

**CLOSING PRAYER:**

**~ A Prayer of Comfort ~**

**You never need to think of yourself as forsaken,  
because Jesus has called you His own.**

**You never need to think of yourself as alone,  
because Jesus is with you always.**

**You never need to think of yourself as rejected,  
because Jesus holds you in His arms.**

**You never need to think of yourself as defenseless,  
because Jesus is your protector.**

**You never need to think of yourself as inadequate,  
because Jesus is your provider.**

**You never need to think of yourself as useless,  
because Jesus has a purpose  
and plan for your life.**

**You never need to think of yourself as hopeless,  
because Jesus is your future.**

**You never need to think of yourself as defeated,  
because Jesus is your victory.**

**You never need to think of yourself as weak,  
because Jesus is your strength.**

**You never need to think of yourself as perplexed,  
because Jesus is your peace.**

**You never need to think of yourself as needy,  
because Jesus is your daily provider.**

**You never need to think of yourself as unappreciated,  
because Jesus is your everlasting reward.**

**Lord, I give you thanks.  
I am truly blessed.  
Amen.**

**CAMPUS MINISTRY OFFICE:**

The Campus Ministry Office is located in **Our Lady Chapel**.  
phone: [440] 473-3560 [office] or 216-570-9276 [cell].

# 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.*

**FAITH EDUCATION :**

**Our Faith Education Program will begin on Sunday, October 6<sup>th</sup>.** All children who will be part of our Faith Education program need to register. 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. If you have not done so already, it is imperative that you register your family by contacting Patty in the Chapel Office [440-473-3560].** Thank you for taking care of this important responsibility.

**BLESSING OF ANIMALS — SUNDAY, OCTOBER 6<sup>th</sup>:**

On **Sunday, October 6<sup>th</sup>**, our Chapel community will gather after Mass at **11:35 AM for a special blessing of our pets!** In the spirit of the celebration of the Feast of St. Francis of Assisi, Fr. John will be offering this special blessing. If you cannot bring your pet, bring a photo to share. We will meet, weather permitting, outside the Chapel in the brick paved area. **In the event of rain, our Pet Blessing will be postponed until the following Sunday, October 13.** We hope you can join us!

**COFFEE & DONUTS — SUNDAY OCTOBER 6<sup>th</sup>:**

On **Sunday, October 6<sup>th</sup>**, also following Mass, we will gather for **Coffee & Donuts in the Commons.** Come and spend some relaxing time with family and friends after Mass. Stop for your Coffee & Donuts after your **Pet Blessing!** **In the event of rain, our Pet Blessing will be postponed until the following Sunday, October 13.** We hope you can join us!

**O.C.I.A [Order of Christian Initiation for Adults]:**

We are beginning to plan for our OCIA program [formerly known as RCIA] which will begin shortly. Why the name change? OCIA refers to the entire journey of faith discernment, whereas RCIA refers only to the Ritual aspects of the journey.



If you know someone who has been away from the Catholic Church for a while, or who is interested in learning more about the Catholic faith, or who presently is not a Catholic but would like to pursue this avenue of faith; or investigate it; if you know someone who is not fully initiated [Baptism, Eucharist, Confirmation] in their Catholic faith — then consider having them join our OCIA program. **Please contact Father John [440-473-3560] for more information.**

**THOUGHT PROVOKING:**

Have you wept at anything during the past year? Has your heart beat faster at the sight of young beauty? Have you thought seriously about the fact that someday you are going to die? More often than not, do you really listen when people are speaking to you, instead of just waiting for your turn to speak? Is there anybody you know in whose place, if one of you had to suffer great pain, you would volunteer yourself? If your answer to all or most of these questions is “no”, the chances are that you’re dead.

— Frederick Buechner

**WISDOM:**

The best and most beautiful things in the world cannot be seen or even touched. They must be felt with the heart.

**PRAYER REQUESTS:**

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

**PRAYERS FOR OTHERS:**

- For the victims of the school shooting in Winder, Georgia.
- For a couple receiving care in assisted living.
- For an end to political polarization.
- For an end to the war between Israel and Hamas.
- For an end to the war between Russia and Ukraine.
- For an end to violence as a means to resolve differences.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For all service men and women serving our country, and for their families.
- For a greater awareness of our call to create a more humane and just society.

**ENTERING THE REIGN OF GOD:**

Jesus makes a long journey through Gentile territory — ending up in the district of the Decapolis, a group of ten Gentile cities [Mark 7:31-37]. People there, apparently aware of Jesus as a miracle worker [see Matthew 4], bring a deaf man with a speech impediment to him, begging Jesus to lay his hands on the man. Jesus responds with a series of gestures — putting his finger in the man’s ears; spitting and touching his tongue; looking up to heaven and groaning; and saying: “Ephphatha!”— “Be open!” Immediately the man was cured — able to hear and speak plainly. Astonished, the people proclaimed: “He has done all things well. He makes the deaf hear and the mute speak.”

This miracle story suggests that where God reigns, human beings hear the Word and proclaim it. Christ has the power to cure our deafness, to sharpen our sense of hearing so we are more attuned to the whisperings of the Holy Spirit, who can communicate through all manner of created realities, nature, people and the longings of our own hearts. Christ can also help us speak more clearly — to articulate our faith more effectively, to comfort the wounded more compassionately, to pray more authentically. Christ continues to do all things well, enabling the deaf to hear and the mute to speak.

This truth is exemplified in examples we recognize. A loving wife has become more attuned to her husband’s need for her respect, and often tells him what a good father and husband he is. A successful executive has become more aware of the cries of the poor and has increased her charitable giving. A lifelong faithful Catholic has become more attentive to the various ways God speaks to him during Sunday Mass. A busy mother, who spends about fifteen minutes a day reading from the New Testament, has become more open to a word from the Lord that will help her cope with the stresses of everyday life. A typical climate change denier reads the encyclical of Pope Francis and has become more attuned to the suffering of Mother Earth.

How has Christ healed your deafness? How could you become a better hearer of the Word?

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

**NOVENA TO BLESSED BASILE MOREAU:**

Blessed Basile Moreau was the founder of the Congregation of Holy Cross, to which Fr. John and the Brothers at Gilmour belong. We have two booklets with Novenas to Blessed Basile Moreau. One is used for a personal intention or healing; the other is used when praying for the intention or healing of someone other than yourself. The Novenas were composed by Father Thomas Looney, C.S.C. Many have received blessings and healings through the intercession of Blessed Basile Moreau, and now we want to extend this invitation to you and your family. Please see Father John and he will be glad to give you the booklets.

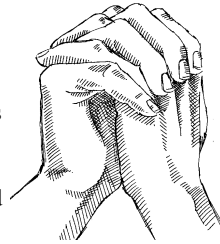


**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For John Zippay, family friend of Bernadette and Stephen Ritley, who is seriously ill.
- For Jill Thompson, who is undergoing treatment for mental health issues.
- For Mike Heryak, husband of Janet, father of Lillian [\*09], Rosa [\*12] and Edwin [\*17] Heryak, who is seriously ill.
- For Debbie Langer, friend of Cindy Frimel, who was diagnosed with brain cancer.
- For Nada Kucmanic, who is seriously ill from cancer
- For Josephine Fernando, who is seriously ill.
- For Sean O’Toole, Gilmour Athletic Director, father of Owen [\*18], Connor [\*20], Kelsey [\*24], and former Gilmour student, Erin, who is recovering from surgery.
- For Mary Vislosky, who is seriously ill as a result of bone cancer.
- For Brother Joseph LeBon, C.S.C., who is under the care of hospice.
- For Cathy Force, mother of Erika DiCello Lacroix [\*90], Grandmother of Andre [\*23] and AJ [\*25] Lacroix, who is undergoing treatment for cancer.
- For Brother Tom Maddix, C.S.C., who is undergoing medical treatment., and preparing for surgery.
- For Terry DeBacco, mother of Michelle Chiacchiarri [\*96], mother-in-law of Mark Chiacchiarri [\*94], grandmother of Aurelia [\*28], and Olivia [\*30] Chiacchiarri, who is undergoing rehab following a fall
- For Richard DeBacco, father of Michelle Chiacchiarri [\*96], father-in-law of Mark Chiacchiarri [\*94], grandfather of Aurelia [\*28], and Olivia [\*30] Chiacchiarri, who is the care of hospice.
- For Frank McCamley, former Gilmour teacher, father of Brian [\*03] and Lauren [\*08] McCamley, who is seriously ill.
- For Karen O’Keefe, wife of former Gilmour transportation associate, Richard O’Keefe, who is seriously ill.
- For Father Ray Sutter, pastor emeritus of St. Matthias Parish, who is in rehab following hip replacement surgery.
- For Sheldon Gray, who is suffering from a-fib, a recent fall, and has a brain bleed.
- For Cindy Meehan, mother of Guidance Counselor, Alison Cymbal, who is recovering from surgery
- For Kathy Lough, who is hospitalized with atrial fibrillation.



**PRAYERS FOR THE DECEASED:**

- For Gordon Rodeen, father of Upper School Instructor, Mary Merkel, and grandfather of Bart Merkel [\*10].
- For Joel Betters, brother of Father John Betters, pastor of Ss. Robert and William Parish
- For Cheri Ramos, future mother-in-law of LS Montessori instructor, Jacqueline Schmidt.
- For Cecilia Dzurec, grandmother of Drew Semancik [\*25]
- For Jane Zell, friend of Speech and Debate Coach, Carol Ryan
- For Cindy Klein
- For Gail Buckland, mother of LS Humanities teacher, Brittany Hedrick

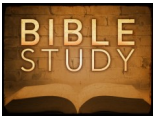
**REMEMBER:**

Not everything that is faced can be changed; but nothing can be changed until it is faced.

—James Baldwin

**NEXT BIBLE STUDY — WEDNESDAY, September 25<sup>th</sup>:**

**Our next Virtual Bible Study will be on Wednesday, September 25<sup>th</sup> at 6:30 PM.** Bible Study continues to meet bi-weekly. The Bible Study is open to everyone — all middle and high school students, college students, young adults, and all adults. We will all come together to be enriched by God’s word. It’s a great time, and a good witness of our faith to others. If you can’t come at 6:30, come when you can. Gather your favorite snack and/or drink, but be prepared to be nourished on God’s word.



**Our topic: The roles of Mary in Scripture**

Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. **We will meet every other week — topic to be decided at the end of the previous meeting.** Join us. You’ll have a blast, and celebrate your faith along the way..

**SCHEDULE FOR THE WEEK:**

Sunday, September 8: <b>23<sup>rd</sup> Week in Ordinary Time</b>	<b>10:00 AM</b> In-Person & Live Stream
Monday, September 9: <b>St. Peter Claver</b>	<b>NO MASS</b>
Tuesday, September 10:	<b>NO MASS</b>
Wednesday, September 11:	<b>NO MASS</b>
Thursday, September 12:	<b>NO MASS</b>
Friday, September 13: <b>St. John Chrysostom</b>	<b>NO MASS</b>
Saturday, September 14: <b>24<sup>th</sup> Week in Ordinary Time</b>	<b>5:00 PM</b> In Person only
Sunday, September 15: <b>24<sup>th</sup> Week in Ordinary Time</b>	<b>10:00 AM</b> In-Person & Live Stream

**SERVING THE LORD IN THE POOR — SEPTEMBER 21<sup>st</sup>:**

Our Savior Lutheran Church — across the street from the Chapel — has a Food Pantry which distributes food to the community on **the third Saturday of each month.** They welcome volunteers. **On Saturday morning at 9 AM, they need help unloading the trailers and setting up items for distribution and preparing for the food pantry to open. It serves around 150 clients each time. The food pantry serves clients from 9:30 AM—1:30 PM on Saturday.**



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. Please join us for a great experience.

**Please let us know in the chapel office [440-473-3560] if you would like more information or if you would like to help.** This is a wonderful way to serve others. Please consider this opportunity.



**A REFLECTION ON THIS WEEK'S THEME:**

We are always moving — either forward or back — but we are never the same old self. This is true physically as well as spiritually. You are not the same person at this moment as you were a week ago. It is our belief that God's grace accompanies us in and through these growings or changings.

God's existence stays the same of course, but exactly how God meets us — that changes according to how that grace finds us. Are we growing more deeply in trusting, forgiving, and in availability to God's grace and God's family? The answer to that question depends upon our openness to the many events of God's particular urging, tugging, and comforting us in our growing up and branching out.

Have you ever thought about this question — would you rather be blind or deaf? Impediments are literally those things which get in the way of the feet. The word impediment comes from the Latin word "pedes" meaning "foot". Freedom of movement is so important for us, and being restricted a terrible fear. Both those who are visually impeded and those who have hearing loss seem to get along, get around, get moving, and become free if they do not allow regret or anger to be even more a greater impediment.

Our Scripture Readings for this 23<sup>rd</sup> Week in Ordinary Time begin with a poem written for the Jewish people in their exile [Isaiah 35:4-7]. Upon hearing it, one would think that this is an Advent reading as we wait for the coming of the New Life in Christ. There are wonderful images of the apparently impossible happening in the physical world. There will be pools and rivers in the desert, but even more amazing will be the return of sight to the blind and ability to hear for those who have been deprived of that sense.

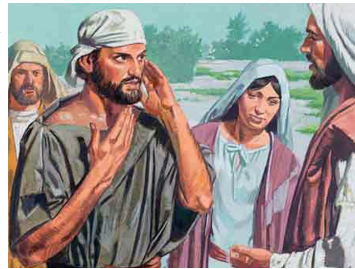
The prophet Isaiah prefaces these signs of hope with words of great comfort for those in exile. God is coming to save them, to bring them out and to bless them. They are called to believe these words, and their faith will be responded to by God's bringing them back to their land of faith where they will again hear and see the goodness of God.

In Mark's Gospel [7:31-37], we have a tender picture of Jesus' healing a man from his impediment of hearing. Earlier, Jesus had asked the people to listen to him. And so this miracle of healing the deaf man is really an invitation on the part of Jesus to the Pharisees and Scribes — and to us — to open our eyes and our ears to his words of life.

The people who witness this miracle say that Jesus has done all things well — meaning that He has been fulfilling the dictates or expectations of the prophets very well. The deaf hear and the mute now speak. Their excitement moves them to begin proclaiming Jesus as the fulfillment of the Hebrew Scriptures. Jesus asks the crowd to no spread the news of this healing because Jesus wishes to personally offer the option of faith through His individual ministries. Later, after the Resurrection, there will be the proclamation-time. The good news has to be shared and so the witnesses begin spreading the Good News.

Throughout the Gospels, the writers use physical healings both to highlight the saving power of Jesus, and the need which we have for the more important interior healing. The faithful Jewish leaders had heard and received their religious heritage and desired others to hear it in their turn and live it as faithfully. They do not want to hear anything as new and radically different such as Jesus is offering. Their traditions of purification were sacred to them, and Jesus has been speaking to them of the inner-self purification which He offers. They believe Him to be in violation of their sacred teachings and traditions. Yet, in spite of their deafness, Jesus continues to call them — and us — to that interior renewal of becoming other Christs. This is a new call for them, and they need to hear it.

We suspect the new — the different — and we resist having our own personal and communal ways



sentences several times and think what it means. We have the leisure to compare and contrast different passages, we are able to ponder the meaning and to realize that there is sometimes more there than what we see — or "hear".

When we read the Gospel in the privacy of our homes, we can take the time to savor the words and to meditate on the significance of what Christ has to say to us. The word "savor" is a good one — it implies that we linger and allow the meaning of the words and phrases to unfold. The former rector of my seminary used to say "that we should savor the Word of God like a lozenge on the tongue." He implied that we should turn the words of Jesus over and over in our minds until we had extracted the full breadth and depth of meaning that they contain.

Maybe we don't have a Bible in our home. But the reality is that every Catholic home should have a Bible, a Crucifix, and a picture of Mary. And the Bible should not remain covered with dust sitting on a shelf — it needs to be referred to, it needs to be studied, it needs to be meditated upon.

I remember hearing a story about a young man going to university. He said to his dad that the fathers of some of his friends had promised them a car if they passed their final exams. His father agreed, but gave him a Bible and said that he had one more condition because he wanted his son to read a passage from the Bible every day. If he did this, he said, then he would give him the car. After three years the boy returned — having obtained his degree — and asked his dad about the car. In return the father asked for the Bible. When his son got the obviously unused Bible out of his trunk the father opened it and out fell a check for the price of a car.

Hearing the Word of God is only half of the story. The other half is proclaiming the Word to those around us. This may well involve speech. It will surely mean explaining the scriptures to those around us and unfolding God's plan of salvation to them. But it will involve other things too such as proclaiming the Word by means of example. It will mean performing acts of love and kindness. It will mean acquiring attitudes consonant with the Gospel. By doing these things, then the words spoken about Jesus may well end up being spoken about us — "Behold, he has done all things well."

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

**READINGS FOR THE WEEK:**

<b>Monday:</b>	Isaiah 58:6-11, Matthew 25:31-40
<b>Tuesday:</b>	1 Corinthians 6:1-11, Luke 6:12-19
<b>Wednesday:</b>	1 Corinthians 7:25-31, Luke 6:20-26
<b>Thursday:</b>	1 Corinthians 8:1b-7, 11-13, Luke 6:27-38
<b>Friday:</b>	Ephesians 4:1-7, 11-13; Mark 4:1-10, 13-20
<b>Saturday:</b>	Numbers 21:4b-9 & Philippians 2:6-11; John 3:13-17

**24<sup>th</sup> Week in Ordinary Time:** Isaiah 50:4c-9a, James 2:14-18, Mark 8:27-35

**THE MYSTERY:**

"He who made the promise is true and so we can be people who repent with courage and joy. What a contradiction to be people who say 'I'm broken and I'm sinful, and I'm joyful and I'm hopeful.' What would the world do with a pilgrim people like that?"

— Sister Josephine Garrett

## HOW WELL DO WE HEAR?

Isaiah speaks to us about the long-expected Messiah. We are told that one of the signs by which we will be able to recognize him is that he will be able to make the deaf hear and the dumb speak [Isaiah 35:4-7]. In Mark's Gospel, we see how Christ enables a deaf man to hear, and loosens his tongue to enable him to speak fluently [Mark 7:31-37]. The observers immediately recognize that what Jesus has done is nothing less than a fulfillment of Isaiah's prophecy — and so they exclaim: "He has done all things well, he makes the deaf hear and the dumb speak."

We do not know much about who this group of observers actually were. They are simply referred to as "they" — "they brought to Jesus a deaf man who had an impediment in his speech." Clearly these people were not scribes or Pharisees; rather they are a group of people who are broadly sympathetic to Jesus and they clearly wanted healing for their friend. But they are certainly not a group of ignorant peasants — they are quite obviously educated people because they can quote directly from the Prophet Isaiah and have sufficient insight to see in Jesus the fulfillment of Isaiah's prophecy.

On the other hand, we see a man who had an impediment serious enough to render him practically unintelligible. Maybe he could make some of what he uttered understandable, but for all practical purposes, the man appears to be dumb. If a person cannot hear, then they don't know how they sound, which makes it difficult for them to pronounce words correctly. This is why some profoundly deaf people speak rather strangely.

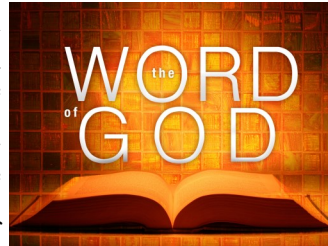
In the Sacrament of Baptism, there is an optional ritual in which the priest makes the sign of the Cross on the ears and lips of the child and says the words: "The Lord Jesus made the deaf hear and the dumb speak. May he soon touch your ears to receive his Word, and your mouth to proclaim his faith, to the praise and glory of God the Father." This is a direct reference to the scene presented in Mark's Gospel.

The prophecy of Isaiah also has some words which could be seen as a connection with Baptism. The great sign of God's presence is that "water gushes in the desert, streams in the wasteland, the scorched earth becomes a lake, the parched land springs of water." You might not think that this is a very explicit reference to Baptism, but the words about flowing water make it an interesting link nonetheless.

Of course, hearing the Word of God and proclaiming it is precisely what the Sacrament of Baptism is all about. No one gets baptized in order to remain in ignorance or to stay silent in relation to the Gospel. The act of Baptism expresses a desire for faith — even if in the case of an infant it is the desire of the parents on behalf of their child. We get baptized because we have heard the Word of God, and we want to hear more of it. We want to believe in it wholeheartedly, and we want to proclaim it to the world so that all may hear and understand it.

We can see then how these two important senses of hearing and speaking have a deep connection with the Sacrament of Baptism, and are vital to the growth and development of the Christian faith in the world. So perhaps we need to think about how well each one of us hears and speaks. Do we truly hear the Word of God and do we truly proclaim Christ's Gospel of love to those around us? When we speak about hearing the Word of God, of course we mean listening to it.

We also understand it to mean reading. We read the Gospel. We take the Bible down from our shelf and sit down to read it. On those occasions, we perhaps get more out of it than when we passively listen to someone else reading it in Church. When we read the Gospel by ourselves, we can go over a



tampered with or changed. When we ask: "What's new?", we are really asking: "Is there anything which is going to interrupt my thoughts, feelings, and or actions?" While writing this I am trying not to hear the doorbell and phones ringing. I am hoping to hear somebody else answering. I want to get this finished — I have my plans which are very important. I have my ways, and I don't want any intruder.

C.S. Lewis once wrote that the most emphatic noise is the one we are trying not to hear. Jesus says: "Be open". My response is: "Later". I love hearing the words of Jesus when I think He has a good idea to which I can agree. But we respond "later" to all those invitations which we know are emphatic, important and intrusive.

And so we come face to face with the ultimate paradox — we want to hear the life giving words of Jesus, but we don't want to hear them. Being open to His words and ways means that we must be open to the attitudinal rearranging inside of us — and a changing of behaviors consequent to that rearranging.

Ah, good! Somebody answered the phone!

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

## CONFRONTING THE FEAR OF AGING:

An ancient monastic story tells of the holy one who asked his disciples a question about life. "Tell me which is greater," he said to them, "wisdom or action?" And the disciples answered: "Why, it's action, of course. What good is wisdom without action?" But the holy one answered: "Ah, yes, but what good is action that comes from an unenlightened heart?"

Stories like this challenge modern thought to the center of the soul. We can forget that every stage of life has both purpose and gift. For the young, the purpose is growth and the gift is possibility — the young give us hope. For the middle aged, the purpose of life lies in generativity and the gift is responsibility — the middle-aged give us direction. But to the older generation, we look beyond the stages of public action for experience and the gift of reflection. As the philosopher Arthur Schopenhauer said: "The first forty years give us the text; the next thirty supply the commentary on it." Or, so we tell ourselves! But, somewhere along the way, something seems to have shifted. In the world as we experience it now, the elders disappear quickly from the public stage, the middle-aged bear the burden of the system, and the young are the focus of attention.

The fact is that there is nothing a youth-centered culture needs more than it needs its elders. If ever we are meant to have a real role in life, it is surely now. It is precisely at this stage in life that we discover that our real purpose in life is to understand it, and then to pass that wisdom on. Youth without insights risks action without wisdom.

Elders have things to give that no other segment of society can possibly match, and, in the giving of them, come to see the past newly and the future with new faith. They come to know that the future — whatever it is — is not to be feared. What elders have to give a world worshipping at the shrine of newness and energy is memory, experience, objectivity, wisdom, and vision. They know now what really matters, what life is really about — beyond body-building, money-making, and social standing.

It is the perspective that comes with age that sees failures as the beginning of growth, and it is spiritual persons who come to appreciate the depths of life more than the cosmetics. When we learn to value experience rather than to avoid it, when we value life more than we do the approval of the social police we harbor in our heads, then we are ready to go on growing. More than that, we are ready to be the role models of the generations coming after us. By living fully and well, we can be an antidote to a society that thinks that being high is the only way to be happy.

—taken from the writings of Sister Joan Chittister, O.S.B., which appear on the internet





**LISTEN AND PROCLAIM THE GOOD NEWS:**

Jesus put his fingers into the man's ears, and he spat and touched his tongue; and looking up to heaven, he sighed, and said to him: "Ephphatha," — "Be opened." And the man's ears were opened, his tongue was released, and he spoke plainly [Mark 7:31-37]. This was a sign of the Messiah. A long time before this event took place, Isaiah had prophesized that the eyes of the blind would be opened, the ears of the deaf be cleared, the lame would leap like a stag and the tongue of the mute would sing [Isaiah 35:4-7]. The people realized that Jesus was performing these signs. With a joy beyond comprehension, they realized that the Messiah was among them. People are looking for hope; they are looking for joy; they are looking for some good news.

There is an abundance of bad news out there. We don't need to itemize all the areas of concern in the world. There are plenty of people who tell us what is wrong with the country and the world — ignoring the fact that they are themselves part of the problem. It is easy for us to join in with the negativity. If we have a pessimistic attitude towards life, we will miss the wonders of the Lord all around us.

St. Paul reminded the Church in Corinth that everything belongs to the faithful Christian — the world, life, death, the present and the future. All belongs to us, and we belong to Christ, and Christ belongs to God [1 Corinthians 3:22]. The world belongs to us. Everything that God created reflects Him. St. Augustine called this the "analogy of being." He said that if we consider the beauty, goodness, and truth of everything that the Lord made, we would have a finite reflection of His Divinity. Think about this. Think about all the beauty that surrounds us



as we move about from one place to another; think of all the places you have travelled to or passed through. Have you ever taken "back roads" to get to someplace because of the beauty of the trip?

The world really is beautiful. And it is given to us. We can look at sunsets and say: "Good job, God." We can look at the flowers and wonder how beautiful our God is. We can look at the birds and other animals and wonder at our Creator. And all this is given to us. And yes we can — and sadly often do — pervert His creation by using it in a selfish way, in a way where His hand is not recognized. But, when we don't misuse his creation, we come to a deeper appreciation of His gifts.

Consider physical love. Yes, we can pervert this through selfishness. That is the basis of the sex industry. But when we put God in the center of physical love — His love, His sacrificial love — then sex becomes marital love, and is one His many gifts. We need to open our ears to hear the Good News, and to open our mouths and proclaim to others that all that God has given us is good as long as we keep Him in its center. Life belongs to us. When we hold a baby, we are in wonder at this new life. All good parents will do anything for this new life. They begin caring for their child as soon as they know their child is coming. From pre-natal care to helping their adult children settle down in their own lives, good parents love with God's love — sacrificial love. When the Lord is removed from the consideration of life, then people misuse the gift of life, destroying it. But when people recognize the gift of life as coming from the Creator, then their own lives are enriched by their participation in creation. People need to hear this. We need to hear this. Life is beautiful. We need to open our ears, hear the Good News and then proclaim to others that God's image and likeness is found in every human being from womb to tomb, here in our country and wherever people are found throughout the world.

And death is given to us. How is that a gift? People who do not believe in the Lord of Life view death as an final end to existence. But we have hope. Death is a transition from one state of living as

God's people to another state of living as his people. This second state of being is far superior to the first because we enjoy a deeper and fuller union with God. We need to be open to this truth in our lives. We cannot allow ourselves to fall into the despair of the godless elements of the world. And we need to open our mouths and let people know that with Jesus Christ, death is not an end — it is a beginning. The present is ours. God has given us the ability to enrich the world with His Kingdom. People go to the mission lands to help others recognize the hand of God in their lives. They return realizing how much God is loved among the poorest of people.

Politicians speak about the wonderful future they will provide if they are elected. The only truly wonderful future is that future which is centered on God. We can provide this future for our children. The future is given to us. We just need to keep our ears open to the ways we can allow God's wonders into the world, and we need to call people to be part of the reconstruction of the world according to God's plan. When Jesus opened the deaf man's ears, and when He helped the man speak clearly, He performed miracles. When we are open to hear the Good News of God's gifts, and when we proclaim to the world the wonders of our Creator, people will come to a deeper realization of their infinite worth, the beauty of their lives, and their capacity to be united to God now and forever. This is the Good News of Jesus Christ. And it is miraculous. —taken from the writings of Father Joseph Pellegrino which appear on the internet

**WIN THIS CAR:**

How would you like to win a new car? Thanks to the generous sponsorship of Medina Auto Mall and the Northeast Ohio Buick GMC Dealers, we're raffling off a brand new **2024 Buick Envista!** ticket proceeds will be directed to the Campaign for Lancer Athletics, benefiting every Gilmour student. You can enter to win by visiting [gilmour.org/car](http://gilmour.org/car). Tickets are available for \$100 each and one lucky winner will be drawn at the final regular season home football game vs. James Ford Rhodes High School on Friday, October 18<sup>th</sup>. Don't miss your chance to win. Buy your tickets today! Participants must be 18 years of age or older to purchase a ticket.

**THE CHAPEL FACEBOOK PAGE:**

**Did you know that the Chapel community has a Facebook page?** To check out the latest, visit [www.facebook.com/ourladychapel](http://www.facebook.com/ourladychapel). Our Facebook page carries a Livestream broadcast of our Sunday 10 AM Masses each week. There is also a collection of previously recorded Masses which you are free to view anytime. While you're there, be sure to "like"

**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. All social distancing will remain in place. 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].

