

**CLOSING PRAYER:**

**~ A Prayer for Others ~**

Lord,  
You give us others,  
who watch when we sleep,  
who believe when we doubt,  
and keep praying when we are reduced to silence.

You give us others,  
who walk with us,  
who hope and fear with us,  
who are tired and do not fail us,  
to whom we can turn with our cares and our  
needs.

You give us others,  
who stand with us before you, who ask you,  
and question,  
and thank you,  
and are always  
ready to serve you.

You give us others,  
and entrust them to us.  
We do not love you without them,  
nor are we loved by you without them.  
Let us be a blessing to one another,  
on our way to you.  
Amen.

**CAMPUS MINISTRY OFFICE:**  
The Campus Ministry Office is located in **Our Lady Chapel**.  
phone: [440] 473-3560. e-mail: [jbcsc@ix.netcom.com](mailto:jbcsc@ix.netcom.com)

# Our Lady Chapel



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

**FEAST OF ALL SOULS IS NEXT SUNDAY:**

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

**MEN'S RETREAT — SAVE THE DATE:**

The Fall Men's retreat is scheduled for **Thursday, November 12<sup>th</sup> at 5:30 PM**. Come and share in this evening of prayer and reflection sponsored by Our Lady Chapel and the Gilmour Men's Club. The retreat brings together men of the Chapel and Gilmour Communities in an evening of spiritual conversation. The retreat begins with **Mass in Our Lady Chapel at 5:30 PM** followed by **dinner and discussion in the Lennon Board Room**, concluding around 9:00 PM. Even if you can't make the Mass at 5:30, please join us when you are able to get there. **Cost for the evening is \$20** [Please know that ability to pay for the retreat is not a condition for attendance]. **Reserve your spot today by signing the "sign-up" sheet located on the easel in the narthex of the chapel, or by contacting Patty in the Chapel Office [440-473-3560]**. We hope to see you at this wonderful spiritual opportunity for the men of Our Lady Chapel and Gilmour Academy.

**MAKE YOUR FAMILY'S ADVENT WREATH:**

Again this year, we are going to be making family Advent Wreaths on **Sunday, November 22<sup>nd</sup> at 11:30 AM** in the **Commons**. **Cost of the Wreath is \$20** — this includes trimmings, candles, and everything else you will need. Please know that cost is not a reason to not making an Advent Wreath; please contact **Father John**. **Sign up sheet is located on the easel in the Narthex of the Chapel, or you can call the chapel office [440-473-3560]**. **Last day to sign up for this event will be Sunday, November 15<sup>th</sup>** because we need to purchase all of the materials. **If you have any questions, please contact the chapel office.**

**REMEMBERING OUR DECEASED:**

November is traditionally the month set aside to remember our deceased. In 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.



In order to properly prepare for our November remembrance, I would like to ask you to take a moment to **list the names of those whom you would like to remember**. You can e-mail them to Father John at [jbcsc@ix.netcom.com](mailto:jbcsc@ix.netcom.com), or you can just drop the list into the collection basket or hand them to Father John. **Any name you submit will be remembered in all prayers and Masses said in Our Lady Chapel throughout the month of November**. The list will be brought up at the offertory of our **Memorial Mass for our deceased which will take place on Sunday, November 15<sup>th</sup> at 10:00 AM**.

**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For Penny Morotto who is undergoing treatment for cancer.
- For Justin Tarr who is critically ill with brain cancer.
- For Bonnie Bischof who is hospitalized.
- For Emil Hayek, father of Robert [\*19], Vittorio [\*21], Nicholas [\*22], and Marco [\*25] Hayek, who is recovering from open heart surgery.
- For Bun Riley, who is recovering from injuries sustained in a fall.
- For Daniel Cunningham, brother of Brother Thomas Cunningham, C.S.C., who is under the care of hospice.
- For Joseph Frantz [\*75], brother of Mark [\*65], David [\*66], Roger [\*69], and Peter [\*78] Frantz, who is critically ill.
- For Cindy Bernet who is recovering from cancer surgery.
- For Jim Spicer who is undergoing treatment for brain cancer.
- For John O'Brian who has been diagnosed with a serious form of cancer.
- For Andy Sims who is recovering from spinal surgery.
- For Michael Hughes [\*82], son of Michael [\*55], brother of Kevin [\*88] who is recovering from surgery.
- For Bill Slattery [\*77] who is undergoing treatment for cancer.
- For John Burkey, uncle of Rachel Burkey, member of music ministry, who is undergoing treatment for cancer.
- For Jack Sutter, who is undergoing treatment for pancreatic cancer.
- For Annie Trivassos who is undergoing treatment for cancer.
- For Nicholas Zanella.
- For Jan Botek, wife of Fred, mother of Fred [\*85], grandmother of Matthew [\*14], Jonathan [\*17] and Daniel [\*21] Botek, who is undergoing treatment for dementia.
- For Teddy Prusock, nephew of Lower School associate, Nina Prusock, who is undergoing neurological testing.
- For Jimmy Vickers, father of Lower School teacher, Caroline Holtz, who is seriously ill.
- For Phillip McNulty, nephew of Janet and Mike Heryak, cousin of Lillian [\*09], Rosa [\*12], and Edwin [\*17] Heryak, who is recovering from surgery for Crohn's Disease.
- For Brother James Gulnac, C.S.C., who is under hospice care for cancer.
- For Kay Yunker, aunt of Mary Schmidt, great-aunt of Maggie [\*12] Schmidt who is under the care of hospice.

**AMAZON.COM:**

Please remember that when you want to buy something from Amazon.com, you need to first go to [www.ourladychapel.org](http://www.ourladychapel.org) and click on the Amazon logo at the bottom of the home page! Because of this simple step — and at no cost to the purchaser — Our Lady Chapel receives a percentage of all purchases that are made from Amazon.com. Ever since we have begun this program, we have consistently been receiving significant checks from Amazon that are being credited to help pay for chapel expenses. This affinity program remains in effect throughout the year, so we ask everyone to continue to remember to start your purchases at Amazon on the Our Lady Chapel home page! Thank you.

**HAPPINESS AND THANKS:**

“The heart that gives thanks is a happy one, for we cannot feel thankful and unhappy at the same time. The more we say thanks, the more we find to be thankful for. And the more we find to be thankful for, the happier we become. We don't give thanks because we're happy. We are happy because we give thanks.”

—Douglas Wood



**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For Sue Nyberg, godmother of Katie Leavitt, who is seriously ill with cancer.
- For Meghan Murray [\*94], Sister of Michelle [\*93] who is critically ill.
- For Andrea Trivisonno who is undergoing treatment for cancer.
- For Brother Carl Sternberg, C.S.C., who is recovering from serious surgery.
- For Brother Robert Berthiaume, C.S.C., who is recovering from injuries sustained in a fall.
- For Marian Herbst, aunt of Frank DeFlorio, who is seriously ill with cancer.
- For Sister Jean Marie, O.C.D., who is undergoing treatment for a serious heart condition.
- For Romano Bruno who is seriously ill.
- For Marie Burkett who is seriously ill.
- For Mary Lou Lawlor, grandmother of Resident associate, Alec Lawlor who is undergoing treatment for brain cancer.
- For Paul Stano, who is critically ill.
- For Jacqueline McNulty, aunt of Lillian [\*09], Rosa [\*12], and Edwin [\*17] Heryak who is recovering from surgery.
- For Ryan Berger [\*15], brother of Cameron [\*17] who is recovering from injuries sustained in an accident.
- For Drew Franco, son of Brian [\*90], nephew of Jeff [\*88] and Kristin [\*94] Kirkpatrick, who is struggling with a seizure disorder.
- For Michael Palumbo, father of Michael [\*14], Marisa [\*15], and former Gilmour student, Christian, who is undergoing medical treatment
- For Todd Deranek, relative of Hayden [\*28] and Hadley [\*29] Bashein, who was seriously injured in an accident.
- For Maureen Kenner, aunt of Katherine [\*09] and David Hasler [\*13], who is undergoing treatment for cancer.
- For Colleen Lowman, grandmother of Rachel Burkey, member of music ministry, who is seriously ill.
- For Dennis Kavran, father of Dennis [\*86] and Jennifer [\*95], grandfather of Adam [\*14] and Madeleine [\*16] Miller, who is undergoing further treatment for cancer.
- For Donna Farkas who is undergoing treatment for cancer.
- For Lexi Pappadakes, who is undergoing treatment for complications from surgery..
- For Rosemarie Lemieux who is ill.
- For Robert Heltzel [\*65], father of Jennifer [\*91] and Kathleen [\*93] Heltzel, who is undergoing medical treatment
- For Matt Barry [\*13], brother of Tim [\*12], who continues treatment for cancer.
- For Maria Ricci, friend of Linda McGraw, who is ill.
- For Jeff Warner, brother of Denise Calabrese, who is undergoing treatment resulting from a stroke and seizure.
- For Janice Feenstra, sister of Lisa Habe, aunt of Jack [\*19] and Will [\*20] Habe who is undergoing treatment for cancer.
- For Phylis McGinley, grandmother of Middle school Head of School, Elizabeth Edmondson, great-grandmother of Mollie [\*21] and Abigail [\*23] Edmondson, who is seriously ill.
- For Mary Kampman, mother of Mark [\*81], Matthew [\*85], Dean [\*86], and Douglas [\*88] who is undergoing treatment for cancer.
- For Karen Wanders, mother of upper school Head of School, Jonathan Wanders, who continues in treatment and rehabilitation
- For Betty Herten, aunt of Hope [\*13] and James [\*15] Herten, who is undergoing treatment for leukemia.



**FAITH EDUCATION — OCTOBER 25:**

Faith Education for this year has begun. If you are still planning on joining our program, it is not too late, **but it must be done quickly.** Our Sessions go from **8:45—9:45 AM**, with the hope that our children would then **participate in our 10:00 AM Family Mass. Register your family for classes by contacting Patty in the Chapel Office [[440-473-3560].** If you have any questions, please call Patty in the chapel office. Thank you for taking care of this important responsibility. **Dates for November and December: November 1-8-15-22 and December 6-13-20.**



**SCHEDULE FOR THE WEEK:**

Sunday, October 25: <b>30<sup>th</sup> Week in Ordinary Time</b>	<b>10:00 AM</b>
Monday, October 26:	<b>5:30 PM</b> [Eucharistic Chapel]
Tuesday, October 27:	<b>5:30 PM</b> [Eucharistic Chapel]
Wednesday, October 28: <b>Sts. Simon and Jude</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Thursday, October 29:	<b>5:30 PM</b> [Eucharistic Chapel]
Friday, October 30:	<b>5:30 PM</b> [Eucharistic Chapel]
Saturday, October 31: <b>Feast of All Saints</b>	<b>5:00 PM</b>
Sunday, November 1: <b>Feast of All Saints</b>	<b>10:00 AM</b>

**UPCOMING CHAPEL ACTIVITIES:**

October 25 -----	Faith Education Session #5 EDGE	8:45 AM - 9:45 AM 11:30 AM - 1:00 PM
October 31 -----	Vigil Mass for Feast of All Saints	5:00 PM
November 1 -----	Faith Education Session #6 Feast of All Saints LifeTeen	8:45 AM - 9:45 AM 10:00 AM 11:30 AM - 1:00 PM
November 2 -----	All Souls Day	5:30 PM
November 8 -----	Faith Education Session #7 EDGE visits the Shrine of St. Stanislaus	8:45 AM - 9:45 AM 11:30 AM - 2:30 PM
November 12 -----	Lower School Mass [and parent social] Men's Fall Retreat	9:15 AM 5:30 PM— 9:00 PM

**REFLECTION ON THE THEME FOR THE WEEK:**

The root derivation of the word “religion” has to do with “bindings”. Our faith in Jesus is meant to set us free, but as Christians we experience our being tied down, or tied to. This tension is at the heart of Christian spirituality. As ‘Christians we are unfree or boxed-in by our fears, resentments, inferiorities, and the other human sensations of darkness. We become free of these temptations and inclinations when we freely choose to come to the Lord — not because we “have to”, but because we “want to”.

A friend of mine wrote me the other day, and in her note she mentioned she was giving a five minute talk on the “challenge of freedom.” I smiled to myself thinking about all the books which have been written about this very topic — “What is freedom?” “How would we ever know if we were really free?” “What happens when my being free collides with your sense of freedom?” Right there her five minutes would be up.

Jeremiah is usually doomful and pointy of finger. But his words to us for this 30<sup>th</sup> week in Ordinary Time is much the opposite [Jeremiah 31:7-9] — there is shouting for joy and promises of reestablishment of the homeland, and the unity of separated nations as well as a unity of religion under the One God of David. The exile will end, tears will be replaced by brooks of water. The blind will not stumble along the level road, nor the mothers with their children. This is the “second exodus” — the scattered will console each other in their reunion. For years, God has been protesting His everlasting divine love for Israel. God had pleaded with them to shed the bonds of their hearts and orient their lives. Now the Lord will free them to be once more the People of God.

Mark’s gospel [10:46-52] is a very simple story — a “blind man” recovers and becomes a “man who was blind”. The man throws off the name “Blind Man” by throwing off his cloak and following Jesus on the way”.

What led up to this action? Prior to this, Jesus had been confronted by the Pharisees about divorce; then Jesus reminded everyone that they needed to have the hearts and souls of children; then came the man who turned out to be too rich and had too many things binding him down and he could not follow Jesus; and finally, Jesus showed the disciples that being first or the greatest had everything to do with being a servant, and not with “being in charge”.

This story is very similar to the story of the blind man in the Gospel of John [see John 9]. In the story, the blind man can see, but the Pharisees remain bound up and unable to see Jesus and what Jesus was getting at.

Mark’s blind man ends up seeing Jesus as He is. Jesus is about to enter Jerusalem where His love has bound Him to be seen in glory. This gospel reading will occur on Palm Sunday, but until then we will continue seeing Jesus inviting others to recover from their blindness in the weeks leading up to Advent.

The “blind man” is freed from his unrelationality. The crowds relate to him according to the negative adjective — “blind”. But the man is not a part of the crowd — he is apart, sitting by himself. The crowds try to hush him up, when he shouts towards what he has heard. Jesus deals with him in on a personal level — “What do you want me to do for you?” Mark wants his readers to yearn for the truth which is Jesus. Jesus wants to give the man — and us — what is good for us, and that is a freedom to live as loved and redeemed creatures. Jesus wants to give us a sight of who He says we are in His sight.

People who are blind from birth — or who received this gift early in their lives — do not know what they look like. Nobody can tell them exactly either. They can touch their faces and bodies, but that data



The Healing of the Blind Bartimaeus by Harold Copping

**PRAYER REQUESTS:**

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

**FOR THE DECEASED:**

- For Stephen Stetz.
- For Judy Everett, sister of Brother James Everett, C.S.C.
- For Beverly Weber, mother of former Gilmour teacher, Heidi Herten, and grandmother of Hope [‘13] and James [‘15] Herten [anniversary].
- For Jin Sun Choi, mother of Hyun Seo [‘15] and Hyun Seung (Dwayne) [‘11] Hong.
- For Dana Irribarren.
- For Dolores Bechler, grandmother of Sarah Bohn [‘18].
- For Audrey Fleming, sister of Brother Donald Fleischhacker, C.S.C.
- For Nancy Smith, sister of Brother John Tryon, C.S.C.
- For Alfred Shantery
- For Damon Haley.
- For Jennie Karl
- For Ed Lozick, husband of Cathey, son-in-law of Fred Lennon.
- For Father Paul Smith, retired pastor of St. Patrick’s [Thompson].

**PRAYERS FOR OTHERS:**

- For the Syrian refugees and the nations of the world being overwhelmed by the vast numbers of immigrants.
- For an end to violence in our society.
- For the families who are grieving the loss of loved ones.
- For an end to human trafficking..
- For the unemployed.
- For those who struggle with family relationships.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For a special intention.
- For all service men and women serving our country, and for their families.

**ALTAR SERVERS and LECTORS:**

We continue to be in need of servers and lectors. **Any student who is in the 3<sup>rd</sup> [and up] grade is invited to become an altar server; any student who is in the 5<sup>th</sup> [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. **Please call the chapel office [440-473-3560].**

**A PRAYER:**

Lord Jesus, you are God's word, living and effective. When you speak we are created anew. Speak now to our family and all our friends and neighbors. Speak words of encouragement, forgiveness, renewal, and peace. Amen.

**SEEING WHAT GOD SEES:**

One of the keys for understanding Mark's gospel is that his Jesus only twice asks someone: "What do you want me to do for you?" — and the other time was just this past week when Jesus was asked by James and John to do them a favor. We saw that James and John's response to his question wasn't the one other Christs should make. Bartimaeus' response is much more appropriate [Mark 10:46-52].

From the very beginning, Mark depicts the blind beggar as doing what individuals called by Jesus should do. First, he is persistent in demanding that Jesus "take pity" on him — even in the face of the crowd's objections. Second, he immediately responds to Jesus' call by throwing aside his cloak, springing up, and hastening to him. It is probably same to assume that his discarded cloak — probably his only possession — didn't hit the ground. Someone else would have grabbed and kept it. Neither does he check his appointment calendar to determine what day and time he can meet with Jesus. Nothing stands in his way. At this point, Bartimaeus is Mark's example of a perfect disciple.

This stands in stark contrast to the response of James and John. How does the perfect disciple respond to Jesus' question: "What do you want me to do for you?" It's a simple — "Master, I want to see." True disciples don't ask for the glory seats, for high positions in the community, nor for an easy life — they just want to see what God and the risen Jesus want them to do.

Notice Jesus' response to Bartimaeus. He doesn't say: "I restore your sight." Against expectations, he assures the blind beggar that it doesn't take a miracle to receive the sight to know God's will. Disciples of Jesus already possess what's necessary to clearly see what God wants — "Go your way; your faith has saved you." Those who accept Jesus' value system as their own will know in what direction God expects them to go.

It's no accident that Mark ends his three prediction/misunderstanding/clarification passages with the observation that Bartimaeus "followed behind him on the way." Immediately following Jesus' encounter with Bartimaeus, Jesus enters Jerusalem to begin the events of Palm Sunday. He has less than a week to live. This particular "way" leads to the suffering, death and resurrection which all Jesus' followers are expected to experience.

Now Jesus' command — "Get behind me, Satan!" — to the befuddled Peter back makes much more sense see Mark 8]. Unlike Bartimaeus, the perfect disciple, Peter isn't content to follow behind Jesus; he stands in front of Jesus and tells him how he should "do it." We only know how to imitate another by going behind him or her — not by standing in front of them. That's how we learn to live the faith Jesus demands.

The unknown author of the Letter to the Hebrews couldn't agree more. That seems to be why he emphasizes the historical Jesus becoming one with all of us. He doesn't expect us to become God — he simply believes that we're called to imitate the faith and actions of another human being. Just as the Jewish high priest was "taken from among humans," so Jesus was also taken from among us. He did what any of us — with God's help — is capable of doing [Hebrews 5:1-6]. But, as with Bartimaeus, it all revolves around seeing what Jesus sees.

Even Jeremiah — active 600 years before Jesus — understood that faith helps us perceive what others ignore. He's able to see the Lord bringing 8<sup>th</sup> century BCE Israelite exiles back from Assyria, even though such a return hadn't formally taken place [Jeremiah 31:7-9]. Such faith constantly perceives a caring God acting as a parent with God's family — even when a majority of people never seem to notice such loving characteristics.

If we're not seeing individuals and situations with different, loving eyes, we're really not following close behind Jesus.

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



is insufficient for grateful acceptance. Then there are those who can see themselves, but find gratitude difficult as well. The real freedom which Jesus offers this man and all of us is a picture of our face with His superimposed. Am I pretty, beautiful, handsome, gorgeous? Am I ugly, deformed, bland, disgusting? The real challenge of the freedom which Jesus gives us, is the challenge of living our face.

On Saturday of this week, we here in North America we will put on masks and various costumes for celebrating the Eve of all Saints, or Halloween. The saints will take those masks off the next day and celebrate how they see themselves, because of their seeing themselves through the eyes of Jesus. The man threw off his costume of a cloak of blindness and walked the way of seeing himself close to Jesus. He was freed, unbound, but embraced the bindings of a relationship which too, would have its challenges.

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

**CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:**

Fall is here and winter is quickly approaching — another time to once again clean out the closets. Clothing that no longer fits, or has been replaced by new items, can become great items for others. Always remember the words of Jesus: "The poor you shall always have with you" [Matthew 26:11]. Please continue to bring your *gently used* men's, women's and children's clothing to the Lennon Board Room, or place it in the cedar chest which is located in the Chapel narthex [just press the key button to open the chest]. We partner with Fatima Center to help provide clothing for general use. Also, **business work clothing for this season is especially needed. The Fatima Center helps men and women prepare for job interviews.** If you have some of these items, this would be a good time to send them along. Clothing for all seasons is accepted, but please try to keep in mind that storage facilities are limited at Fatima — so it would help if you could focus on fall or winter items at this time. You may pick up a tax form when you drop off the clothing here at Our Lady Chapel — there are forms in the cedar chest. Clothing may be brought on the weekend, or during the week. Thank you. **If you have any questions, please contact Patty in the chapel office [440-473-3560].**

**CAN YOU HELP?**

Maggie's Place/The Zechariah House — a home of hospitality for pregnant women — is seeking new volunteers to provide House coverage — both hospitality and clerical tasks — on Tuesdays and Thursdays between the hours of 9 AM and 5 PM — 4 hour shifts. They are also seeking a Monday night kitchen volunteer [6-9 PM], and a Monday night babysitter [7-8:30 PM]. Background checks are required for all in house positions; training and orientation is also provided. Short-term volunteers are needed for the annual Christmas party, to help with shopping, wrapping, decorating, and party & meal planning in December. Contact Stasia at 440-886-2620 or [cleveland.volunteer@maggiesplace.org](mailto:cleveland.volunteer@maggiesplace.org) to learn more.

**R.C.I.A [Rite of Christian Initiation for Adults]:**

**Our RCIA program will begin soon.** If you have been thinking about investigating the Catholic faith, or if you know someone who has been thinking about it; if you have been away from the Catholic Church for a while, or are interested in learning more about the Catholic faith; if you know someone who is not fully initiated [Baptism, Eucharist, Confirmation] in their Catholic faith — then consider joining or having them join our RCIA program. **Please contact Father John [440-473-3560] for more information.**

**QUESTION:**

Do your relationships control you, or does Christ control your relationships?

**BELIEVING IS SEEING:**

The grandchildren suddenly realized their blind grandfather was missing. They finally found him planting trees in a nearby field. They were upset. The old gentleman calmly said: “But don’t you see how future generations will admire these trees?” The blind grandfather could see. His family, each with 20/20 vision, were blind. Miserable people are not those who are blind — rather they are those who refuse to see.

Blindness in Christ's time was common. Hygiene was very primitive. Eye doctors had not yet arrived with their magic drops and wonderful lasers. However, what is interesting about this story is that the patient is given a proper name [Mark 10:46-52]. Mark was not in the habit of being so specific. So, Bartimaeus is a VIP waiting to happen. When Jesus was walking by, Bartimaeus gave Him a raucous yell. His eyes were dead but God had gifted him with a first class set of lungs. Onlookers tried to silence him, but Bartimaeus paid no heed. Then as now, people had no time or patience for the handicapped. Mark is telling us if you want to get something from the Teacher, you must keep after Him — you must even pester Him. You must not abandon your quest by saying: “God is too busy; He’s got the whole wide world in His hands!” The reality is that “You won’t get an answer at God’s door if you aren’t knocking.” Learn from Bartimaeus. You must know what you want. Generalities waste God’s time. For example: “Bring peace to the whole world” is a prayer with no answer.

Also from this incident, we learn something important about the Teacher — though everyone else loses their cool with the blind man’s shouting, Jesus does not. Jesus had every reason to — He was attempting to teach the people about His mission. So, obviously, the lesson is clear — Jesus will not get annoyed with you if you make a nuisance of yourself with persistent prayer to Him.

Bartimaeus shouts: “Jesus, Son of David, have pity on me.” That was clearly a Messianic title. Like the grandfather in the beginning story, Bartimaeus, though blind, could see. His instincts were sharper than a fresh razor blade. The divinity of Jesus had come across to him in waves. But those about him, who enjoyed good vision, were blind to the Son of Man. The blind and deaf Helen Keller once said: “The most beautiful things in the world can’t be seen or even touched — they must be felt with the heart.”

Clever Bartimaeus saw Christ clearly with the eyes of his soul. So must you and I. Jesus uncustomarily did nothing to quiet the man as he blew His cover. Indeed, Bartimaeus becomes the first person of record from whom the Master accepted an acknowledgment of His Messiahship. This is the reason Mark names this important man. Jesus pauses in mid-syllable — this is a time for doing. He puts His own schedule on the back burner. He gives Bartimaeus center stage. More importantly, He gives him his sight. Many “talk the talk” but refuse to “walk the walk.” The Christ cannot be indicted for this crime; nor should we who are His followers. We too should belong to the “Just do it!” school. Incidentally, do you still feel Christ has no time for you?

Notice that Bartimaeus does not wear the Master down with small requests when He asks: “What do you want me to do for you?” — Bartimaeus goes for the whole nine yards: “Master, let me see again.” He gets his wish. Mark’s point is none too subtle. When you come to the Christ, do not bother Him with little incidental things — go for broke. Jesus obviously enjoys people who want the moon as well as the stars. He is one generous God. Should we forget it, we become the losers. John Newton sums up the case this way: “You are coming to a king; large petitions must you bring.”

This is the last healing miracle in Mark’s Gospel. In Bartimaeus, Mark presents a three-fold doctrine worth pondering. As William Barclay notes, the blind man begins with a need. Secondly he



shortly after starting school — he hopped into bed without first kneeling in prayer. Surprised by this, she challenged him with the words: “Don’t you pray anymore?” His reply: “No, I don’t. My teacher at school told us that we are not supposed to pray. She said that we’re supposed to talk to God — and tonight I’m tired and have nothing to say!”

Like King David, he too had discerned what it really means to be God’s child, and how God is not so much a law to be obeyed as a gracious presence who desires a mutually loving relationship, one of holy fear.

—taken from the writings of Father Ronald Rolheiser, O.M.I., which appear on the internet

**CHAPEL 20<sup>th</sup> ANNIVERSARY VIDEO:**

As an element of the 20<sup>th</sup> Anniversary of the dedication of Our Lady Chapel, an Oral History Video was commissioned and prepared. This very special memorial — produced by Gilmour’s own award-winning student-run business, *Eternally Yours* — documents how the Chapel came to be, how we came to receive the Vatican Treasure from the Holy Father, Saint John Paul II, and what it means/has meant to several Gilmour students from both the Lower and Upper Schools. A copy of this truly historic video has been sent to the Holy Cross Archives at Notre Dame for permanent historical documentation. You can obtain your own copy of this 19 minute-long video on a USB flash drive (or on a DVD upon special request). **The price of the video is \$25 each. Please contact Patty Szaniszlo at (440) 473-3560 or at [szaniszlop@gilmour.org](mailto:szaniszlop@gilmour.org) today for your own copy.** All proceeds from the sale of this commemorative video go toward the Chapel restricted fund, which is used for Chapel improvements and special needs — e.g. the new chapel audio system and the recent restoration of the Vatican treasure.

**ATTENDANCE:**

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a form [name, address, phone number, children, etc.] 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:**

Baskets will be passed during the “Preparation Rite” and will be brought to the altar as part of the Offerings to help offset chapel daily operating expenses. When you choose to use the envelopes, your donations to Our Lady Chapel will be acknowledged so that you have a record for the IRS.

**Total Offerings: Saturday 10/17/15** ----- \$ 782.00

**Total Offerings: Sunday [10/18/15]** ----- \$ 932.00

**REDISCOVERING OUR SENSE OF PURPOSE:**

Somewhere deep inside, we may recognize that our way of life is destroying our souls, along with the planet, and yet we feel powerless to change. The first step in recovering a sense of sacred purpose is to get quiet and to listen to the cry for help that comes from our souls. If we can learn to listen, we will hear a call — an invitation to meaning and purpose. We will discover a way to freedom that is both personal and systemic, part of the great liberation story for all of creation.

—Marjory Bankson

**HOLY AND UNHOLY FEAR:**

Not all fear is created equal — at least not religiously. There's a fear that is healthy and good — a sign of maturity and love. And there's also a fear that is bad — that blocks maturity and love. But this needs explanation. There's a lot of misunderstanding about fear inside of religious circles — especially around the Scriptural passage that says that the fear of God is the beginning of wisdom [Psalm 111:10]. Too often texts like these — as well as religion in general — have been used to instill an unhealthy fear inside of people in the name of God. We need to live in “holy fear”, but holy fear is a very particular kind of fear that should not be confused with fear as we normally understand it.

What is “holy fear”? What kind of fear is healthy? What kind of fear triggers wisdom? Holy fear is love's fear — namely, the kind of fear that is inspired by love. It's a fear based upon reverence and respect for a person or a thing we love. When we genuinely love another person we will live inside of a healthy anxiety — a worry that our actions should never grossly disappoint, disrespect, or violate the other person. We live in holy fear when we are anxious not to betray a trust or disrespect someone. But this is very different from being afraid of somebody or being afraid of being punished.

Bad power and bad authority intimidate and make others afraid of them. God is never that kind of power or authority. God entered our world as a helpless infant, and God's power still takes that same modality. Babies don't intimidate — even as they inspire holy fear. We watch our words and our actions around babies not because they threaten us, but rather because their very helplessness and innocence inspire an anxiety in us that makes us want to be at our best around them.

The Gospels are meant to inspire that kind of fear. God is Love — a benevolent power, a gracious authority — not someone to be feared. Indeed God is the last person we need to fear. Jesus came to rid us of fear. Virtually every theophany in scripture — an instance where God appears — begins with the words: “Do not be afraid!” What frightens us does not come from God.

In the Jewish scriptures — the Old Testament — King David is revealed as the person who best grasped this. Among all the figures in the Old Testament — including Moses and the great prophets — David is depicted as the figure that best exemplified what it means to walk on this earth in the image and likeness of God — even though at a point he grossly abuses that trust. Despite his great sin, it is to David, not to Moses or the prophets, to whom Jesus attributes his lineage. David is the Christ-figure in the Old Testament. He walked in holy fear of God, and never in an unhealthy fear.

The Book of Samuel recounts a great example of this. It recounts an incident where David is, one day, returning from battle with his soldiers. His troops are hungry. The only available food is the bread in the temple. David asks for that and is told that it is only to be consumed by the priests in sacred ritual. He answers the priest to this effect: “I'm the King, placed here by God to act responsibly in his name. We don't ordinarily ask for the temple bread, but this is an exception, a matter of urgency, the soldiers need food, and God would want us to responsibly do this” [see 1 Samuel 21]. And so David took the temple bread and gave it to his soldiers. In the Gospels, Jesus praises this action by David and asks us to imitate it [see Mark 2:25], telling us that we are not made for the Sabbath, but that the Sabbath is made for us.

David understood what is meant by that. He had discerned that God is not so much a law to be obeyed as a gracious presence under which we are asked to creatively live. He feared God — but as one fears someone in love, with a “holy fear,” not a blind, legalistic one.

A young mother once shared this story: Her six year-old had just started school. She had taught him to kneel by his bed each night before going to sleep and recite a number of night prayers. One night —



offers a heartfelt thank you to his Healer. Finally “the man followed Jesus along the road.” This is what Christian discipleship is all about — need, gratitude, and enlistment. We would all do well to take a page out of Bartimaeus' “modus operandi”. Let us not be among the many who, though not blind, still refuse to see. Note well the cured man drives a heart through the tired old line that teaches “seeing is believing”. For him believing is seeing.

—taken from the writings of Father James Gilhooley, which appear on the internet.

**THE BLINDNESS THAT CRIPPLES:**

Mark invites us to reflect on the story of a blind man with great faith by the name of Bartimaeus [Mark 10:46-52]. He is sitting by the roadside with his cloak spread out to receive alms — the only way he had to support himself. Hearing that Jesus is passing by he cries out: “Jesus, son of David, have pity on me” — indicating that he already believes that Jesus is the long awaited Messiah who has the power to cure him. Some people in the crowd try to shut him up, but he persists, eventually getting the attention of Jesus, who calls him over and asks what he wants. The blind man says: “Master I want to see.” Jesus responds: “Go your way, your faith has saved you.” Immediately Bartimaeus is able to see and becomes a follower of Jesus.

Mark and the other three evangelists presented the miracles of Jesus as signs that the reign of God was at hand and that the healing power of grace was at work in the world. For us today, the miracle story reminds us that the risen Christ has the power to cure our blindness — whatever form it takes.

To access Christ's healing power, we need to recognize our own particular blind spots. Some possibilities — an intellectual blindness that limits our ability to see important truths about life; an emotional blindness that clouds our perceptions of the deep feelings that influence our daily moods; a moral blindness that prevents us from recognizing ethical obligations and Gospel ideals; and a spiritual blindness that dulls our discernment of God's grace at work in our lives. Following the example of Bartimaeus, we need to seek the Lord's help in dealing with the specific blind spots that are retarding our spiritual growth.

We can imagine some examples of individuals seeing the light with Christ's help. A well-educated cradle Catholic who recognized that he was functioning with a grade school understanding of his faith, attended lectures on Catholicism sponsored by his parish. A busy mother of three, surprised to realize she no longer feels comfortable in adult settings, joined a book club which involved her in serious discussions with other women. A factory worker who recognized that he automatically tuned out Pope Francis on climate change became more open when he read his encyclical on the environment. A school teacher, pondering the example of Bartimaeus, identified a spiritual blind spot that kept her from seeing Christ in a couple of her work colleagues, prompting her to be more attentive to their good qualities.

What are your most troublesome blind spots and how could you be more open to Christ's healing power?

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

**CHAPEL 20<sup>th</sup> ANNIVERSARY NOTE CARDS:**

Note Cards of the Vatican Treasure — Our Lady Of Gilmour — are also available for purchase. The card has a beautiful photo of Our Lady of Gilmour — taken by John Reid — on the front. The inside is blank for your message, and the back of the card has a description of the Vatican Treasure and it was brought to the Chapel, along with appropriate credits. **The Cards sell in packets of 5 for \$10.** The Cards are located in the chapel office and are available by contacting **Patty Szaniszlo at (440) 473-3560 or at [szaniszlop@gilmour.org](mailto:szaniszlop@gilmour.org).** The Cards will also be available for sale after Masses over the next few weeks.



**LIFE WITH A NEW PURPOSE:**

The story of the curing of Blind Bartimaeus in Mark's Gospel [10:46-52] is so vividly drawn that we can see the scene unfolding before our very eyes. We can very easily bring up an image in our mind of this blind man sitting on his cloak at the side of the road begging for alms. We can also see him spring up to call out to Jesus using the messianic title "Son of David." We can also imagine the crowd scolding the blind man and telling him to keep quiet. Actually, the crowd's reaction is interesting — it demonstrates how fickle a crowd can be. Often we see in the Gospels how the crowd wanted to see miracles — particularly of healing — and how they would usually push sick people forward to Jesus for healing.

But on this occasion for some reason they hold the blind man back, not seeming to want him to be healed. Maybe there were just so many blind people around that they took his blindness for granted and didn't think he needed healing.

Normally in the Gospels, we don't hear the names of those who were healed by Jesus, but here Mark makes quite sure to tell us that it was Bartimaeus. This could be because Bartimaeus was already a well-known figure — which is a bit unlikely — or more probably because he later became an important figure in the Early Church and would therefore be known to Mark's readers. What we are dealing with here is a story of discipleship, and if Bartimaeus truly became a disciple then he certainly would have been an important figure in the newly formed Church — being someone who was actually cured by Jesus.

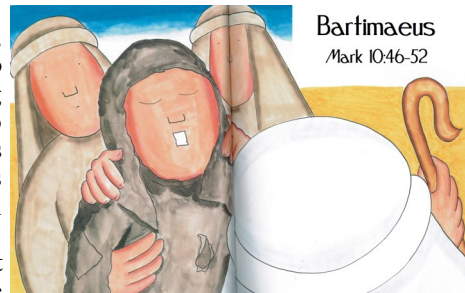
What is interesting here, is that Jesus does not invite Bartimaeus to "follow me". Nevertheless, Bartimaeus spontaneously follows Jesus along the road. It is as if the healing itself was an explicit call to discipleship.

Another little detail in the story comes in the words, "throwing off his cloak." It was very common for a beggar to wear a large cloak and while they might be actually wearing the cloak most of it would have been spread around them so that they could catch in it the coins dropped to them by passers-by. But here in this story, Bartimaeus throws off the cloak as a sign that he has given up his former role as a beggar, even perhaps leaving a few coins on the ground.

The vocabulary in Mark's gospel is also interesting — it is very strong. Bartimaeus "shouts"; he is "scolded"; then he "throws off" his cloak; and he "jumps" up. His sight returns "immediately" and he "right away" begins to follow Jesus along the road. There is no ambiguity here. It is as if Bartimaeus was waiting all his life for this moment and the people trying to hold him back prove to be no obstacle to him. The words are strong, the actions are positive, and there is absolutely no ambiguity about what is happening here. It is a well-crafted account of a wonderful healing.

Of course, the most important thing about the story is that it involves the restoration of sight. In the Gospels sight is a very important concept since it is a sign of the insight a disciple has into the Gospel of Jesus. This sight, or insight, is something that each of us needs to acquire. We want Jesus to open our eyes to the secrets of the Gospel, to the message of eternal life. In the scriptures, "to see" is "to understand" and here in the story of Bartimaeus his healing comes about because he understands who Jesus is. The title that he gives Jesus is Son of David which was a title at that time commonly understood to mean the Messiah. Bartimaeus' eagerness to jump up and follow Jesus is the best indication you could get that he has accepted Jesus teaching and chooses to follow him as a disciple.

One would have to conclude that this was not the first time that Bartimaeus had come across Jesus — either he had heard Jesus' teaching already or he had heard someone else explaining what Jesus was telling the people. In order for him to proclaim Jesus as the Messiah he would certainly have to have known something about him beforehand. Also, sitting there by the side of the road all day gave



mysteries of God. Still, there are many people and many priests who think that priests should not be seen as normal human beings. That is really sad. It misses the whole point of the sacrifice of Jesus Christ. He came to offer atonement for the sins of all the people — including, and perhaps especially, his priests. Perhaps if people had a more realistic view of who their priests are — and if priests promoted a more realistic view of whom they are — there would be less scandal when the human weakness of the clergy becomes evident.

I'm sure some of you are wondering what all this has to do with you. Why did I decide to devote this reflection to some of the theological tenets of the Sacrament of Holy Orders? It is because I don't want you to confuse the actions of the priest with the person performing these actions. So, in summary, the priest's main role is to renew the Eternal Offering of Christ for himself and his people. He must recognize that he was called by God to serve the people. He didn't earn the priesthood, nor did he have a right to this vocation. And finally priest and people should realize that God's power is made perfect in the weakness we all have — including the weakness of His priests.

So I ask you today to pray for your priests. Pray that we might truly be priests of God serving His People.

—taken from the writings of Father Joseph Pellegrino which appear on the internet

**READINGS FOR THE WEEK:**

**Monday:** Romans 8:12-17, Luke 13:10-17

**Tuesday:** Romans 8:18-25, Luke 13:18-21

**Wednesday:** Ephesians 2:19-22, Luke 6:12-16

**Thursday:** Romans 8:31-39, Luke 13:31-35

**Friday:** Romans 9:1-5, Luke 14:1-6

**Saturday:** Romans 11:1-29, Luke 14:1-11

**Feast of All Saints:** Revelation 7:2-14, 1 John 3:1-3, Matthew 5:1-12

**BRINGING UP THE OFFERTORY GIFTS:**

Would you and your family or group like to bring up the gifts at the offertory at Mass? In the past, our Council people have invited people to bring up the gifts, and we have found that many — if not most — of you like to be asked. But in using this method, we may be leaving people out, especially if it is done as a "last minute item". So, we are posting a sign-up sheet on the Easel in the narthex of the chapel. **If you or your family or group would like to bring up the gifts on a certain Saturday or Sunday — or if you are open to doing this at any time — please call the chapel office [440-473-3560].** We look forward to opening this beautiful experience to all in our community.

**CHILDREN'S BULLETINS:**

Each week, we are making available a **Children's Worship Bulletin**. There are **two editions:** [3-6] and [7-12]. They are available on the table as you leave.

The Bulletin focuses on the readings for the week. These are wonderful tools for your children to learn more about the scripture readings for the week. We hope you will take them for your families or your grandchildren. Thanks.

Children's Worship  
Bulletin ✨



**A PRACTICAL GUIDE TO UNDERSTANDING THE PRIESTHOOD:**

This week I would like to concentrate on the Letter to the Hebrews — which I would call the Practical Guide to Understanding the Priesthood. This letter is written later than most of the others Books of the Bible. It is a lengthy sermon written to shore up the faith of second and third generation Christians of Hebrew ancestry. When the writer begins by mentioning High Priests, he is speaking about two groups of people — both the Temple priests of the Old Covenant, and the Christian bishops and priests of the New Covenant. The author reminds us that every high priest is taken from among men and made their representative before God to offer gifts and sacrifices for sin [Hebrews 5:1-6].

Before Christianity, this sacrifice would be some sort of animal. The sacrifice was made to atone for sin. Jewish theology quotes Leviticus 17:11 that says that blood makes an atonement for the soul. The Jewish feast of Yom Kippur — celebrated last month on September 22<sup>nd</sup> and 23<sup>rd</sup>, is the Day of Atonement, when sacrifice is made for sin. This is not just an acknowledgment of sin. That would be no more effective than an apology would be effective in removing a murder charge. God has been offended by the sins of humankind. Only a sacrifice can atone for the offence. Leviticus gives these instructions — the high priest, after becoming ritually pure, first offered a bull for his sins and the sins of his household. Then two goats were set aside. Lots were cast, and one goat was chosen to be the scapegoat, or "Azazel." The High Priest slaughtered the other goat to atone for the sins of Israel and brought the blood into the Holy of Holies. The scapegoat was sent away to be lost in the desert after the High Priest laid both hands on its head and confessed the sins of Israel. In this way, the sins of the nation were symbolically carried off into the desert [see Leviticus 16].

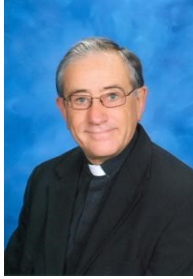
The Lamb of God, Jesus Christ, is the perfect sacrifice. He is sacrificed once in history. This sacrifice is renewed mystically at Mass. This one sacrifice is for all people. Jesus Christ is both priest and sacrifice. The essential action of the Mass is the offering of the Son to the Father. The Mass takes us to the Cross and leads us mystically into the Eternal "Now of God" — as the priest offers the sacrifice of the Son to the Father.

We need the priests of the New Covenant to replace the priests of the Old Covenant. The Temple no longer exists — nor is it needed. In the New Covenant, we need priests to offer the sacrifice of Christ for the people and for himself.

The author of the Book of Hebrews refers to priests of the New Covenant when it says that a priest is able to deal patiently with the ignorant and the erring because he himself is beset by weakness. It goes on to say that for this reason, the priest must make sin offerings for himself as well as for the people. The priest of the New Covenant realizes that he himself is attacked by weakness and sin in his own life. When I celebrate Mass, I make the eternal offering not just for the sins of the people but for my own sins. Sometimes people will be concerned that if they make an honest confession, the priest is going to think negatively about them. The truth is that I think far more highly about you than I do about myself — after all, you are the one humbling yourself before God. I'm just the mediator. I also need forgiveness, and I need the Eternal Offering for sin that is the essence of the Mass.

Finally, Hebrews says that no one takes this honor upon himself — but only when called by God, can the priest function as priest. No one has the right to be ordained. Priesthood is not a job. It does not demand an equal employment opportunity. Priesthood is a vocation — a call from God. Why God chooses this person instead of that person to be a priest is beyond me. Why He chose me still baffles me — perhaps it's to show that He has a good sense of humor. Certainly it is to show that His power is made perfect in the weakness of His priests — in my weakness.

In the old days, priests were often placed on pedestals. How horrible. A priest is not better than anyone else — in fact, he has more to answer to than most people because he has daily contact with the



Bartimaeus plenty of time to think about things. He surely had the time to reflect deeply on the message of Jesus and come to the conclusion that he was the Messiah and someone who was really worth following.

Bartimaeus leaves his former life and follows Jesus. We don't hear about him anywhere else in the scriptures, and like all the other incidents where people seem "to disappear" in the scriptures, we are left wondering what happens to him — and that is because the story is really about us. Bartimaeus became a changed man; he entered a new way of life, as someone with a completely different motivating force in his life.

We should see Bartimaeus as a parable of discipleship. He begins as blind — he cannot see, he is dependent on the generosity of others. But once he encounters Jesus, he finds sight and with it freedom. Now he can move around independently, now he can earn his own living, now he has acquired insight into the meaning and purpose of life. In short, he is a completely new man. The same thing happens to us when we accept the Gospel — we rejoice in the fact that we are now liberated and that our life is transformed. We now see the world through different eyes. We have found the Messiah and our lives are filled with meaning and new purpose.

—taken from the writings of Father Alex McAllister, S.D.S., which appear on the internet

**SERVING THE LORD IN THE POOR:**

For the past year, our teens have been volunteering at **Our Savior Lutheran Church Food Pantry** [located right across the street from the chapel]. The Pantry is open on the **third Saturday of every month from 11:00 AM – 1:30 or 2:00 PM**. 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 respects social and cultural diversity and upholds the worth and dignity of those it serves. All those in the area with need will be served equally, as supplies allow. The food pantry is a member of the Greater Cleveland Food Bank. During the course of the past year, the food pantry at Our Savior Lutheran Church served an average of 141 households each time. Our teens have loved this ministry and have been very faithful to it. **We would now like to open this ministry up to our entire Chapel Community. If you would like to help on any given third Saturday, please call Patty at the chapel office [440-473-3560] to let us know that you are going to volunteer, or email Elina Gurney at [gurney.oh@gmail.com](mailto:gurney.oh@gmail.com).** Come as a family or by yourself.

**DRESSES FOR HONDURAS:**

One of the nurses in our Gilmour Clinic is involved in a **dressmaking project** for the children of Honduras. They have devised a method of making sundresses out of common pillowcases, and then adorning them with other items for decoration. And that is where you come in. **If you have any old buttons, ribbon, ric-rac, lace or other sewing trim, please bring them in.** The group would like to collect these items to help decorate the dresses they are working on. This is an on-going project; the dresses will be sent to Honduras every time there is a mission trip. The next trip is scheduled for March of 2016. There is a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!

**SACRAMENT OF RECONCILIATION:**

Father John will be available to celebrate the Sacrament of Reconciliation with you on **every Saturday** between **3:30 – 4:00 PM**. Confessions are also available "by appointment." The Reconciliation Room is located in the small chapel directly across from Father John's Office



**WHEN I AM WEAK, THEN I AM STRONG:**

When I was a kid, I once took my RipStik out for a cruise around the neighborhood. I was feeling brazen, so I headed down a hill quite confidently — until I hit a rock and went flying. If only I had learned my lesson then. But instead, this summer I got into longboarding. And, with two weeks left before I headed back to school, I set out around the neighborhood one evening with a friend.

We came to a hill — right next to the Ripstik wipeout hill, actually — and I figured I'd give it a go and conquer my fear of uncontrolled speed. I cautiously proceeded, but in a matter of seconds, I was going too fast and my board began to shake. And then, quite gracefully, I landed face first on the pavement, twisting to catch myself. Three broken teeth, a torn ACL, a sprained MCL and LCL, and various abrasions later, I sat in bed, frustrated.

ACL surgery wouldn't be until December, because I had to leave for school. So, in the mean time, no long boarding — disclaimer: I still think it's great, absolutely no hard feelings — no tree climbing, no soccer, no swing dancing, no running, no fun. I began to make a mental list of all the things I wouldn't be able to do for the next 5 months. "C'mon God," Miss Negative Nelly Me thought. "Is this really Your plan?? If so, it's stupid."

But now I see something I didn't realize at first — being broken isn't as bad as I thought it would be. In fact, being broken is beautiful. This state of physical brokenness is making me aware of something I've often tried to ignore — I'm always broken. I'm always helpless — physically, spiritually, and emotionally.

But in this brokenness, the Lord seeks me out — He always has. Remember what Jesus said: "It is not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners" [Mark 2:17].

The Lord is close to the weak, the ill, the brokenhearted — in fact, He is closer than He's ever been before. Like lambs with broken legs, we are placed tenderly upon the Good Shepherd's shoulders as we heal, His closeness and His care our saving grace. He draws near to us intimately in our times of need. We are His beloved. We are His children. When we hurt, He hurts for us. He watches after us. He carries us until we can again walk on our own two feet. But even then, after we've regained our strength, He is close to us.

We can never walk this life alone. Sometimes it takes a physical injury to remind us of that — to show us how dependent we are upon the Lord and one another.

It is only through God that we can gain new strength. It is only through God that we can run and not grow tired, walk and not grow weary [see Isaiah 40:31]. It is only through realizing our brokenness that we can learn to depend solely on God — "Lord, let me know my end, the number of my days, that I may learn how frail I am" [Psalm 39:5].

Another beautiful thing about this state of brokenness is that the One doing the healing is broken, too. Our Savior knows what it's like to feel pain. He knows what it's like to call desperately upon the Lord. By the power of the cross, we get to unite our suffering to Christ. When we feel pain — physical, spiritual, or emotional — we get to walk the road to Calvary with Christ. When the pain is too much, we get to fall beneath the weight of the cross — with Jesus at our side. And when we don't think we can keep going, Jesus grabs our hand and leads us onward, bearing the burden by our side.

With pain comes an amazing blessing — we can learn what Christ endured for us. Even if we never experience pain quite as excruciating, we can look at our crosses — regardless of their shape, size, or severity — and connect them to God's. We can understand, even if only minutely, the crazy love that drove Jesus to endure such suffering for our sake. We carry our cross together with Christ — through Him, with Him, and in Him.

We've all heard the phrase: "offer it up." It's a phrase that is often used when someone is

complaining. But the phrase speaks volumes about what it means to unite one's cross to Christ's. When life is unpleasant, God invites us to give it to Him — to "offer it up."

But what does that look like? "Offering it up" means participating in the salvation of the world. That sounds a bit drastic, but think about it. Jesus endured suffering as an offering to the Father for our salvation. It was through His cross and Resurrection that we were given hope for eternal life and released from the chains of death and sin.

But this wasn't a once-and-done deal. Christ continues to offer Himself up for our sake in the Eucharist — constantly. So when we give our suffering to Christ, our pain is joined to His pain. Our sacrifice becomes part of His sacrifice. Our endurance unites with His, becoming one offering to the Father through Christ's cross. As a result, our suffering means something. Our pain has a purpose. Although it's not inherently a good thing, God has transformed the bad into good. The cross, once a symbol of death, is now a symbol of hope and new life.

Likewise, our mess can work for God's glory. When we give God our mess — our ugly cross — Jesus turns it into new life. For this reason, we rejoice in the cross. We rejoice in tribulation, for we know that it produces nothing but virtue and endurance [see Romans 5:3, James 1:2-4, and 1 Peter 4:13].

In the Eucharist, you hold a perfect God — but not an unscathed One. Rather, you hold a broken Christ, a bloody and beaten Savior. You hold a Man on the cusp of death, a God brought lower than He could ever deserve. But you also hold love in its purest form. Because, that's what love is all about — suffering for the sake of another.

Christ endured this specifically for you — so, endure for Him. Endure for everyone around you. Bring purpose to your pain and significance to your suffering.

You can't make it out of life unscathed — we all have scars, but they are battle wounds in a war that has already been won. Revel in this victory. You are broken. You are in need of a Savior. And what a beautiful thing that is.

—taken from the writings of Faith Noah, an associate of the Bible Geek.

**LIFE TEEN:**

**Our next meeting of LifeTeen is on Sunday, November 1<sup>st</sup>**, when we gather to discuss t "are you a saint?" Come and try us out. Life Teen meets right after Sunday Mass — from **11:30 AM—1:00 PM** in the **Lennon Board Room**. Life Teen is open to **all high school aged young people**. **Just call the office and let us know that you are going to be coming**. We ask you to do this because there will be food involved. We have a great deal of fun together and we grow in our faith at the same time. **Respond to your texts and/or emails, or call the chapel office [440-473-3560] to be notified**. Please continue to remember all our teens and young people in your prayers. **Life Teen will have the opportunity to go to visit the shrine of St. Stanislaus on Sunday, November 8<sup>th</sup>**. This is an awesome experience, so please join us.

**MIDDLE SCHOOL YOUTH GROUP — THE EDGE:**

**Our next meeting of the EDGE is on Sunday, October 25<sup>th</sup>**, when we will look at what it means to be a saint. We will also discuss the rosary, and then go on a rosary walk together. Come and try us out. Life Teen meets right after Sunday Mass Come and find out what the **EDGE** is all about. If you have not joined us before, that's OK. **Just call the office and let us know that you are going to be coming**. We ask you to do this because there will be food involved. Our EDGE Youth Group has a Faith-Service-Social component, and we look forward to your participation. Join in on an exciting happening. **Call the Chapel Office at 440-473-3560**. Join us for a fun filled faith experience. All are welcome. **EDGE will also meet on Sunday, November 8<sup>th</sup>** when we will go and visit the Shrine of St. Stanislaus. Please join us.

**CAN YOU DO IT?**

Forgiveness is the crown of greatness.

—Imam Ali