

**CLOSING PRAYER:**

~ A Prayer for the first week in Advent ~

**Come, Lord Jesus, Come  
Born to set your people free;  
Free me from fear,  
Release me from my sin,  
Let me find rest in you.**

**You are the hope of all the earth,  
You are the desire of every nation,  
You are the joy of every longing heart.**

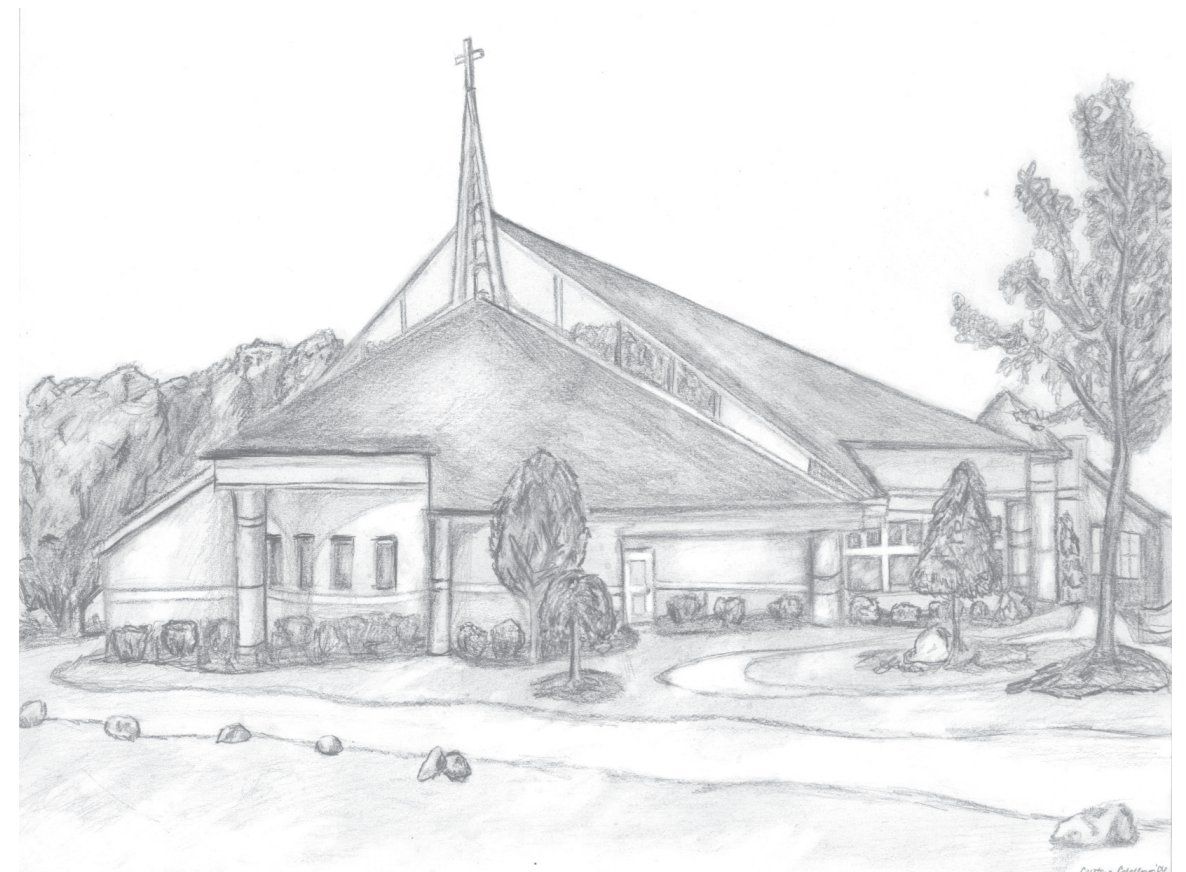
**You are born to rescue me —  
A child,  
And yet a king.  
You are born to reign in my heart forever.  
Bring your gracious kingdom to me.**

**Fill me with your eternal spirit,  
Rule in my heart forever.  
And by your grace,  
Bring me to your glorious throne.  
Amen.**

**CAMPUS MINISTRY OFFICE:**

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

# Our Lady Chapel



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

**COMMUNITY OUTREACH:**

During this coming Advent-Christmas season, Our Lady Chapel is again joining hands in partnership with Our Lady of Fatima Parish, located in the heart of Cleveland [68<sup>th</sup> and Lexington Avenue]. For the past many years, we have been doing an *Adopt a Family* project [explained below] and the *Giving Tree/Adopt a Child* program with them. This year, we will again be serving their parish family in these two ways.

[1] **Giving Tree/Adopt a Child.** Our Lady of Fatima Community Center, the West Side Catholic Center, and St. Adalbert Parish are all trying to serve the needs of the less fortunate during this Advent-Christmas time. They need hats, gloves, socks, underwear, sweaters, books, toys and games for children, ages 3 to 16 years. People will be able to pick an ornament off of the tree — located in the narthex of the chapel — with a child's age and an item needed. [There will also be a tree located in the front lobby of the Lower School]. These items would then be gathered and wrapped and the tag [ornament] taped onto the gift. **Our goal would be to have all items assembled by December 12<sup>th</sup>, for pickup by the various agencies.**

[2] **Adopt a Family.** Last year our Community adopted 25 Families through St. Adalbert's Parish. This year we would again like to adopt between a minimum of 30-40 families. This is a bigger project than "Adopt a Child". St. Adalbert identifies families [most often single parent, below poverty level families]; each member of the family makes known an item or two that they would like to have "under their tree". This is a project that the entire family can get involved in. In addition, we also try to provide a Christmas meal for the family [non perishable items in a food basket]. Those from our chapel family who participated in this project last year spoke very highly of the benefit of this project to their own families. It was truly inspiring. **Pick-up dates would be similar** to those for "Adopt a Child", but since we would be dealing with a specific family, there is more flexibility. **Please call Linda McGraw [216-310-8001 or drlindamcgraw@gmail.com] or Patty at the Chapel Office [440-473-3560 or szaniszlop@gilmour.org] if you and your family would like to participate in this program, or if you have any questions.**

**ADVENT DEVOTIONS:**

On the table in the narthex of the Chapel are several Advent devotionals to assist you in your spiritual journey during this season of Advent. We hope that you will make use of them for you and your family. [1] **The Little Blue Book** with daily readings and devotions. This book corresponds to "The Little Black Book" that is so popular during Lent. [2] The daily scripture devotion, **The Word Among Us**, is available. It lists the scripture passage for the day along with a short reflection on one of the passages.

**A CHILD'S CELEBRATION OF THE BIRTH OF JESUS:**

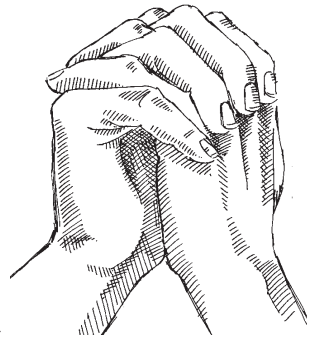
You are invited to a birthday party for Jesus on **Sunday, December 9<sup>th</sup>** following our 10:00 AM Mass. The party will take place from **11:30 AM – 1:00 PM** in the **Commons** where we will join together for some pizza and birthday cake. The children will also participate in crafts and games as a reminder of the "reason for the season." **Please bring an unwrapped baby gift for Jesus.** The gift will be given to an infant/young child at the various centers that we are supporting this year. **You may also choose something from our giving tree if you would prefer.** This is a wonderful opportunity to focus ourselves and our children on the true meaning of Christmas. **Please RSVP to Patty in the Chapel office szaniszlop@gilmour.org or 440-473-3560 by Dec. 7<sup>th</sup>.**

**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For Thomas Lanese ['59], who is critically ill with cancer.
- For Susan Stager, who is preparing for Heart surgery.
- For Asa Sawain who is preparing for major kidney surgery.
- For Joni Davis, who will be undergoing surgery on December 14.
- For Brother John Terlisner, C.S.C., who is recovering from brain surgery.
- For Brother Carroll Posey, C.S.C., who is undergoing medical testing.
- For Marie DiGeroliamo who is recovering from 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 Nancy Jackson, grandmother of Alexa ['15] who is recovering from a stroke and heart surgery.
- 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 people struggling with addictions.
- 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 Angela Newland, who is hospitalized with a serious illness.
- 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 James Fagan ['91], brother of Dan ['96] and John ['00] who is undergoing treatment for blood clots
- 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 Settlemyre, brother of Bill ['79], Ted ['81], and Bob ['88] Settlemyre, 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.

**REACHING OUT:**

Ed Boulware continues his project to help collect **USO Care Packages** for our  troops across the world and their families. **One of the greatest needs** that the troops have during this time is their families — many of the families of our troops suffer greatly because of the lack of income when the “breadwinner” is overseas. **Thus, the USO has begun collecting packages for the families of the troops.** The items needed are common household non-perishables and paper products. **Letters, cards of encouragement, and children’s drawings for our troops will continue to be sent to them. Food supplies will be distributed to their families.** Ed and his wife, Marie, continue to take all donations to the “drop off area in Chagrin Falls. **Drop off donations in the office at Our Lady Chapel.** If you have any questions, please call **Ed Boulware at 440-564-9345.**

**FEAST OF THE IMMACULATE CONCEPTION OF MARY:**

Saturday, **December 8<sup>th</sup>**, is the Feast of the **Immaculate Conception**. **It is a holy day of obligation.** This is an important feast day because Mary, under the title of her Immaculate Conception, is the **patroness of the United States**. **There is no dispensation for this Holy Day because it falls on a weekend.** We will have a **Vigil Mass on Friday at 5:30 PM in the chapel. This is the only Mass that we will have for the Holy Day.** We have much to pray for in our nation at this time in our lives. Please mark your calendars so that you will be able to join us for **Mass on December 7<sup>th</sup> evening.**

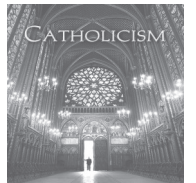


**SCHEDULE FOR THE WEEK:**

Sunday, December 2: <b>1<sup>st</sup> Week in Advent</b>	<b>10:00 AM</b>
Monday, December 3 <b>St. Francis Xavier</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Tuesday, December 4:	<b>5:30 PM</b> [Eucharistic Chapel]
Wednesday, December 5:	<b>5:30 PM</b> [Eucharistic Chapel]
Thursday, December 6: <b>St. Nichols</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Friday, December 7: <b>Vigil of Immaculate Conception</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Saturday, December 8: <b>2<sup>nd</sup> Week in Advent</b>	<b>5:00 PM</b>
Sunday, December 9: <b>2<sup>nd</sup> Week in Advent</b>	<b>10:00 AM</b>

**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, December 5<sup>th</sup>, 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.



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

It is Advent again — and in a little more than 3 weeks, it will be Christmas. Throughout these days, we are invited to be faithfully — and not fearfully — watchful. We do not like waiting. And so, very often, we begin celebrating Christmas before Advent has a chance to be a grace. If we do not enter into the graces which Advent offers, then Christmas will be a shallow celebration of disappointing emptiness.

Jeremiah has been a faithful voice of God, but he has met with great opposition. He has been led out of town, thrown into a cistern, and now he is under guard by the Jewish leaders — all of this because he has been prophesying about the calamities that will befall Judah and Israel because of their infidelities.

Yet, in the midst of this darkness, God speaks of a hopeful promise [Jeremiah 33:14-16]. Jerusalem — which has been invaded by the “pagans” while Israel is banished from their God-promised land into captivity — will experience an advent of life and prosperity. There will be joy, marriages, singing, and thanksgiving sacrifices in the temple, and new life in the days to come.

An image of new life springing from the old is used by Jeremiah to predict recovery and God's eternal fidelity. A “shoot” or “branch” will bud from the old stalk of David. The “new” will complete the “old”. The future will be as safe and righteous as in former times. This “shoot” will be a man whose ways will be those of King David; he will bring about peace with justice. Those who longed for past times of prosperity and integrity — who now sit in exile and darkness — hear this with increased longing and hope. Something and someone is worth living toward, and living for. Someone is coming who will bring total recovery of national and religious stability.

Four weeks ago in the more eastern parts of The United States, days of weather-warnings preceded Hurricane Sandy. Days before its arrival, life changed. Schools, businesses, whole cities shut down — even Wall Street! Rain, snow, winds and high ocean waves electrified — the coast-landers were thrown into fright and flight. Some doubted and tried to live through it all. Some didn't believe it would be as bad as predicted.

Jeremiah had made similar predictions of calamities befalling Israel because of their infidelities in their worship and their living according to the Law.

Jesus has some warnings Himself which sound worse than those for Sandy. Luke's Gospel is difficult to hear and understand [Luke 21:25-36]. The city of Jerusalem is central to the religious sense of the people. Jesus is speaking to His disciples about the total collapse of the city which has been the symbol of God's eternal fidelity. For the city to fall is similar to the sky falling, and all natural orderliness being disturbed. The stability of the temple as well as the city itself is similar to the order of the sun and moon, the seas, and normal living. As with the prophesy we hear from Jeremiah, the Pagans — or more precisely, the foreigners — will disturb this order by violating the city. Amid all this turbulence, Jesus encourages His disciples to stand firm because He is the “shoot of David” who will also appear and reestablish order and recovery of identity.

Jesus offers us the encouragement to stand firm against the disorders, tribulations, and temptations which lead to disorder. The Man of Justice and Integrity is always coming into the disorderliness of our

**PRAYER REQUESTS:**

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

**FOR THE DECEASED:**

- For Adolph Russo.
- For John Mino, Sr., father of John ['77].
- For Bill Gutbrod, former Gilmour Coach.
- For Coletta Strnad
- For John Papesh, father of J.R. ['93] and Jeff ['94] Papesh.
- For Gloria Ovacek
- For Edward Fratcher.
- For Steven Pilling ['77]
- For the grandmother of Madison Raczycz ['12]
- For Charles LaMarca.
- For Brian Lavelle ['59]
- For Eleanor Lescher, mother of former Holy Cross Brother, Bruce Lescher.
- For Father Francis VanBergen, former pastor of St. Clare Parish.
- For James Burke
- For Richard Lydon
- For Brad Hollingsworth, brother of Stacy Gardner, uncle of Aaron and Drew Gardner, and brother-in-law of Gilmour music teacher, David Kilkenney, and uncle of Delaney Kilkenney ['26].
- For Thomas Callaghan ['65], brother of Dorothy Callaghan ['72], Gilmour Trustee
- For Richard Kot, grandfather of Vincent ['18] and Nicholas ['22] Barone.
- For Mirko Hrovat.
- For Gerry Glen, aunt of Arthur ['70] and James ['86] Rooney; great-aunt of James ['14] Rooney.
- For Joseph Barr.
- For Patricia Ann Lee.
- For Margaret Turk.
- For Sister Martha Neeser, C.S.C.
- For Frank Muscatello, grandfather of Paul ['14] and Mallorie ['17] Piazza.

**PRAYERS FOR OTHERS:**

- 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.

**ALWAYS KNOW:**

Life is like an ocean; it can be calm and still, or rough and rigid; but in the end it is always beautiful.

**FAITH OVER THE LONG HAUL:**

Luke seems to be the first Christian author to presume that he and his readers will all die a natural death before Jesus returns in the Parousia. This delayed Second Coming forced one of the two basic changes which took place in Christianity's first century. Jesus' second and third generation followers had to switch from looking at their faith as a short-term experience to a life-time commitment. What they once believed to be just around the corner, was now in the distant, distant future. This appears to be one of the reasons that Luke [Luke 21:25-36] is so concerned with vigilance. Though we know from other parts of Luke/Acts that the evangelist is convinced the odds are against Jesus' imminent Parousia, Christians still can't put their expectations for the event on a back burner and forget about it.

"Beware," Luke's Jesus warns, "that your hearts do not become drowsy from carousing and drunkenness and the anxieties of daily life, and that day catch you by surprise like a thief. Be vigilant at all times, and pray that you have the strength to escape the tribulations that are imminent and to stand before the Son of Man".

Gospel projections of the end of the world are unlike those in the book of Revelation. In the Gospels, Jesus doesn't cause the "tribulations" — they're simply part of the human experience that all of us must endure before his Second Coming. Yet, in the midst of all our natural problems and tensions, Christians still keep focused on the risen Jesus' presence in their lives. Being alert to his presence is the distinguishing characteristic of our personalities.

Years before Luke encouraged his readers to adjust to a long-term faith, that same vigilance led Paul of Tarsus to make the other basic change in early Christianity — the switch from a Jewish church to a Gentile church. Like all Jesus' first followers, Paul was a Jew. Since the historical Jesus, a Jew, was a reformer of Judaism, who except Jews would want to be his disciples?

Yet, as Paul tells us in his letters, the insight that the risen Jesus was different from the historical Jesus quickly developed in those Jewish followers. The risen Jesus is a "new creation" — someone not restricted by the limits within which the historical Jesus ministered. As Paul reminded his community in Galatia, the risen Jesus isn't slave or free, Jew or Gentile, male or female.

Paul's alertness to that Jew/Gentile insight eventually forced him to realize someone didn't have to be Jewish in order to be another Christ. That's why Paul's first letter to the Church at Thessalonika [3:12-4:3] is such an important document — not only is it the earliest Christian writing we possess, but it also contains Paul's reaction to his belief that non-Jews could mirror the risen Jesus in their non-Jewish communities. They could do this without following the 613 laws of Moses.

Though I presume Paul was confident his new "evangelization" would work, nothing can compare with discovering that it actually does work. His Gentile Thessalonian community provided the proof. They surfaced the risen Jesus in their midst not by worrying about Jewish dietary regulations, but by "increasing and abounding in love for one another and all." Vigilant to the needs of all, they experienced Jesus in all.

Followers of Jesus can certainly identify with Jeremiah's vision of a better future [Jeremiah 33:14-16]. But as the prophet states, we can only do this because we imitate a God of "justice" — a God who builds proper relationships with everyone.

Our hope for a new world doesn't just revolve around Jesus' triumphant return. It's rooted in our being aware of what he wants us do right here and now, in our relations with others, long before his Parousia.

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



personal, cultural, and global worlds. It is attractive to spend time interpreting natural and astronomical signs of the coming of the end. Jesus is always inviting us to be attentive to our own distractions, disorders, and "disidentities", and thereby watch or be alert to the ways the Son of Man comes to bring back our own sense of integrity.

As Advent progresses, John the Baptist will appear onto the stage of preparation. We will hear his callings. But today we are invited to begin preparing for the coming into our lives of a Savior. To do this we are called to check up on the disorders within and around us to which Jesus is constantly arriving.

But the real challenge for most of us is that we do not really want a Savior! — we want an approver. We do not want a negative judge whom we fear, but an approving and benevolent assessor. Most Christians want to sweep away their pasts or presents, and hope that the God of Vengeance doesn't see the carpet under which have been swept the disorders. A second group of Christians wants to pretend that the disorders or need for integrity do not exist, and they stay alert to their denials. A third group spends their lives obsessed with their doing nothing but right and correct things, so that a savior for them is quite unnecessary. Which group is yours?

The Savior has come, is coming, and will always come. The signs of disorder are all around and within us. Jesus was not born in "stableish-poverty" — only because there was no room in the inn. The poverty is ours! And Jesus is always being born anew there — but only if we stay alert to the signs of disorder within us.

I had a wonderful African-American friend who lived his whole life in the back-waters of southwest Louisiana in southern United States. He told me once — with great faith and enthusiasm — that if God did not spend all his time forgiving us, God wouldn't have anything to do all day. Mr. Lienell trusted his being found, forgiven, and freed. He had lived long years in fear of the "white man" — and also of the "white God" — but near his last days, he knew racial freedom — and especially faith-freedom. His honesty about his life allowed him to be more honest about Jesus' life.

The Liturgy for this 1<sup>st</sup> Week in Advent does not encourage us to spend time interpreting the signs around us concerning the end of time. Rather we are encouraged to experience the signs within us which indicate disorder and kneel there in the poverty of our truth which will be come-to by the richness of His coming always and again. We as believers are waiting for the "new beginning" rather than an ending.

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

**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].**



**OUR ADVENT JOURNEY:**

A story is told of the photographer taking a picture. He says to the woman: “Smile pretty for the camera.” A moment later, he says: “OK, madam, you can resume your usual face.” Whether you and I will have a successful Advent these next four weeks will depend on the attitude or face we bring to it today. We must stay awake — as Jesus advises us in Luke’s Gospel [21:25-36], and on top of our game. If we take Advent seriously, this first week in a fresh Liturgical year might quite literally alter our lives.

We would all do well to make our own this season the prayer of the Jesuit poet Gerard Manly Hopkins: “O thou Lord of life, send my roots rain.”

Scholars trace the season of Advent back to the fifth century. It was placed in the Liturgical calendar of the Church so that we might purge out of ourselves all that is wrong. In a word, we have the opportunity to remake our own selves anew. And we have the luxury of a little less than four weeks to do get the job completed. When you look at yourself and your sometimes monumental flaws, do not become overwhelmed. The Chinese advise us that the way to move a mountain is by beginning to carry small stones. We would all do well to bring a pail and a shovel to this Advent. Jesus reminds us in Matthew’s Gospel that “If you have faith, you will say to this mountain: ‘Move from here to there!’, and it will move; nothing will prove impossible for you” [17:20].

This new season invites each of us to become all that we can be.

The quarry you hunt is yourself. The Greek philosopher Plato, who lived out his life several centuries before Christ, wrote: “The greatest victory in the world is the victory of self-conquest.” There is no one who will challenge that wisdom. The most serious coronary disease in the world is not a blockage of the arteries, but rather hardness of the heart. If you are not willing to recast yourself into a more attractive Christian this Advent, you do have a serious heart condition.

While God does not require you to be the best in the several weeks ahead, He surely wants you to try your best.

Luke’s Gospel speaks of the “Son of Man coming in a cloud with power and great glory.” When will He come? Many would-be prophets have given a day, month, and year to that question. As 1000 AD approached, a number of Christians in many countries were convinced that the Second Coming was about to occur. So, they settled all their affairs. Then they just settled back to wait for the Christ. It is reported that some even starved to death. A celebrated evangelist in 1950 promised that the end of the world would come on January 1<sup>st</sup>, 1957. It will not surprise you to learn that he stopped reminding his followers of that prediction on January 2<sup>nd</sup>. And there have been many more since — the latest of which was a year ago.

Someone has suggested that every day should be considered a day of judgment. Live, said the prophet, as if Jesus died yesterday, rose this morning, and is coming back at any moment. We must labor in the now and here. The question of the Second Coming we must place on the back burner. The Teacher will plan His own arrival, and set up His own schedule.

If you are looking for an Advent program, you might consider the following: “Smile often. Pray.



of family and community, or failure to respect long-range happiness and health. Annie Dillard’s metaphor basically captures it — there is a fault in our chastity when we put a candle to the cocoon so as to unnaturally rush the process.

Chastity is about proper waiting, and waiting is about patience in carrying the tensions and frustrations we suffer as we live the unfinished symphony that constitutes our lives.

There are some wonderful refrains in apocalyptic literature around the importance of waiting. Before the Messiah can be conceived, gestated, and given birth to, there must always be a proper time of waiting, a necessary advent, a certain quota of suffering, which alone can create the proper virginal space within which the Messiah can be born — “God is never in a hurry!” “Every tear brings the Messiah closer!” “It is with much groaning of the flesh that the life of the spirit is brought forth!”

All of these phrases say the same thing — what is sublime depends upon the fact that there first needs to have been some sublimation; a feast can only happen after there has first been some fasting; love can only be a gift if the gift is fully respected; and — as Carretto so poignantly puts it — we must learn to wait — for God, for love, for the bride, and for Christmas.

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

**READINGS FOR THE WEEK:**

<b>Monday:</b>	Isaiah 2:1-5, Matthew 8:5-11
<b>Tuesday:</b>	Isaiah 11:1-10, Luke 10:21-24
<b>Wednesday:</b>	Isaiah 25:6-10, Matthew 15:29-37
<b>Thursday:</b>	Isaiah 26:1-6, Matthew 7:21-27
<b>Friday:</b>	Isaiah 29:17-24, Matthew 9:27-31
<b>Saturday:</b>	Genesis 3:9-20, Ephesians 1:3-12, Luke 1:26-38

**2<sup>nd</sup> Week in Advent:** Baruch 5:1-9, Philippians 1:4-11, Luke 3:1-6

**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.

<b>Total Offerings: Thursday [11/22/12]</b>	_____	<b>\$229.00</b>
<b>Total Offerings: Saturday [11/24/12]</b>	-----	<b>\$ 585.00</b>
<b>Total Offerings: Sunday [11/25/12]</b>	-----	<b>\$ 737.00</b>

**ADVENT — A TIME TO LEARN HOW TO WAIT:**

Carlo Carretto, the renowned spiritual writer, spent many years living alone as a hermit in the Sahara Desert. He wrote a number of books from that place of solitude — including one entitled: *Letters from the Desert*. In that book, he has a message for those of us who live busy lives in the world — “What is God trying to say to us in our busy lives? God is telling us to be patient! Learn to wait — for each other, for love, for happiness, for God!”

Learn to wait! That’s not something we do easily, and many of our problems flow from that. We often don’t wait properly for things.

Annie Dillard shares this story about proper waiting — She had been watching a butterfly emerge from its cocoon, and was fascinated by the process until she grew impatient with how long it was taking, and, to speed things up, took a candle and heated the cocoon, albeit very gently.

The experiment worked, but it was a mistake in the long run. The butterfly emerged more quickly; however, because adding heat violated something within the natural process, the butterfly was born with wings too weak to fly. Haste and prematurity had stunted and deformed a natural process. Some things can’t be rushed.

Dillard understood immediately what had gone wrong. A certain chastity had been violated. Impatience had triggered an irreverence that had interfered with, and damaged, the natural order of things. In essence, the Christmas gift had been opened too early — a process that needed an allotted period of time had been short-circuited. There hadn’t been enough advent.

Advent means waiting. Among other things, it celebrates the idea that the Messiah must be born from a virgin. Why? Is sex something unworthy of God? If Jesus had been born in a natural way, would that somehow have given him less dignity? This is a dark underside in some spiritualities, but Jesus’ birth from a virgin has nothing to do with that.

Scripture and Christian tradition emphasize that Jesus was born of a virgin to underscore the fact that he had no human father, and also to teach an important truth — namely, that in order for something sublime to be born, there must, first, be a proper chastity — a proper time of waiting, a season of advent. Why?

The answer lies in properly understanding chastity. Chastity is not, first of all, something to do with sex. Chastity has to do with how we experience reality in general — all experience. To be chaste is to have proper reverence — towards God, toward each other, towards nature, towards ourselves, towards reality in general, and towards sex.

Lack of chastity is irreverence, in any area of life — sex included. And reverence is a lot about proper waiting. We can see this by looking at its opposite — to lack chastity, to be irreverent, is to be impatient, selfish, callous, immature, undisciplined, or boorish in any way so that our actions deprive someone else of his or her full uniqueness, dignity, and preciousness. And we do this every time we short-circuit waiting.

Thus, it is understandable why the prime analogate for chastity is proper reverence in the area of sex. Sex, because it so deeply affects the soul, speaks most loudly about chastity, or lack of it. Sex is only chaste when it is not short-circuited by impatience, selfishness, or lack of respect. Sadly, because sex is so powerful, these things are often short-circuited. We violate chastity in sex whenever there is prematurity, unfair pressure, subtle manipulation, crass force, taking without giving, posturing an intimacy we don’t mean, lack of respect for previous commitments, disregard for the wider relationships



Tell those that you love that you do. Rediscover old friends. Make new ones. Hope. Grow. Give. Give in. Buy some flowers. Share them. Keep a promise. Laugh often. Reach out. Hug a child. Slow down. See a sunrise. Listen to rain. Trust life. Have faith. Enjoy. Make some mistakes. Learn from them. Explore the unknown. Celebrate your own life. Give so much time to the improvement of yourself that you have no time to criticize others.”

Perhaps the same author has written the prayer we should recite daily this Advent: “Help us this day, O Lord, to serve you devoutly, and the world busily. May we do our work wisely, give help secretly, go to our meal with appetite and dine moderately. May we please our friends duly, go to bed merrily, and sleep soundly. All of this for the joy of Our Lord Jesus Christ. Amen.”

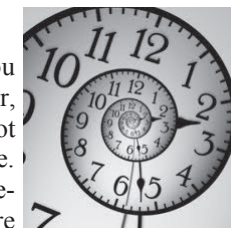
—taken from the writings of Father James Gilhooley which appear on the internet

**FAITH EDUCATION:**

To help you plan ahead, here are the December Dates from Faith Education — **December 2<sup>nd</sup>, 9<sup>th</sup> and 16<sup>th</sup>**. 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.

**OUR TIME IS IN GOD’S HANDS:**

Someone once asked St. Augustine what “time” was. Augustine replied: “If you don’t ask me, I know. If you ask me, I don’t know.” Time — like light, matter, being, and other ultra-basic things of life — is something we deal with daily, not because we understand them in the slightest, but because they are just always there. We start to assume that because they are always there, there is something indestructible or impassable about them — as though nothing is really bigger or more real than them. St. Peter reminds us that “with the Lord, one day is as a thousand years, and a thousand years are as one day” [2 Peter 3:8]. Thus time is like everything else — it is like a creature, and God is not limited by it in any way. God has all eternity to listen to a change of heart in the prayer of a person who leapt from a bridge in suicide, and then repented before they hit the ground. God can squeeze the whole age of the earth into one of his thimbles, and still have room left over for a thimbleful of other universes. So take some time — whatever that is — and spend it with God today in prayer. It’s preparation for the day you will step out of time into a glad eternity.

**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.



YEAR OF FAITH 2012

**ADVENT AND THE YEAR OF FAITH:**

Our Year of Faith enters into the Season of Advent. It is important that we celebrate this Year of Faith properly — take advantage of the many initiatives and invitations that you receive through the Church — a particularly your parish — so that you may grow during this time.

Luke's Gospel for this 1<sup>st</sup> Week in Advent is a bit scary [Luke 21:25-36] — it talks about the Second Coming of Jesus Christ at the end of time. You might wonder at this, and question why we begin the Church's liturgical year with a look at the end times. Surely that's something for the very end of the liturgical year — in fact, we have already been doing that for the past several weekends.

But as we begin a journey, it is always helpful to keep in mind a glimpse of our destination — a look forward to our ultimate goal in order to help us orientate ourselves and focus on “that towards which we are headed” — the Last Day. Our final destination is that moment when Christ will come in glory at the end of time. It is he who will judge us, and, it is our earnest hope, that he who will welcome us into His Kingdom on that great day.

With this in mind, it becomes important for us to get to know intimately our God whom we need to learn to love — we need to make him the object of our whole existence. To do so, it is worth reflecting on the whole sweep of Christ's ministry. We should recall that he is there at the very first moment of creation — that he is intimately involved with the creation of the world — and indeed our own creation. It is he who brings us into being.

Recall the various incidents of Christ's life on earth. We call to mind his miraculous birth and all its attendant wonders. In the stories of his childhood, we get a glimpse of the person he was to become. We think of his involvement at the marriage feast of Cana, and how this gives us a foretaste of the Eucharist which is to be his principal means of communicating himself to us throughout our lives. Other great events, such as his Baptism and Transfiguration, tell us about his closeness to the Father; they give us a hint of his glory. There are the great miracles through which he shows not only his power, but also his great compassion towards the weak and the suffering. We recall those that he healed such as the blind man, and various paralytics, those he released from enslavement by demons, and those he raised from the dead and restored to life.

Each of these miracles is a sign to us of his authority over life and death, and his willingness to become involved in the tiniest detail of our existence. Each is a sign of his Kingdom, and an acknowledgement that in heaven, it is the poor and the lowly who are raised up, and the weak and the suffering who are healed and restored to fullness of life.

Then there is the whole content of his teaching, and the wonderful new way that Jesus opens up for us to live our lives in simplicity and holiness, relying not on human values, but on the values of the Kingdom of God. His teaching is at one and the same time a balm to our souls, and a challenge to our personal autonomy.

The way of life that Jesus invites us to take up is completely contrary to the values of this world. He invites us to live lives of simplicity and lowliness — lives based on goodness and trust in Divine Providence. He wants us to place ourselves in his hands, and live lives based on hope and trust in him.



our part can heal the body and soul of someone whose world is in darkness.

If we do not allow the light of the Lord to guide us, and the fire of His Love to bring warmth to the world, we will be like those six people who were found dead in a cold cave — frozen to death. Their bodies were scattered around the ashes that had been their campfire on a tragic, frigid night. The story goes that each person had a log that he or she could have placed on the fire to keep the fire alive, but each refused to do so. Each was convinced that he or she had a good reason for not offering his log. There was a homeless man who would not give his log because there was also a rich man there. The rich man would not give his log because his contribution would warm someone who was, in his eyes, shiftless and lazy. There was a woman who would not offer her log because she wanted to strike a blow against the men who had, for all of history, put women down, after all the others around the fire were all men. Now there was a Moslem there. He would not give his log because there was also a Jew sitting by the fire. The Jew responded the same way. He wasn't going to give his log up to allow a Moslem to survive. Nor would he share it to save the others — Christians who had persecuted his people throughout the ages. There was an African American there who decided that he would rather freeze to death as a statement against those around the fire whose ancestors had enslaved his ancestors. And so the fire died as each person withheld his or her log for reasons he or she were sure were justifiable. And the six froze to death.

This story was originally told in a poem. The poem ended with these tragic lines: “Six logs held fast in death's still hand // was proof of human sin. // For they did not die from the cold without, // they died from the cold within” [Siegfried S. Johnson].

The world of coldness, and darkness and hatred is the world that Advent calls us to change. We have to begin with ourselves. We have to surrender any lingering hatred we may have towards anyone. Maybe it's that person who really hurt us — a former boyfriend or girlfriend; a former husband or wife; a child who now as an adult has estranged himself or herself from our family for reasons we may never know. Or maybe it's that person at work, at school, or in the neighborhood who tried to ruin the life of someone we love. Maybe we have a hidden prejudice against a group of people — gays, or blacks, or straights, or whites. As long as we allow the hate to remain within us, we are freezing ourselves to death. We have to fight off the cold and darkness with the warmth of God's love, and the light of His life. We need to do this for others as well as ourselves. We cannot allow past hurts and present prejudices to destroy our opportunity to bring light to those in darkness. We must allow God's love to flow through us.

This is the work of the Christian. This is the work of Advent. This is how we prepare the way for the Lord.

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

**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.

**GOD IS IN CHARGE:**

I believe God is managing affairs and that He doesn't need any advice from me. With God in charge, I believe everything will work out for the best in the end. So what is there to worry about.

—Henry Ford



**THE WORK OF ADVENT:**

The Christmas music has started up. It is particularly evident in the stores where the merchants are trying to get us in the Christmas mood of giving — or buying! It is not that way in the Church, though. Instead of Christmas decorations, there is the purple of Advent. In Church, we don't sing Christmas carols yet — in fact, the beginning of Advent presents the exact opposite of the sweet and syrupy Christmas sentiments. Advent begins not with cribs and shepherds and *Silent Night*, but with the prophecy that God will make a powerful intervention in human history. Look at Luke's Gospel [21:25-36] — it is one of the scariest passages in Scripture: "People will die of fright in anticipation of what is coming. The Son of Man will come on a cloud with power and great glory."

God will step in and re-create His world. He will put an end to the exploitation of the poor and powerless. He will punish those who have turned the things of the world into their gods. He will make His presence known to those who think they have hidden themselves from His wrath. His people are to stand straight and raise their heads, for their redemption is at hand. They — we — are to pray for the strength to stand before the Son of Man.

This is tough stuff — not the stuff of Christmas Carols. But, again, this is the beginning of the Advent season, not Christmastime. Advent speaks about **preparation and transformation**. Preparation for the two comings of Christ. The first coming of the Lord began in Bethlehem two thousand years ago. He continued onto Jerusalem and Golgotha. He continues through us — the Lord's disciples empowered by the Spirit — to lead the world to Christ. The second coming of the Lord is at the end of time, when Christ will judge those who have lived in love and light, and those who have lived in darkness and hatred.

For us in the Northern hemisphere, Advent takes place during the darkest days of the year, when there is the least sunlight. The darkest day of the year comes towards the end of Advent on December 21<sup>st</sup>. Advent is the season of hope because it reminds us that the dark time will come to an end, and that the light of Christ will triumph. Hatred, racism, abuse of all forms, broken relationships, indifference to human suffering — these are part of the dark times of the world. These abominations to God's love will end. We — as Church and as individuals — are called to work towards their downfall. The transformation of the world from hatred to love is the work of the Christian. The season of Advent reminds us of the work we must do all year. Advent assures us that the work of God will be done as long as we live with God in our lives.

We must fight against the darkness. Advent demands that we ask ourselves where darkness has a hold in our lives. What must be changed for me — for you — to be people of light, not darkness? Maybe we need to give ourselves a Christmas gift by destroying anything in our lives that does not radiate Christianity. Certainly, we have to ask ourselves how we can bring light to those who are in darkness. Is there a gesture we can make to help someone feel better? Perhaps it might only be a smile — and that smile would be more than enough. Perhaps a courteous note in a Christmas card to someone who probably won't receive many cards this year. Maybe we need to say: "I'm sorry." It won't kill us, and there are few times we are totally innocent in an argument. Sometimes the most simple gesture on

Come,  
Lord  
Jesus!



Then come the great events of our salvation — his entrance into Jerusalem, the Last Supper, and the night in the Garden of Gethsemane, his trial and death on the Cross, but then his glorious resurrection, and ascension into heaven. This is the sequence of events that marks the turning point of the whole of history — for these are the things which brought about the salvation of humankind.

When we look at the life of Jesus in a broad sweep like this, we get a glimpse of the tremendous scope of his mission, and the greatness of what he achieved. We see that, at one and the same time, it is totally universal in that it is aimed at every single human being, and also that it has massive implications for you and me.

It is the implications for you and me that we need to think about. We need to understand that Christ's mission was not only for the whole world in some general sense, but that it has specific consequences for you and for me. In the face of his life and all that he achieved, we need to make a decision — we have to decide if his proposed new way of life is one that we want to accept as a blueprint for our own lives.

We need to make a decision in this regard, and follow it up with real and lasting changes to our own lives. And we have to review this decision again and again through the course of our lives. This First Week in Advent is a good moment for just such a reappraisal. It is an excellent opportunity to review our commitment to Christ and his Gospel; it is an ideal opportunity to rededicate ourselves to following the Divine Savior.

Perhaps sometime during this day, you could take a little time — maybe during Mass or maybe in some quiet time — take the time needed to review the life of Christ and his impact on the world. Take the time to work out what his impact is in your own life. Take the time to work out what further changes you need to make so that you can be sure that his Gospel of love has a true home in your heart.

There could be no better way to mark the beginning of this new liturgical year than this, no better way to fully integrate your Christian commitment into your life, no better way to give expression to the full amount of love for God and for the world that is in your heart.

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

**ALTAR SERVERS and LECTORS:**

We continue to be in need of servers and lectors. **Any student who is in the 3<sup>rd</sup> [and up] grade is invited to become an altar server; any student who is in the 5<sup>th</sup> [and up] grade is invited to become a lector.** These are both wonderful ministries — a great way to serve God and the faith community. If you would like to take advantage of these opportunities, **please give your name to Father John.** You do not have to attend Gilmour to be an altar server, lector, or to be involved in any other ministry at Our Lady Chapel. **Please call the chapel office [440-473-3560].**

**EUCHARISTIC 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.**



**YOU'RE NOT JUST SOME "BODY":**

"So, I was looking in the mirror today and actually got a glimpse of my butt — it's extraordinarily big!", says Jenny, 17. Yes, Jenny was blessed with a round tushy that could probably outshine Beyonce. But Jenny hates it. "It's so big, I think I'm taller sitting down than when I'm standing up! I want to get rid of my butt!" This isn't just a "girl" problem; "guys" too struggle with their body — "I'm too fat"; "I'm not very fast"; and on and on it goes. Let's face it — we all do! That's why it's so exciting to think about heaven — right? The moment we are free — no more "too fat," "too short," or "too skinny." We'll never have to worry about bad hair days, annoying wrinkles, or our bellies protruding over our belts after chowing down on Thanksgiving dessert.

In heaven, we're going to be spiritual beings — floating on white fluffy clouds — right? Wrong. Get this. You are going to be with your body forever.

Here's the scoop. One day when we die, our souls will be united to God in heaven, and there, yes, we will be spiritual beings. But that's not the end — we wait for the second coming of Christ — the final judgment, and the resurrection of the dead — where our bodies will be raised up.

We don't hear about this key Christian teaching very often — the resurrection of the body [see Romans 8:11]. In the Apostles' Creed we say — "I believe in the resurrection of the body, and the life everlasting." We proclaim the same belief in the Nicene Creed every Sunday at Mass too! So what is the resurrected body like? The Catechism says: "We sow a corruptible body in the tomb, but He raises up an incorruptible body — a 'spiritual body'" [Catechism of the Catholic Church, #1017].

To understand this "resurrected body stuff", we need to look to Jesus Himself. After the resurrection, Jesus appeared in bodily form — flesh and bones, with the wounds of crucifixion [see Luke 24:39]. Jesus could be touched, and he chewed and swallowed fish — He had a body!

But we can also conclude that there was something different about his body. After the resurrection, Jesus could miraculously appear in locked rooms, or ascend into heaven [see John 20:19-20; Acts 1:9]. And even His BFFs — those who knew him best — did not recognize him [Luke 24:16]. Okay, so Jesus was either sporting a totally new hair-do, or the glorified body must have looked different than what we know our body to be now.

I bet there are a million questions are flooding your mind right now! If we decompose after death, how is this even possible? Don't even think about cremation — your head will explode! How will my glorified body be "different?" What will it look like? Will people be able to recognize me!? What about my tattoo? Or my scar on my leg from 1<sup>st</sup> grade? Will my balding hair grow back?

The truth is, no one knows all those answers. Paul tells us that we will be changed [see 1 Corinthians 15:51]. The body will be imperishable, immortal, glorious, powerful, and spiritual [42-44, 53]. You will have a body, but it will be a changed and glorified.

Paul compares this change to a sprouting seed [37]. A tree does not look at all like an acorn, but it is made of the same substance. We cannot predict fully the appearance of the tree. And we need not worry about the details of our "spiritual body" [CCC #1017]. We just hold onto the mystery.

But seriously, if you think about it, why does God even bother with this body stuff? Wouldn't it be easier to take our spirits and dance "Gangnam Style" with Him forever?

God created physical matter, and because he created it, it matters!



One of cool part of being Christian is that we believe that the body is not bad — but good. The early Church battled over this teaching. Long ago, dudes named like — the Platonists, Pythagoreans, Gnostics, and Sadducees didn't believe in the resurrection of the body. To them, the physical body was a prison for the soul. But as Catholics, we know different — the body is good. Your body is part of who you are. If God made us to be a whole person — body and soul — why would we spend eternity as only half of who we are?

God did not make our bodies just to be used and later destroyed. God created the physical world — and came to renew it into a "new" heaven and a "new" earth. In fact, Jesus was made flesh for the very purpose of redeeming all things [see Colossians 1:19-20]. God is not abandoning the physical world — He is rescuing it. This salvation involves the "redemption of our bodies" [see Romans 8:23].

So next time you look in the mirror and critique your plump tushy, or get frustrated with being the shortest guy in class, remember — Your body isn't just a collection of parts. Your body is important — it's YOU.

Ask God to remind you that your body is something awesome, and that it's process of becoming new and improved — along with your soul. —Taken from the writings of Mary Bielski, an associate of 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, December 2<sup>nd</sup> 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 December 2<sup>nd</sup>, plan on joining us on Sunday, December 9<sup>th</sup> when we will meet again.

**XLT AT CENTER FOR PASTORAL LEADERSHIP:**

The next XLT will be held at the Center for Pastoral Leadership — where the FEST occurred — on **Tuesday, December 11<sup>th</sup> 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.

**A PROVERB:**

The way to move a mountain is to begin carrying small stones.

—Chinese Proverb