be healed by a doctor if you've already bandaged up your wound and are telling yourself that it isn't there. Jesus doesn't want to wait around for you to make yourself perfect, clean, and whole before you approach Him. He wants you to come to Him right now, in whatever brokenness you find yourself in, be it difficult circumstances, shame from a serious sin, regret from a lost relationship, or any other type of brokenness — because He wants to make you new.

If you think you won't fit in among the "church people," let me remind you that "church people" are only different from the greatest sinners in that they recognize their need for a Savior. You only won't fit in if you come to Jesus acting as if you don't need Him — as if He's some pious add-on to your already righteous life.

If you think your past is too complicated, you belong. If you think your family is too messed up, you belong. If you think your faith is too small, you belong. If you think your sin is too great, you belong. If you're broken, you belong. The broken belong to the Church because Jesus didn't come to make the whole more whole. He came for the broken.

—taken from the writings of Leah Murphy, a young adult.

## LET US GIVE THANKS:




Gratitude is not only the posture of praise, but it is also the basic element of real belief in God. When we bow our heads in gratitude, we acknowledge that the works of God are good. We recognize that we cannot, of ourselves, save ourselves. We proclaim that our existence and all its goods come not from our own devices but are part of the works of God. Gratitude is the alleluia to existence — the praise that thunders through the universe as tribute to the ongoing presence of God with us even now.

Thank you for the new day. Thank you for this work. Thank you for this family. Thank you for our daily bread. Thank you for this storm and the moisture it brings to a parched earth. Thank you for the corrections that bring me to growth. Thank you for the bank of crown vetch that brings color to the hillside. Thank you for pets that bind us to nature. Thank you for the necessities that keep me aware of your bounty in my life.

Without doubt, unstinting gratitude saves us from the sense of self-sufficiency that leads to forgetfulness of God. Let us learn to come to prayer with an alleluia heart — "Praise to you, O God. Let all creation sing your praise" [see Wisdom 15].

. —taken from the writings of Sister Joan Chittister, O.S.B., 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 [11/14/26] ---------- $ 205.00**
**Total Offerings: Sunday [11/15/26] ---------- $ 298.00**

## 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]**






## 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.

## THE KING OF SOLIDARITY:

Today's feast is celebrated under the leave-nothing-understated title of "The Solemnity of Our Lord Jesus Christ, King of the Universe." Through history, Christians have produced a wide variety of images of Christ as King. There's Michelangelo's super muscular, Apollo-like Jesus who raises the blessed and dismisses the damned. Orthodox icons generally depict a savior more serious than welcoming, and many popular depictions present Jesus crowned and resplendent in royal/priestly robes.

Most of these images stand in stark contrast to Matthew's Gospel. Here Jesus gives us the image of a shepherd segregating sheep and goats — an undemanding task generally left to children or the elderly. But in this case, it's Earth-shatteringly important — illustrating the eternal division created between those who revel in the company of God's beloved and those who have sought no place among them.

The characters who populate this story might represent everyone with whom Jesus came in contact during his ministry. Ironically, none of the people represented by sheep and goats anticipated this kind of judgment. None had consciously recognized Christ in others — especially not in people who needed help.

Among the stunned "goats," we might find leaders who censured Jesus for healing on the Sabbath or for fraternizing with people of ill repute. There, too, we might find folks like the rich man who prided himself in obeying every law, but ultimately chose his own fortune rather than join Jesus' company.

Among the surprised sheep, we might discover the woman who didn't let Jesus get away with withhold-ing a miracle to a foreigner and the centurion who begged on behalf of his servant. Along with them, we'd find the disciples whose foibles were glaring, but who kept trying to be faithful and to serve as Jesus did — even to the point of being willing to invite a crowd of thousands to share their few loaves of bread.

We need to remember the key — neither the sheep people nor the goat people had guessed at the criteria that would determine their fate. If advised to prepare to face God's judgment, many of them might have reviewed how they had observed the "thou shalt not" commandments. Disciples might have reviewed whether they really had left everything to preach the Gospel. Some Christians of later times came to believe that their final test would measure how they had maintained doctrinal or liturgical orthodoxy or complied with the church's moral and sexual mandates. But none of that figured into Jesus' final exam.

In modern times, ***The Baltimore Catechism*** tells us quite clearly what the Son of Man seeks. In response to the question of why God created humanity, we answer that we were created to "know, love and serve God in this world." But how do we know God, much less love and serve God?

This final teaching of Jesus shows us that Jesus Christ, the King of the Universe, chose once and for all to be in solidarity and identify himself with the lowliest people. Maybe it's time to relegate the Sistine Chapel, awe-inspiring icons, and portraits of the royal redeemer to muse-ums. If we want to respect Jesus' self-portrait, we would do better to contemplate Fritz Eichenbergs: ***The Christ of the Breadlines*** — a black and white etching of a slightly stooped, racially indistinct Christ, distinguishable from the destitute women and men with whom he waits by nothing more than how his presence radiates out to them. This etching illustrates Christ's choice to identify with the vulnerable. Whereas humanity tends to envision the divine as the utmost expression of magnificent "things that matter," Jesus tells us to seek God's self-revelation at the lowest end of the scales of power and prestige.



Jesus didn't tell this story to scare us into charity. That motivation would leave us trapped in our egoism — even if we did lessen others' suffering. Jesus knew that genuine encounters with the poor enlarge the heart and the vision of the givers. Solidarity makes us all more human.

Christ invites us to know him in relationship with his beloved poor. When we fall in love with Christ in the poor and with the poor in him, we will inevitably want to serve him in and with them.

This feast encapsulates the Gospel irony of firsts and lasts, of losing life and finding it. One way to sum it up combines ***The Baltimore Catechism*** with Pope Francis and says that those who decide to know, love and serve Christ, the King of the Universe, will end up smelling like his sheep — happily ever after.

—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 14:1-3, 4b-5; Luke 21:1-4 |
| **Tuesday:** | Wisdom 3:1-9; Matthew 10:17-22 |
| **Wednesday:** | Revelation 15:1-4; Luke 21:12-19 |
| **Thursday:** | 1 Kings 8:55-61; 1 Corinthians 1:3-9; Luke 1:39-55 |
| **Friday:** | Revelation 20:1-4, 11–21:2; Luke 21:29-33 |
| **Saturday:** | Revelation 22:1-7; Luke 21:34-36 |
| **1st Sunday of Advent:** | Isaiah 63:16b-17,19b; 64:2-7; 1 Corinthians 1:3-9; Mark 13:33-37 |

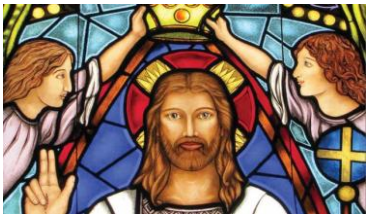
## THY WILL BE DONE:

This weekend, we conclude our liturgical year with the Feast of Christ the King . Of course, this feast is about Christ. But it's not simply about who Christ is; it's also about what Christ does. We believe that through Christ, God brings about God's Kingdom. So this feast is not simply about the King; it's also about the Kingdom.

What is the Kingdom? What is the Kingdom of God? The Kingdom of God describes that time when God's power and God's will extend to everything — when, as Paul says in his letter to the Church at Corinth: "God is all in all" [1 Corinthians 15:20-26,28]. When the Kingdom comes, everything that

is will be as God wants it to be. Everything will be good and just and perfect. That is the Kingdom of God.

There are two things to remember about the Kingdom of God. The first is this: the Kingdom of God is not the same as heaven. We believe in heaven. We believe that our beloved dead are with Christ in heaven. We believe that when we die we will join them in heaven. But the Kingdom of God is not the same as heaven. The Kingdom of God is a step beyond heaven. We believe that when the Kingdom of God comes, the perfection of heaven will extend to this world. We believe that when the Kingdom of God comes, God's will, which is perfectly followed in heaven, will be perfectly followed on earth. When Christ comes on that last day, all of creation — all that is, including our physical body — will share in the glory of God. So, it is very important for us not to spiritualize the Kingdom — not to imagine that it only pertains to spiritual things. The precise meaning of the Kingdom is that when God's Kingdom comes, all that exists — both spiritual and material, both our souls and our bodies — will be caught up in the perfection of God. Now this truth is at the center of what we believe, but we often forget it. Yet we pray for it every day. We pray in the Lord's Prayer: "Thy Kingdom come, Thy will be done on earth as it is in heaven." Each time we say this prayer, we pray that the perfection of heaven would come to earth — that God's reign and God's glory would now characterize all of creation. That is why I say that the Kingdom is a step beyond heaven. We believe that heaven will eventually come to earth. That is the first thing to remember about the Kingdom.



The second is this: the Kingdom is already but not yet. The Kingdom of God is already begun but not yet complete. We believe that through the death and resurrection of Jesus, God has already begun to establish the Kingdom in our world. But we also admit that that work of establishing the Kingdom is not yet complete. It will not be complete until Christ returns in glory. So, the Kingdom is already begun, but not yet completed.

It is important for us to claim both of these truths. Every time something good happens in our world, we believe that it is a sign of God already at work to establish the Kingdom. Every time that science conquers a new disease, every time nations move towards peace, every time hope emerges out of chaos, or reconciliation happens in our families, or our children take a step toward maturity and wisdom, we as believers do not simply imagine these are some random good things happening. We believe that these good things are part of God's action through Christ the King, to move history towards that day when heaven comes to earth, when God's Kingdom will be established. We believe that already God is working in our world in that way, but we also admit that that work of establishing the Kingdom is not yet complete. We admit how much of our world still stands in rebellion against God's will, how much of our world is still characterized by violence and greed, prejudice and injustice. We know that these evils that are present among us are not a sign that God has forgotten us, but the simple truth that the Kingdom of God is not yet finished. God's kingdom remains incomplete.

That incompleteness is our calling — our invitation. For if we follow Christ the King, we are called to participate in building God's Kingdom, to work against the incompleteness of God's will in our midst. Following Jesus involves working to see that peace and justice occur in our world. This is our calling, and this is what it means to follow Christ.

The Feast of Christ the King is about the Kingdom of God and about the King who brings that kingdom to us. The Kingdom is not the same as heaven. The Kingdom extends the perfection of heaven to the world in which we live. We claim that that work of Christ has already begun in every good event

that occurs in our midst. We are not discouraged when we still see evil remaining because we know that we are not alone. We know that Christ our King is working in us and through us to bring us to that day when God is all in all.

This is a startling vision — a revelation of what God is about. But people of faith are not afraid to claim it. We, as believers, continue to pray for that time when God's will, will characterize all that is — "Thy Kingdom come, Thy will be done on earth, as it is in heaven."

—taken from the writings of Father George Smiga, which appear on the internet

## PACK RAT:



Are you a "pack rat"? Do you have a hard time throwing things out? I do. As I write this, my life is in shambles — sort of. In my house, the contents of my closets have been completely emptied as I sort through old clothes, blankets, and other things that I no longer need or use, so that I can give them away before the holidays, as it gets colder out. Right now, my house is a mess.

My office, meanwhile, looks like it has exploded. We're in the middle of painting and carpeting. There are files, drawers, and boxes stacked high, and old papers and other envelopes lying everywhere.

In both cases, I've been amazed at some of the things that I've come across — some of the things that I held onto "just in case" or because "I didn't think that I could get rid of it".

I think that almost all of us — even the cleanest of us — probably all have a place where we keep our "junk" — like that one drawer in the kitchen, or that one closet or one room. For some of us it might be a garage, for others it might be the entire house. It was once said that "a house is just a place to keep your stuff, while you go out and buy more stuff".

At one point, we've all held onto something for a little too long. Oftentimes, that can go for our spiritual life as well. There will be situations, past relationships, obstacles, issues and other baggage that along the way lead us to sin. So often, we will tuck it away — deep in the "closets" of our soul — and try to forget about it. Only problem is that eventually, the closet will get full and burst open. The junk remains — whether or not we paid attention to it.

Other times we will go to Reconciliation, and be forgiven by God through the mercy of Christ, but then not forgive ourselves. That doesn't work well, either. That's like emptying the junk closet, putting on a fresh coat of paint, and then "hanging on" to the junk and putting it right back in. It's like God telling us that it's a fresh start and a new room, but us refusing to get rid of the junk. It doesn't make sense.

The Psalmist once said: "Cleanse me, O God, that I may be pure; wash me, make me whiter than snow. Turn away your face from my sins; blot out all my guilt. A clean heart create for me, O God" [Psalm 51:9, 11-12]. This is basically an invitation — an invitation from YOU to God.

If your spiritual "closet" needs to be cleaned out; if you [or someone you love] have things — like sins, regrets or other areas in need of healing — that you've tucked away in the "junk drawers", attics, garages or basements of your soul — now's your chance.

Pray Psalm 51. Let's reconcile ourselves to God. Get rid of the junk, and make room for a new coat of paint — make more room for the Spirit. That is a true "remodeling". It's better than "Trading Spaces"; better than "This old house".

People notice a new paint job — it even makes them think about "re-painting" themselves.

—The Bible Geek

## 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.
- For Terry Tintor, who is undergoing treatment for blood cancer.

### PRAYERS FOR THE DECEASED:

- 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
- For Alex Jacobs, father of Nick Jacobs [‘91] and Courtney Jacobs Polcar [‘93]
- For Hannah Finotti [‘15]

### 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 Thanksgiving Prayer ~

**Dear Lord:**
**Today we give thanks**
**For our many blessings**
**As we pray for those in need.**

**We give thanks**
**For our family and friends**
**As we pray for those who are lonely.**

**We give thanks for our freedoms**
**As we pray for those who are oppressed.**

**We give thanks for our good health**
**As we pray for those who are ill.**

**We give thanks for our comfort**
**and prosperity**
**As we share our blessings with others.**

**On this day of Thanksgiving,**
**May the love of God enfold us,**
**The peace of God dwell within us**
**And the joy of God uplift us.**

**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