

CLOSING PRAYER:

A CHRISTMAS PRAYER

May God bless you with discomfort...
at easy answers,
hard hearts,
half-truths,
and superficial relationships.

May God bless you
so that you may live
from deep within your heart
where God's Spirit dwells.

May God bless you with anger...
at injustice,
oppression,
and exploitation of people.

May God bless you
so that you may work
for justice,
freedom,
and peace.

May God bless you with tears...
to shed for those who suffer
from pain,
rejection,
starvation
and war.

May God bless you
so that you may reach out your hand
to comfort them
and turn their pain into joy.

And may God bless you
with enough foolishness
to believe
that you can make a difference
in this world,

in your neighborhood,
so that you will courageously try
what you don't think you can do,
but, in Jesus Christ
you'll have all the strength necessary.

May God bless you
to fearlessly speak out
about injustice,
unjust laws,
corrupt politicians,
unjust and cruel treatment of prisoners,
and senseless wars,
genocides,
starvations,
and poverty
that is so pervasive.

May God bless you
that you remember
that you are called
to continue God's redemptive work
of love
and healing
in God's place,
in and through God's name,
in God's Spirit,
continually creating
and breathing
new life
and grace
into everything
and everyone you touch.
Amen.

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.

CAMPUS MINISTRY OFFICE:

The Campus Ministry Office is located in **Our Lady Chapel**.
phone: [440] 473-3560. e-mail: jbesc@ix.netcom.com

SCHEDULE OF ADVENT/CHRISTMAS SERVICES:

- **Monday, December 24** —
4:45 PM — Children's Christmas Eve Mass
10:00 PM — Traditional Christmas Eve Mass
- **Tuesday, December 25** — Christmas Day Mass at 10:00 AM
- **December 29-30** — regular weekend schedule
- **Monday, December 31** — New Year's Eve Mass at 5:30 PM
- **January 5-6** — Regular weekend schedule.

THANK YOU:

A special note of "thanks" goes out to all of you who participated in our **Giving Tree** and our **Adopt a Family** programs. Many families, in addition to literally hundreds of gifts for children from the giving tree were gathered again this year. Thank you and God bless each of you for sharing your life with someone else. A special thank you to **Linda McGraw and Patty Szaniszlo** for all their hard work in coordinating these projects. Again, thanks to all who participated. As usual, your generosity in reaching out to others has been marvelous. Thank you. You are special.

**CHRISTMAS DECORATIONS:**

During this Christmas season, we would like to thank all those who have helped us by making memorial offerings. May our floral decorations and this season remind all of us of those special relationships which we hold close to our heart. Please keep the following people in your prayers: **In memory of Rita & Chuck Vaughn, Shirley Riley, Ronald Rasoletti, Robert Rasoletti, William Rasoletti, Julius Rasoletti, Susan Chorich, Carmello & Theresa Pastore, Joe & Mary Pastore, Sebastain & Barbara Pastore, Frances Judson, Joe DePilla, Mr. Pete, Sam Poliafico, Thomas Anthony, Louis & Louise De Santo, Joe Amato, Anthony Herbst, Joe & Josie Polo, Eleanor & Curtiss DeMarco, Helen & John Blazek, Antoinette & Frank Rezabek, John & Mary Blazek.** If you would like to make a memorial offering, please place it in an envelope marked "Memorial Offering, Christmas Decorations" and give to Father John or place it in the offering basket. God bless all of you.

**CELEBRATE THE NEW YEAR — BEGIN WITH MASS:**

It has been a long-standing tradition here at Our Lady Chapel that we begin our New Year's Eve celebration by first coming to Mass before going out for the evening. This affords us a great opportunity to begin the New Year with a time of prayer and worship of God. As noted in the Mass schedule of the Christmas Season, **there will be a vigil Mass on Monday, December 31st at 5:30 PM.** Please plan on joining us.

**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.

**PRAYER REQUESTS:**

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

PRAYERS FOR THE SICK:

- For Daniel Melaragno, grandson of College Guidance associate, Kathy Lynch, who is recovering from surgery.
- For William Velotta, grandfather of William ['15], Kylie ['16] and Gianna ['20] who is ill.
- For Louis Kibling, who has been diagnosed with brain cancer.
- For Frank Fusaro, who is critically ill with cancer.
- For Ursula Wyras, mother of Janet Heryak, and Grandmother of Lillian ['09], Rosa ['12], and Edwin ['17], who is recovering from surgery.
- For Patrick Hurst, who is experiencing complications with blood clots following surgery.
- For Joseph Morgan, who has been diagnosed with cancer.
- For Thomas Lanese ['59], who is critically ill with cancer.
- For Brother John Terlisner, C.S.C., who is recovering from brain surgery.
- For Bill Collins who suffered a major stroke.
- For Marlene Zepkin who is recovering from cancer surgery.
- For Francis Bellitto who has cancer.
- For Jonathan Cooney who has cancer.
- For Margaret Keller, sister-in-law of Brother Richard, who is hospitalized for medical testing
- For Ida Urbancic, who is undergoing treatment for cancer.
- For Evelyn Catanese, great-aunt of Alyssa Solano ['15] who is critically ill.
- For Katie Bloom ['11] who is undergoing treatment for Hodgkin's Lymphoma.
- For James Keller, nephew of Brother Richard, who is recovering from surgery.
- For Tracy Stokes who is undergoing treatment for brain cancer.
- For Betty Herten, aunt of Hope ['13] and James ['15] Herten, who is undergoing treatment for leukemia.
- For Roe Teisl, wife of Director of Student Life, Tiho Teisl, mother of James ['93], Michael ['95], and Stephen ['00] Teisl, who is undergoing treatment for cancer.
- For Jenny Hammond, daughter of Librarian, Lynn Hammond, who is ill.
- For Donald Bibbo who is ill.
- For Greg Sazima ['79] who is undergoing treatment and surgery for bone cancer.
- For Frank Furlong, grandfather of Jennifer ['13], Craig ['17] and Sean ['19] who is undergoing treatment for cancer
- For Ann Raymond, grandmother of Upper School Teacher, Adam Lesko ['05] who is undergoing treatment for cancer.
- For Mary Hovanscek, aunt of Benjamin ['24], Nathan ['26], and Evan ['27] Lindley, who has been diagnosed with colon cancer.
- For Kathy Katona, who is undergoing treatment for breast cancer.
- For Clara Joczzyk, friend of Brother Richard, who is seriously ill.
- For Eileen Belak, sister of Maintenance Director, Dan Kohn, and aunt of Matt ['07], who is seriously ill with acute leukemia.
- For Dan Houlahan who is in rehabilitation following a brain aneurysm.
- For Nicholas Zanella, who is undergoing treatment for a rare medical condition.
- For Sister Barbara Johns, I.H.M., who is undergoing treatment for cancer.



PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Joe Stec, who is undergoing treatment for a debilitating muscle disease.
- For Pat Bass who is undergoing treatment following a stroke.
- For Courtney Jacobs Polcar ['96] who is recovering from kidney transplant surgery, and for her brother Nick ['93] who was the donor.
- For Nick Merkel, husband of Math instructor, Mary, and father of Bart ['10], who injured in an accident.
- For Louise Alexander, sister of Queeny Healey, mother of Martha ['75], Mary ['75], Therese ['77], Patrick ['79] and Lee ['85], grandmother of MacKenzie ['11] and Brynn ['14] Alexander, and Genevive ['04], Colin ['05], and Mary Madeleine ['09] Ray, who is seriously ill.
- For David Black, father of Davey ['24], who is undergoing treatment for cancer.
- For Emily Evans who is ill.
- For Edith Taft, who is critically ill following a stroke.
- For Sister Angela Plata, I.H.M., who is undergoing treatment for cancer.
- For Dee Zechman who is undergoing treatment for bone cancer.
- For Ken Gabele, nephew of Brother Richard, who is recovering from cancer surgery.
- For Mellisa Meiers who is undergoing treatment for breast cancer.
- For Judith Moran, mother of Peter ['88] and Kelly ['90] Moran, who is seriously ill.
- For Sister Jean Hoelke, S.N.D., aunt of chapel associate, Patty Szanislo, who is recovering from eye surgery.
- For Antoinette Daquila, grandmother of Alyssa Solano ['15], who is battling cancer.
- For Tim Keller, nephew of Brother Richard, who is recovering from back surgery.
- For people who have MS.
- For Roger Schaefer who was seriously injured in a fall.
- For Margaret Carlin, former kitchen staff person, who is undergoing treatment for colon cancer.
- For Gil Lowry Sr., father of upper school instructor, Cyndi Lowry, who is undergoing treatment for cancer.
- For Peter Settlemire, brother of Bill ['79], Ted ['81], and Bob ['88] Settlemire, who is critically ill following a brain aneurism.
- For Janine Yardy, daughter of Geraldine Mockler, who is seriously ill.
- For Father Denis St. Marie, who is undergoing treatment for a heart condition and for cancer.
- For Marie Lynch Julius who is seriously ill with cancer.
- For Don Zack, maintenance associate, who is undergoing treatment for cancer.
- For Brother Richard Keller, C.S.C. who is undergoing treatment for prostate cancer.
- For Mary McMullen, wife of Tom McMullen ['52], who is undergoing treatment for cancer.
- For those who have emotional illnesses.

EUCCHARISTIC MINISTERS:

We are beginning to discern a new group of Eucharistic Ministers who would undergo training soon. If you feel that the Lord is calling you to this ministry, we would be delighted to include you in that ministry here at Our Lady Chapel. Both adults and teens [must be going into Senior year of High School] are welcome to participate in this very special ministry. We are need of ministers for both our Saturday evening and Sunday morning Masses. **Contact Father John or the chapel office [440-473-3560] if you feel called to this ministry.**



FAITH EDUCATION:

To help you plan ahead, here are January dates from Faith Education — **January 6th, 13th and 27th** Our Sessions go from 8:45—9:45 AM each time we meet, with the hope that our children would then **participate in our 10:00 AM Family Mass**. We have a number of families who attend the chapel regularly who have children who attend non-Catholic schools. **If you have not registered your child for Faith Education, please do so as soon as possible.** Our **Faith Education Program** will help to fulfill your on-going religious education. Our program runs from grades K-8. Students in grades 9-12 are encouraged to participate in our Life Teen Program. Thank you for taking care of this important task.



SCHEDULE FOR THE WEEK:

PLEASE NOTE: Father John will be taking some time off this week. **No Mass on Wednesday, Thursday, or Friday. Masses will take place over the weekend as usual.** Sorry for any inconvenience this causes.

Sunday, December 23: 4th Week in Advent	10:00 AM
Monday, December 24: Christmas Eve	4:45 PM 10:00 PM
Tuesday, December 25: Christmas Day	10:00 AM
Wednesday, December 26:	NO MASS
Thursday, December 27:	NO MASS
Friday, December 28:	NO MASS
Saturday, December 29: Feast of the Holy Family	5:00 PM
Sunday, December 23: Feast of the Holy Family	10:00 AM

2013 CALENDARS:

Calendars for the year 2013 are available for your taking. Besides having space for you to write your family appointments, the calendar also contains information about Mass and Reconciliation times here at Our Lady Chapel. We wish to thank the Schulte-Mahon-Murphy Funeral Homes for their generous donation of these 2013 Calendars to us. Please feel free to take as many calendars as you would like. Thank you.



A PROVERB:

Don't put a question mark where God put a period.

REFLECTION ON THIS WEEK'S THEME:

The shocking murderous violence at an elementary school has shaken us all. Our very sense of security has been shaken. We ask questions about why this could happen — with a sense of outrage. We grieve and feel deep emotion which touches all other sadness and emotion which we are experiencing in our lives. We do not — and may not ever — know the details of what caused a person to shoot innocent people — especially little children and their teachers. However disturbed we may discover the person was — or whatever discussion may be begun about assault weapons in our midst — it is undeniable that we feel — both individually and communally — a sense of vulnerability — for ourselves and for our children.

For now, our experience of the second part of Advent, and our preparations for Christmas are deeply disturbed. We hear of people or towns taking down their Christmas decorations — out of guilt for celebrations at this time, or simply a sense of not knowing what is the right thing to do before such a terrible reality which has visited us. What should we do? How should we respond? What does our faith offer us at this troubling time?

At the heart of our Christian faith is the wonderful mystery of a Creator God who enters into a relationship with all of us who are created as unique and irreplaceable children with infinite value. We must re-center our vision on the absolute dignity of every human life — from conception to natural death. That respect for life must confront a culture of death on so many levels. Every life must be regarded as precious, and we must work hard, work together, work with renewed zeal to re-introduce respect, reverence, and special care into our regard for every human person. We must let the Holy Spirit enter into our discussions and into our divisions.

We must pray for peace and healing in our own hearts and in our communities. The night before he died, Jesus prayed to his Father: “May they all be one” [John 17:21]. This must become our prayer and our mission. We must overcome our prejudices, or judgments, our bigotry. We must learn to deal with our hurts, our wounds, our anger in ways that respect one another and the absolute dignity of every person. We must learn to beat our “swords into plowshares” and our “spears into pruning hooks” [Isaiah 2:4].

We must develop a culture which cares for those who are wounded and on the margins of our society. We must find ways to develop our compassion and our solidarity with those who suffer — for whatever reason. We do not — and cannot — live in isolation from those who experience great pain. When one part of the Body of Christ suffers, the whole body suffers [1 Corinthians 12:26].

This is for us believers to rely on the promises of our God: “The people who walked in darkness have seen a great light; upon those who dwelt in the land of gloom a light has shone” [Isaiah 9:2]. It is a time to enter more deeply into the real meaning of preparations for Christmas. The good news is that we will find our salvation in a messy place — in a barn “lying in a manger”. This is the time to go to that place of intersection with our God’s coming and presence among us. He meets us where we are poor. He comes to us in our distress. We can experience the plight of the Holy Family as our story — a story which comforts us and helps us know again that we are not alone. This is our God with us — Emmanuel — with us where and when we need a loving, saving presence the most.

**PRAYER REQUESTS:**

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

FOR THE DECEASED:

- For Tom Rohweder.
- For Bernice Gallo.
- For Harold Matthews, brother of Brother Jerome Matthews, C.S.C.
- For Katie Gerard.
- For Maria Milano.
- For Sister Dolora Marie Walker, C.S.C.
- For Anne Catalioto
- For Jeanine Petrella
- For Edward Hurley, grandfather of Tommy Lyons [‘13].
- For Bob Antonucci.
- For Roger Hrabak .

PRAYERS FOR OTHERS:

- for the community of Newtown, Connecticut — for the victims, their families, and the wider community. May God’s presence and loving hand be with them all in a special way during this time. And may we all work to remove violence — in any form — from our lives
- For those who struggle with family relationships.
- For all those looking for employment.
- For a greater respect for human life, from the moment of conception until natural death.
- For a family going through a difficult time.
- For all caregivers.
- For a special intention.
- For all service men and women serving our country, and for their families.

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Winter is here. It is another time to once again clean out the closets. Clothing that no longer fits, or which was replaced by new items, becomes 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 of the Chapel [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 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].**



LIVE THE WORD:

Was Jesus of Nazareth actually born in Bethlehem? Or is that just a theological way for Matthew and Luke to convey their belief that he was the Messiah? Although a majority of Scripture scholars still believe in the geographical accuracy of the gospel accounts, a significant minority question that part of the infancy narratives. Even a cursory reading of Matthew [see Matthew 1-2] and Luke's [see Luke 2] narratives surfaces significant contradictions. Though both evangelists agree that Jesus was born in David's hometown, each has a different way to get Mary and Joseph to the town for the blessed event. Matthew presumes that the pair already live there — he then must find a way to eventually get them up to Nazareth. Luke, on the other hand, creates a Roman census to move this newly married couple from their home in Nazareth down to Bethlehem.

No one familiar with Jewish history can deny that the evangelists' focus on Bethlehem was rooted in their belief that Jesus was the Messiah whom their fellow Jews had been expecting for centuries. Because the original concept of Messiah revolved around Jewish kings — all descendants of David — the earliest biblical references to Messiah frequently mentioned Bethlehem, as we learn from the prophet Micah [5:2-5] — “You, Bethlehem-Ephrata, too small to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel; whose origin is from of old, from ancient times.” In other words, we're waiting for a special descendant of David to arrive — someone who will return us to those glory days of old.

No wonder Jesus' first followers presume that, if he were the Davidic Messiah, he, like his ancestor, would have to be born in Bethlehem.

Yet those same followers also were convinced that Jesus of Nazareth offered much more than the vast majority of first century CE Jews expected of their Messiah — among other things, as the author of Hebrews mentions, he set up a new way of worshiping God — “In holocausts and sin offerings God took no delight. These are offered according to the law. Then Jesus says: ‘Behold, I come to do your will.’ Jesus takes away the first to establish the second” [Hebrews 10:5-10]. Jesus is a Messiah who taught that doing God's will was more fulfilling and righteous than carrying out all the minutiae of liturgical regulations. No one seemed to be expecting that kind of a savior.

Luke believes that those who follow such a unique Messiah have one basic task — to hear God's word and carry it out. He focuses on Jesus' mother as the person who constantly fulfills that responsibility. Notice that whenever Mary appears in Luke's gospel, there is always something mentioned about her fulfilling God's word. For instance, in the annunciation, she responds: “Let it be done to me according to your word.” And when someone from the crowd later yells out to Jesus: “Blessed is the womb that bore you and the breasts that nursed you!”, Jesus yells back: “Blessed rather are those who hear God's word and carry it out!” [Matthew 13].

In Luke's Gospel [1:38-45], Elizabeth is given the honor of mentioning Mary's special “messianic” characteristic — “Blessed are you who believed that what was spoken to you by the Lord would be fulfilled.”

In some sense, it doesn't matter where Jesus was born. Because his earliest followers believed that he was the Messiah, Bethlehem certainly had to come into the picture. But whether it was Bethlehem or Nazareth, it was essential for them to imitate those parts of his personality which were really messianic. Perhaps the big question today is how do we surface the word of God which contains God's will?

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



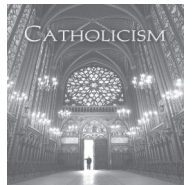
When we don't know what to do, or where to go these days, we can go to the manger. We can imagine being there. We can imagine going there and experiencing the solidarity we will be given there. We can unburden our fears and troubled heart there. We can let the spirit of that first Christmas night bring us to a very special and renewing Christmas this year — not only on this year's Christmas night, but for as long as we need it this new year.

From that place, our renewal can begin. Our conversations in our families, and among our friends, can be about solidarity and greater love and care for the dignity of every human life. We can check and renew our own patterns of dealing with hurt and anger badly. We can practice reconciliation and healing. And, the grace that came that Holy Night will come again in our hearts, and bring Joy to the World again.

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

CATHOLICISM — A JOURNEY DEEP INTO FAITH:

Catholicism is a series of presentations/videos that has received rave reviews by all who have seen them. **Our series will meet next on Wednesday, January 9th, at 6:30 PM** when we will discuss the **mystical union of Christ and the Church**. We will continue to view various parts of the series on a monthly basis. **Each video will be followed by a group discussion and question period.** *Catholicism* presents a strong ecclesial dimension of the Catholic Faith — God's revelation through Jesus Christ and His Church. **You do not have to see previous parts in order to join in this experience — each presentation is unique onto itself.** The series has been put together by Father Robert Barron, a priest in the archdiocese of Chicago. Each presentation centers on what Catholics believe and why, so all Catholics can come to a deeper understanding of the Catholic Faith. Not a video lecture, Church history or scripture study, this engaging and interesting formational program uses the art, architecture, literature, music and all the treasures of the Catholic tradition to illuminate the timeless teachings of the Church. *Catholicism* has received rave reviews by all who have seen it. **Light refreshments will be served at each of our sessions.** Please plan on joining us. Contact the chapel office if you have any questions.

**JOIN US:**

Gilmour Academy will be coordinating a trip for alumni, current GA families, and members of Our Lady Chapel to Paris, Switzerland and Munich during the summer of 2013! Explore the world with family and friends on this educational adventure. One of the many highlights on this tour will be visiting Le Mans, France where the seed of Holy Cross was first planted. Please contact **Jamie Kazel** at kazelj@gilmour.org or [440] 473-8119 for trip itinerary, pricing and registration.

**YEAR OF FAITH LOGO EXPLAINED:**

The logo for our Year of Faith — both on our banner in the sanctuary, and frequently seen in the bulletin — is composed of a square, bordered field on which a boat, symbolizing the Church, is represented as sailing on a graphically minimal representation of waves. The main mast of the boat is a cross from which sails are displayed in the form of dynamic signs which compose the trigram of Christ [HIS]. The background to the sails is a sun which, associated with the trigram, refers also to the Eucharist.

**HEALTH CHECK:**

“If you want to know where your heart is, look where your mind goes when it wanders.” —Anonymous

THE VISITATION OF GOD:

What is the difference between a visit and a visitation? A visit is when you visit your mother-in-law; a visitation is when she visits you! It's an old joke, but it has nothing to do with the visitation we hear about in Luke's Gospel [1:39-45]. Mary, newly pregnant herself, goes to visit her cousin Elizabeth who is already six months into her own pregnancy with John the Baptist. There are two things we should observe — [1] Pregnancy and birth are wondrous and mysterious things. And [2] any birth takes time.

Let us be clear, there is only one creator — God. By the act of conception what we humans are doing is co-operating with God. God is the author of all life — it is he who brings about the great mystery of the birth of a child into the world. It is an act of creation.

We owe our whole lives to God; if he lapsed in his attention for us for one minute we would cease to be. So God is both the creator and the sustainer of all life. The gift of our life is an act of love on his part — that out of nothing, and for no reason other than love, he brought us into being.

This great feast of Christmas is about a birth. Like many of you in the last few days I have watched children at school performing a nativity play. Not that many of them really understood the mechanics of birth — and naturally these were not made explicit — but the children were nonetheless totally engrossed in the action, and paid great attention to all the events surrounding Christ's birth. It is good that we mark this feast so well. The fact that there are so many customs attached to it brings it even more into prominence. Christmas draws attention to the importance of all births — something that is a matter of great consequence to our world today.

We hear about human cloning — a politician said that twenty-five years ago this was science fiction, but today it is practical possibility. We hear about all kinds of sophisticated methods of contraception, and the so-called morning-after pill is now freely available. Abortion is taken for granted, and some groups express the opinion that it is irresponsible not to abort a handicapped child. All these things undermine the sacredness of life. And life is sacred because life is God's creation. Perhaps one of the most crucial questions we have to ask today is the most basic question of all — when does life begin?

You would think that at this stage of scientific advancement we ought to have answered this question long ago. Of course, the reason that it is still debated is because there are so many vested interests that need to hide the obvious answer that life begins with conception. If we are to look to scripture for an insight into these matters, we need look no further than the account of the Annunciation. The Angel Gabriel said to Mary: "You will conceive and bear a son, and you must name him Jesus" [Luke 1:31]. The act of conception is a sacred moment, and in a real sense it marks the beginning of life — not necessarily recognizable or sustainable human life, but it is a beginning.

These two pregnant women in Luke's Gospel [Luke 1:38-45] are full of joy and concern for one another. Mary surely goes to visit Elizabeth because of her advanced age, and because of the attendant dangers of a pregnancy so late in life. This solicitude is a clear sign of Mary's goodness.

Through the influence of the Holy Spirit, Elizabeth recognized that Mary was the mother of Christ. She greets her in the words we are so familiar with in the *Hail Mary*. And Mary responds in the equally familiar words of the *Magnificat*.



compared to this second wrenching.

All of this is what Mary went through to give Christ to the world — pregnancy by the Holy Spirit; gestation of that into a child inside of her; excruciating pain in birthing that to the outside; nurturing that new life into adulthood; and pondering — painfully letting go so that this new life can be its own, and not hers. When the woman in the crowd told Jesus: "You must have had a wonderful mother!", his answer had precisely this in mind. Mary was a wonderful mother, but in ways that went far beyond the simple fact of motherhood. She heard the word of God, and kept it. That obedience — more than biological motherhood — gave both an infant Jesus and an adult Christ to the world.

And in this, Mary wants imitation, not admiration. Our task too is to give birth to Christ. Mary is the paradigm for doing that. From her, we get the pattern — let the word of God take root and make you pregnant; gestate that by giving it the nourishing sustenance of your own life; submit to the pain that is demanded for it to be born to the outside; then spend years coaxing it from infancy to adulthood; and finally, during and after all of tis, do some pondering — accept the pain of not understanding, and of letting go.

Christmas isn't automatic — it can't be taken for granted. It began with Mary, but each of us is asked to make our own contribution to giving flesh to faith in the world.

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

READINGS FOR THE WEEK:

Monday: 2 Samuel 7:1-12, Luke 1:67-79

Tuesday: Isaiah 9:1-6, Titus 2:11-14, Luke 2:1-14

Wednesday: Acts 6:8-7:59, Matthew 10:17-22

Thursday: 1 John 1:1-4, John 20:1-8

Friday: 1 John 1:5-2:2, Matthew 2:13-18

Saturday: 1 John 2:3-11, Luke 2:22-35

Feast of the Holy Family: Sirach 3:2-14, Colossians 3:12-21, Luke 2:41-52

ALTAR SERVERS and LECTORS:

We continue to be in need of servers and lectors. **Any student who is in the 3rd [and up] grade is invited to become an altar server; any student who is in the 5th [and up] grade is invited to become a lector.** These are both wonderful ministries — a great way to serve God and the faith community. If you would like to take advantage

of these opportunities, **please give your name to Father John**. You do not have to attend Gilmour to be an altar server, lector, or to be involved in any other ministry at Our Lady Chapel. **Please call the chapel office [440-473-3560].**

KNOW THIS:

The circumstances of life, the events of life, and the people around me in life, do not make me the way I am. Rather, these reveal the way I am.



MARY — MODEL OF FAITH:

“Blessed is the womb that bore you and the breasts that nursed you! [Luke 11:27]. Picture that scene. Jesus has just impressed a crowd, and a woman — probably a mother — shouts out: “You must have had a wonderful mother!” Jesus responds something to this effect: “Yes, I had a wonderful mother, though in ways you don’t imagine. She was wonderful, not because she gave me biological birth — all mothers do that/ What made her a great mother is that she gave me birth in the faith.”

Here, as in other places, we have to be careful to understand what Jesus is really telling us about his mother. We see places in the gospels where he seemingly does not speak highly of her, when in fact the reverse is true. For example, the instance when he is approached and told: “Your mother is here, trying to see you”, Jesus answers: “Who is my mother?” Then pointing to the people sitting around him, Jesus says: “Those who hear the word of God and keep it are mother and brother and sister to me” [Mark 3:32-35].

Is Jesus distancing himself from his mother here? No — he’s pointing out the real link between them and among all the people in the gospels — Mary is the pre-eminent example of the one who hears the word of God and keeps it. For this reason — more than because of biological motherhood — Jesus claims her as his mother. Giving birth to Christ is something more than biological.

Moreover, it is also something we’re asked to do. How?

Looking at how Mary gave birth to Christ, we see that it’s not something that’s done in an instant. Faith, like biology, also relies on a process that has a number of distinct, organic moments. What are these moments? What is the process by which we give birth to faith in the world?

First, like Mary, we need to get pregnant by the Holy Spirit. We need to let the word take such root in us that it begins to become part of our actual flesh.

Then, like any woman who’s pregnant, we have to lovingly gestate, nurture, and protect what is growing inside us until it’s sufficiently strong so that it can live on its own outside us. This process — gestation — as we know, is often accompanied by nausea, morning sickness, and a stretching of the flesh that permanently scars the body.

Eventually, of course, we must give birth. What we have nurtured and grown inside of us, must, when it is ready, be given birth outside. This will always be excruciatingly painful. There is no painless way to give birth.

Birth, however, is only the beginnings of motherhood. Mary gave birth to a baby, but she had to spend years nurturing, coaxing, and cajoling that infant into adulthood. The infant in the crib at Bethlehem is not yet the Christ who preaches, heals, and dies for us. Every mother needs to give birth twice — once biologically and once in faith — once to an infant, and once to an adult.

Finally, motherhood has still one more phase. As her child grows, matures, and takes on a personality and destiny of its own, the mother, at a point, must ponder — as Mary did. She must let herself be painfully stretched in understanding, in not knowing, in carrying tension, in letting go. She must set free to be itself something that was once so fiercely hers. The pains of childbirth are often gentle



These two women understand the miracle of conception and birth. They do so because in each case there was a direct intervention of God in a truly exceptional way. Luke tells us that both were informed of this fact by the words of an angel — they each had a direct message from God telling them so. But God uses the extraordinary to highlight the significance of the ordinary. The fact that these two women had this most extraordinary intervention only demonstrates that our own lives came into being as a result of an intervention by God — so natural an intervention that it appears ordinary.

It is from this understanding that the Church takes its position on all these life issues that we have mentioned.

The second point that the liturgy for this 4th Week in Advent makes is that births take time. We know quite well that it takes about nine months from the time of conception for a child to be born. But we also know that this can feel very long or very short depending on all kinds of circumstances. Certainly everything does take time — very little happens in the world or in life without some kind of lead up. The coming of the Messiah took a very great deal of time.

The scientists can give you the latest estimates of when the universe began, when the world was created, and when human life most likely evolved. And the more you read about these things, the more amazed we are about the extraordinary length of time involved.

Scripture also indicates a long passage of time during which God made his will known; it was revealed on a number of occasions to certain individuals — Noah, Abraham, Moses, etc. In each case, these revelations moves the chosen people on to another stage in their understanding of God, what he is like, and what his plan for the world is. There was a very long lead up time to the appearance of Jesus Christ — a long gestation you could say. We experience the same in our own lives. We need time to work things through with God. We need time to fully recognize just how much God loves and cares for us. It takes us a long time to work out just what God has in mind for us.

At particular moments we might recognize the hand of God in our own lives. Maybe it was when we finally decided on our partner in marriage, or came to the conclusion we had a priestly or religious vocation. Maybe it was in the birth of a child, a change in job circumstances, or the death of a parent. Maybe it was a moment in prayer, the experience of a sacrament, advice in the confessional, wise words from a friend or relative at a critical moment or the acceptance of a ministry within the Church.

Each of us has surely already recognized the action of God in our lives on particular occasions — this is highlighted by the gift of faith in our lives. But these actions of God are not finished — they are not simply things that happened in the past and are long behind us. No, God continues to work with us and for us. He takes the long view, and there are periods of seeming barrenness, seeming unimportance, seeming aloneness. But these are all part of that gestation period which is our life on earth. We were born into this world and we will be reborn into eternal life.

Every now and then, like John the Baptist we leap in this womb of ours — which is our life on earth. Every now and then, we suddenly recognize God’s presence — just as John suddenly recognized Jesus’ presence — and in this womb that is our life on earth we leap with joy.

Life is constantly moving on, and yet God is always with us. He caused us to come into being; he sustains and feeds us; and in due time he will welcome us into life eternal.

We celebrate a birth at Christmas — a birth, a life, a death, and a resurrection.

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

A PROVERB:

Everyone needs to be loved — especially when they do not deserve it.

IN HASTE:

Luke's Gospel [1:39-45] tells us that "Mary went in haste" to visit her cousin, Elizabeth. Pope Benedict has given us a nice Christmas gift in his book *Jesus of Nazareth, the Infancy Narratives*. [Pope Benedict's first book covers the events from the baptism in the Jordan until the Transfiguration; his second book deals with what happened during Holy Week]. In these books, the pope offers the fruit of his scholarship, pastoral care, and prayer. Regarding the Infancy Narratives — the stories about Jesus' birth — Pope Benedict addresses these questions: "Is what I read true? Does it concern me? If so, how?" The pope's frankness and clarity may surprise you, but it will increase your appreciation of who Jesus is, and what he has done for us.

Sometimes the pope can take a single phrase and make a striking reflection. Let me give you an example from Luke's Gospel. We hear that when Mary, already pregnant with Jesus, went to visit her kinswoman, Elizabeth, she did so "in haste". Pope Benedict notes that the shepherds also made haste, when they heard about Jesus birth. He asks: "How many Christians make haste today, where the things of God are concerned? Surely if anything merits haste — so the evangelist is discreetly telling us — then it is the things of God."

Pope Benedict is indicating one of the main problems of our modern world. We are busy — sometimes even frenetically busy — but when it comes to the "things of God", we tend to be lazy.

Two people who have addressed the laziness or sloth of our culture are Dorothy L. Sayers and Fr. Robert Barron. Writing about sloth, Dorothy Sayers observed:

"It is one of the favorite tricks of this sin to dissemble itself under cover of whiffling activity of body. We think that if we are busily rushing about and doing things, we cannot be suffering from sloth."

In the world, sloth calls itself tolerance; but in hell, it is called despair. It is the accomplice of every other sin and their worst punishment. It is the sin that believes in nothing, cares for nothing, seeks to know nothing, interferes with nothing, enjoys nothing, loves nothing, hates nothing, finds purpose in nothing, lives for nothing, and remains alive only because there is nothing it would die for. We have known it far too well for many years. The only thing perhaps that we have not known about it is that is a mortal sin.

One of the best contemporary explanations of sloth is by Fr. Robert Barron. He gives this definition: "What is sloth? Thomas Aquinas calls it 'sorrow in regard to spiritual good.' I can't muster any energy for spiritual good. The medieval called it 'the noon day devil.' You know, it's a hot day at noon, and you just had your lunch, and all you want to do is yawn and take a nap. Sloth is lethargy for spiritual things. I can't muster any energy, interest or enthusiasm for the things of the spirit. It is boredom, depression, and inactivity at the spiritual level of life."

Fr. Barron then analyzes our inability to muster energy for the things of the spirit. He notes that 70% of American Catholics do not attend Mass on Sunday. He says: "Yes, there are many reasons around why some do not go to Mass, but for most, they are suffering from spiritual sloth — they could just care less."



sick, and his loving wife cared for him. He died a peasant, but at his funeral the people looked at his wonderful, caring, and in many ways extremely beautiful wife and said: "That man married a queen."

God is the King — He is the Divine Lover. We are the object of His love. Only God would love so much that He would become one of us to win our love. St. Athanasius, an early doctor of the Church, wrote: "Because of his great love for us, Jesus, the Word of God, became what we are in order to make us what he is himself."

This is the mystery that excites us. It is the same mystery that excited Mary and Elizabeth. They realized that they had each in their own way been chosen to be vehicles of God's plan of love. Elizabeth's son, John the Baptist, would point to this Love become flesh. Jesus, Mary's son, would be this love. We also have been chosen to be part of this plan by the One who loves us and who calls us to make His Love a reality for others.

With deep gratitude we pray — Lord of all love, you have come to us so we can come to you. You have become physical so we can become spiritual. You have embraced us with your Love so we can embrace others with your love. We thank you for choosing us to be part of your plan. We thank you for allowing us to join Mary and Elizabeth in the excitement of your Coming Presence. We ask you now to give us the strength and the courage to proclaim your Presence with our Lives.

—taken from the writings for Father Joseph Pellegrino, which appear on the internet.

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.

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.

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 [12/15/12] ----- \$ 1,188.00

Total Offerings: Sunday [12/16/12] ----- \$ 1,447.00

XLT AT CENTER FOR PASTORAL LEADERSHIP:

The next XLT will be held at the Center for Pastoral Leadership — where the FEST occurred — on **Tuesday, January 15th at 7:00 PM**. Join with many teens and families from across the diocese for this special evening of Prayer, Praise, and Adoration. If you have never been to XLT before, you are in for a marvelous spiritual experience. Spend a renewing evening with Jesus. Make plans to attend.



THE EXCITEMENT:

The gifts are wrapped — hopefully. The cards are sent and received — except for those we missed. The food for Christmas Eve and Christmas Day is in the fridge. The relatives have arrived, and Mom is trying to keep everyone out of the fridge. The children are looking up the chimney, and begging Dad not to start a fire — no matter how cold it gets. And with the children, we are all bursting with anticipation.

Is there anything more exciting in our world than children waiting for Santa? Sure there is — a pregnant woman waiting for her little love to be born. Luke's Gospel [1:38-45] presents two such women. Mary and Elizabeth are bursting with anticipation — with expectation. Mary is a young girl, newly married, with a baby announced by an angel and conceived miraculously. Elizabeth is an older woman — one who thought her chance to have a child had passed. Her baby, conceived naturally, was also announced by an angel — the same angel in fact, Gabriel. The women knew that not just their lives would be changed, but the world would be changed. They greeted each other, and the baby within Elizabeth — John the Baptist — recognized the presence of the Messiah within Mary. Elizabeth was overwhelmed with excitement as she realized that her child would have a vital role in God's plan for His people. Both women proclaimed their gratitude to God for working His wonders within them.

Perhaps, as a final preparation for Christmas, we can spend a few moments reflecting on the great Gift God has given us, and focus on the gratitude we owe Him. The great gift of Christmas, of course, is the gift of His Son, Jesus. The Christian existentialist Soren Kierkegaard told a parable to help explain this gift.

Once upon a time there was a king who was rich and powerful. The King was very unhappy, though. He wanted a wife to be his queen. Now a political marriage could easily have been arranged with another country, but that is not what the King wanted — he wanted someone whom he could love and who could love him. Only real love could fill his vast, empty castle and life.

One day the King was riding through the streets of a small village in a remote corner of the kingdom, when he came upon the most beautiful girl he had ever seen. He immediately fell in love with her. But there was a problem — she was a peasant girl, and he wanted to win her love, not buy her love.

One of his counselors told him to just command her to be his wife. Any girl — especially a peasant girl — would jump at the opportunity. But the King would not do that; he could not command love. Besides, for the rest of his life, he would wonder if she was a loving wife or a loyal subject.

Another counselor told the king that he should call on the girl as her King, shower her with presents of diamonds and gold and silk gowns, and give her the opportunity to realize that he truly loved her. But the King would not do that, for the rest of his life he would wonder if she loved him or his wealth.

A third counselor told the king to dress as a peasant so she would not be overwhelmed, and gradually reveal his power and position until she was ready to join him in the castle. The king did not like the thought of deceiving her. For if their relationship was based on deception, how could she ever love him?

Finally, the King knew what he would do — he renounced his royal robes, his power, and authority. He became a peasant in that remote village — living and working and suffering beside the other peasants. After a number of years, he won the heart of the beautiful young girl. He took his new wife to another village in another country, where no one could have guessed who he was. After many years, he became



Right before Christmas, we are busy about many things, but do we stop and ask: “What is Christmas, anyway?”

This is not meant to take away from Christmas shopping and preparing family celebrations — those things are good, and they require a lot of work and sacrifice. They are part of building a family.

But something that all of us need to do to celebrate Christmas is to take a step back, and to open the windows of our lives so that we include the world beyond ourselves. This Christmas, I am with six college-age youth on a Christmas Mission Trip to Peru. It involves first a pilgrimage to the shrines of St. Rose and St. Martin de Porres. For Christmas itself, we are going to the Peru Highlands, spending time having “chocolatada” — a Christmas party that involves sharing a cup of hot chocolate with bread — with poor children.

Maybe you do not feel called to go on a mission trip. Hopefully many have taken time to support the many “giving trees” and “adopt-a-family” programs that are available. But have we ever thought of including those who have no family — or those who are alone — into our Christmas gatherings? But all of us can certainly stop to recognize the blessings we have received — especially the greatest blessing, Jesus himself.

On Christmas we will focus on what Jesus brings us. Pope Benedict will help us. He asks this question: “What did Jesus actually bring, if not world peace, universal prosperity, and a better world? What has he brought?”

We need to follow the example of the Mary. She went “in haste.” And let's ask her intercession that, regarding the things of God, we might overcome sloth and laziness — that we might make haste to encounter the only one who can save us: the newborn King, Jesus the Lord.

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

SUPPORT OUR LIFETEEN PROJECT — JANUARY 19-20:

Because of the Christmas season, when everyone “overwhelms” pantries with donations, we are going to have our next collection in January. Our Teens have undertaken a project to keep the pantry filled with wholesome foods at the Ronald McDonald House. As you know, the Ronald McDonald House is the residential facility in University Circle for families with children in the hospital, or who reside at Ronald McDonald House while their child is receiving outpatient treatment. Very often, a family can miss meals because of the hospital schedule. We will keep the pantry filled with foods that will enable them to “have a meal on the run” when they return. **Every 3rd Weekend of the month, we will collect food items for the pantry, which our teens will then take down to Ronald McDonald House and place in their pantry.** Here is what we need: **Cereal, Jelly, Peanut Butter, Spaghetti Sauce, Mayonnaise, Canned tuna and chicken, Paper Plates [no Styrofoam, please], and Paper Bowls.** We do not need commercial size products — just the regular sizes that you buy for your family. Just place the items in the narthex of the chapel — right by the “registration table”, and we will take them from there. We hope you will join us in this wonderful outreach to families who are going through tough times.

**THE LESSON OF TIME:**

Life is short no matter how many years we live. Don't be deceived into thinking that you have lots of remaining time to live for Christ, to enjoy your loved ones, or to do what you know you should. Live for God today! Then, no matter when your life ends, you will have fulfilled God's plan for you.

YOU AND THE NATIVITY SCENE:

Are you in a Christmas play this year? Actually, yes you are — sort of. You may have a Nativity set beneath your Christmas tree, or on a table inside your house. You almost certainly will have one on display in your parish Church. Many people don't realize that St. Francis of Assisi is credited with being the first person to "create a nativity scene", using live people and animals to bring the birth of Jesus "to life" in 1223. The coolest part of St. Francis' "living Nativity" was not the idea to do it. Don't get me wrong, that WAS a cool thought, but it wasn't the most impressive insight.

What was most impressive is the fact that St. Francis used PEOPLE rather than paintings or statues in his "nativity scene". That's not to say that statues, figurines and pictures are not useful or effective; they are effective. Statues, paintings and other works of art in Churches help us visualize and focus our minds in prayer. They're especially useful to those of us who have a difficult time concentrating — it's not like we worship the wood or paint obviously; they're just used — as a tool to help us enter more deeply into prayer.

The Nativity scene is NOT, however, something simply to be admired or to be stared at. It is not just something that we "reflect" on. The nativity scene is something that we, as Christians, are supposed to ENTER INTO, and it is something that we DO enter into as Catholics, at each and every Mass.

Christ comes right into our midst in a unique way at the Mass, entering this sinful world with the beautiful simplicity and humility of a baby. You and I are characters not only in God's story and plan of salvation history — you and I are CHARACTERS within the living Nativity scene, at each and every Mass.

The Nativity is not meant to be "admired", but experienced, just like Mass. The Mass is not some "passion play" or "Christmas scene" that has nothing to do with us — it is Jesus coming right into the midst of our lives, and calling us near to Him. It is Jesus looking us right in the eyes — the Nativity and the Mass are about Christ's presence among us and our reaction to Him and His truth.

WHO ARE YOU in the Nativity scene? Which "character" do you most resemble?

I look at my nativity set and realize that at one point or another, I've felt like just about every character I see there. Sometimes I proclaim Christ's presence with passion and authority, like the angel. Sometimes I bow before Christ, offering Him my gifts — like the "Wise Guys." Sometimes I seek Jesus and just sit, humbly gazing at His wonder, like the shepherds. Sometimes I feel like the star who says nothing, but exists to point toward Christ. Sometimes I feel like the hay, getting trampled and stepped on by everyone around me. Sometimes I see Christ's truth as something in this world that I'd do anything to protect, just like St. Joseph. Sometimes I am so close to Christ, I can almost feel the joy of His birth or the pain of His death, just like the Blessed Virgin Mary. Sometimes I am so stubborn around Christ, that I look more like the ox. And then there's the times that I'm not only stubborn, but that I'm stupid around Christ — those are the times that I feel like a dumb donkey.

In actuality, the character you most "relate to" can change from year to year, day to day, and hour to hour, because life, like the Nativity scene and like the Mass, is meant to be experienced, not just observed.

Who are you today in relation to Jesus? Who do you want to be? Who is He calling you to be?



Because the fact is, just like every person and animal in that set, Jesus wants you close to Him. He always has and He always will.

At Mass you become a walking manger, as Christ rests and breathes within you.

—The Bible Geek

LIFE TEEN:

Life Teen Youth Group meets EVERY SUNDAY at 11:30 AM. All who are in grades 9--12 are invited to join us and get to know what the Life Teen is all about. The meetings will take place in the **Lennon Board Room** following the **10:00 AM Mass**. [Of course, we stop to get our donuts first]. Life Teen is open to **all high school aged young people**. Come and try us out. We have a great deal of fun together and we grow in our faith at the same time. **Come even if you are unable to make the Mass.** Please continue to remember all our teens and young people in your prayers.

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

Our Middle School Youth Group — THE EDGE — meets next on Sunday, January 6th from 11:30 AM — 1:00 PM. There is always food, friendship, and fun. All who are in grades 6-8 are invited to join us. 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 need your help. Join in on an exciting happening. **Call the Chapel Office at 440-473-3560.** Come to learn what the EDGE is all about. Join us for a fun filled faith experience. All are welcome. If you cannot make our meeting on January 6th, plan on joining us on Sunday, January 27th when we will meet again.

**WHO IS THIS, ANYWAY?**

In Matthew's Gospel [16:13-20], Jesus asks his disciples "who do you say that I am?" There may not be a more significant question to ask ourselves as we enter into Christmas than this — who is this God we are waiting for? Is God a Santa Claus God — some magical figure that is there to bless you with gifts and presents, the God you come to when you need a new ipad, a better looking girlfriend, or help on your finals? Is God a Gandolf God — the old distant dude on a cloud, with a sweet long beard, ready to strike you down when you mess up. Or is God a shiny figurine, pretty but insignificant? Is God a "Dude, it's all good" God — the one who is your BFF and is fine with however you're living, a God that accepts all people and lifestyles, even if it's sinful and harmful? Or is He your Savior?

We don't have to wonder which God is the real one. Every Christmas we're reminded that Jesus came to reveal the very face of God — the God who became man in flesh to save us from sin and death. This God isn't a Santa Claus here to give you more "stuff," but comes to gift you with His life within you. The God who isn't a distant old man, who coldly judges from miles away, but a vulnerable child who enters into humanity — even into a dirty stable — to find His dwelling among us. A God who isn't powerless and tolerant of all choices, but a Holy God who calls Angels to sing, sinners to rise, and those in darkness to come to light.

There is no confusion on the true identity of Jesus. In Matthew's story, Peter answers with clarity: "You are the Messiah, the Son of the living God". This Christmas, the living God comes to dwell among us. As you stare at the baby Jesus in a manger, hear his voice crying for your heart: **"Who do you say that I am?"**