

**CLOSING PRAYER:**

~ A Prayer for the second week in Advent ~

Lord Jesus,  
Thank you for this special time together;  
for many years  
you prepared your people for your birth.  
They longed for you to enter their world  
with your healing  
and redemptive presence.  
Thank you for being with us,  
for taking such good care of us,  
and for letting us help  
to prepare your way in our world.  
Please keep our minds and hearts  
open this week.  
May we experience the warmth of love  
and the openness of mind  
to receive the truth  
which your birth brings to the world.  
Make us gentle and joyful  
as we grow in your love.  
May we work to make the world  
a happier home  
where all are welcome.  
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.*

**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](mailto:szaniszlop@gilmour.org) or 440-473-3560 by Dec. 7<sup>th</sup>.**

**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 Patty at the Chapel Office [440-473-3560 or [szaniszlop@gilmour.org](mailto: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.

**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- 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 Susan Stager, who is preparing for Heart surgery.
- For Asa Sawain who is preparing for major kidney surgery.
- For Joni Davis, who is recovering from surgery.
- 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 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:**

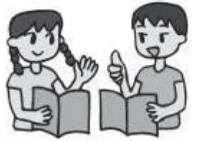
Jesus calls us to pray for one another. Please keep all these people in your prayers

**PRAYERS FOR THE SICK:**

- For Pat Bass who is undergoing treatment following a stroke.
- For Tom Rohweder, who is critically ill intensive care
- For George Malec who is recovering from surgery.
- For Courtney Jacobs Polcar ['96] who is preparing to undergo kidney transplant surgery, and for her brother Nick ['93] who is 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 Anthony Asher, Gilmour Trustee, father of Anthony ['84] and James ['88], grandfather of Madison ['13], Adam ['16], and Michael ['18] Asher, who is recovering from hip replacement surgery.
- For Lynn Moavero, who is ill.
- 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 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 Settlemlire, brother of Bill ['79], Ted ['81], and Bob ['88] Settlemlire, 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.

**FAITH EDUCATION:**

To help you plan ahead, here are the December Dates from Faith Education — **December 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.

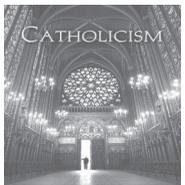


**SCHEDULE FOR THE WEEK:**

Sunday, December 9: <b>2<sup>nd</sup> Week in Advent</b>	<b>10:00 AM</b>
Monday, December 10:	<b>5:30 PM</b> [Eucharistic Chapel]
Tuesday, December 11:	<b>5:30 PM</b> [Eucharistic Chapel]
Wednesday, December 12: <b>Our Lady of Guadalupe</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Thursday, December 13: <b>St. Lucy</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Friday, December 14: <b>St. John of the Cross</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Saturday, December 15: <b>3<sup>rd</sup> Week in Advent</b>	<b>5:00 PM</b>
Sunday, December 16: <b>3<sup>rd</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, January 9<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:**

Smile and enjoy the attempts to bend your minds and imaginations around images of peace, harmony, relationships, and identity which come to us through the mail, store windows, TV, and newspapers. Prepare to experience your being insulted by how easily seduced they think we are, and smile at how vulnerable we really are to these allurements. This is Advent, and the world prepares in a certain way [described above], and every child of God prepares in a quite different fashion.

The child of God is called to prepare with openness, simplicity, and truth. We are called to prepare for each celebration of the Eucharist in the same manner as we prepare for Jesus' first coming. We need a Savior, and that Savior comes now-and-now-and-now again. The emptiness of our outstretched hand when approaching our reception of the Eucharist is an "Advent Gesture" of hope and fulfillment.

Throughout the liturgical year, we do not hear much from the prophet Baruch. As a messenger and poet of God, he has accompanied the Jewish people into exile and captivity. Jerusalem is their City of Identity — but only in memory and prayer. The Israelites have been confronted with their infidelities and long to return to their homeland and their relationship with the God who brought them out of the first exile in Egypt. God — through the prophet — offers us a new song [Baruch 5:1-9]. The song is filled with hope, and Jerusalem is the center or image of recovery and restoration.

The great city — remembered by those now in captivity as beautiful — is now reduced to destruction; but in the "new song", it is pictured with new glorious dressing. This prophetic poem addresses Jerusalem, not only as a city, but more importantly as the people who are to return and be adorned themselves with the glory of God. The promised return to Jerusalem is also the return of God's faithful love for all God's holy and redeemed people. They have been remembered by God. The way will be made clear, as will the mercy and justice of God.

The prophet might have been standing in the sun too long, or under the influence of some strange spirit. There he is in the midst of exile, and he begins — like a cheerleader to expand what sounds like a dream. In reality it is the Word of God meant to begin the return. The prophet's words are an advance-advertising, alerting the people for the coming of salvation and the rebuilding of the Great City. The question would arise about whether the people will believe in the midst of their shame and gloom.

In Luke's Gospel, a main Advent character arrives on stage — John the Baptist [Luke 3:1-6]. After quite a lengthy historical setting, Luke presents John as appearing prophetically announcing the coming of "the salvation of God." John, as did Baruch, speaks of valleys and hills being made level, and the windy roads made straight.

John is preaching a baptism of repentance. Baptism itself is a purification ritual, and John is inviting people to be purified from the unholy hanging-on-to's in their lives. In his way, he is asking the people to check out what they are holding onto for their identities, and their securities. In short he is announcing that they will be asked to let go of the old and stale forms of relating with God, and prepare for something — a Some One who is coming to be held onto. The familiar is so comforting, and the Baptist is proclaiming the latest surprise in a long history of unusual revelations.

**PRAYER REQUESTS:**

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

**FOR THE DECEASED:**

- For Natasha Kazakevich.
- For William Brown, grandfather of Alexa Jackson ['14].
- For Lucille Andonian, mother-in-law of Matthew Moriarty ['74], grandmother of Connor ['12] and Ian ['16] Moriarty.
- For Brother Donald McIntyre, C.S.C.
- For Antoinette Ross, grandmother of Ellen ['06] and former Gilmour student Andrew Pohly.
- For Irene Spirko.
- For Fred Bertolini, brother of former Residence associate director, Gloria Cotton.
- For Brother Norbert Lengerich, C.S.C.
- Father James Fahey, C.S.C.
- 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 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].

**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.

**HOW TRUE:**

"Oh God, thy sea is so great, and my boat is so small."

—anonymous

**THE BALL IS IN OUR HANDS:**

Centuries before Charles Darwin boarded the Beagle, Paul of Tarsus knew about evolution — not the kind Darwin discovered in the Galapagos Islands, but the type of evolution with which every Christian has always been familiar. Being a disciple of Jesus isn't a static experience — it's something which constantly changes and evolves. Those who are committed to imitate Jesus are continually on the road to becoming Jesus — not the historical Jesus, but the risen Jesus. Our goal is to evolve into the same new creation which he himself became on Easter Sunday morning.

Many of us continue to confuse resurrection with resuscitation. Instead of believing in the resurrected Jesus, we believe in the resuscitated Jesus. In resuscitation, we're simply brought back to life after being clinically dead. In those instances, we're still the same basic person we were before we died. If we died a woman, we're resuscitated as a woman; if we died a Democrat, we're resuscitated as a Democrat. We still like the same food, and have the same physical characteristics we possessed before death. Technically, Jesus didn't raise Jarius' daughter, the widow of Nain's son, and his friend Lazarus from the dead — he resuscitated them. The three not only came back to life as they were before their deaths — they all eventually died again.

When one is raised from the dead, one never dies again. Death isn't part of a new creation's makeup. Paul pointedly described such a new creation in Galatians 3. Once raised, someone is just as much a free person as a slave, as much a Gentile as a Jew, and as much a woman as a man. The limits which restricted us before death are obliterated in resurrection.

In Paul's letter to the Church at Philippi [1:3-11], Paul is speaking to people who have risen with Jesus and have committed themselves to evolve into a new creation — "I am confident of this, that the one who began a good work in you will continue to complete it. My prayer is that your love may increase ever more and more in knowledge and every kind of perception, to discern what is of value, so that you may be pure and blameless for the day of Christ, filled with the fruit of righteousness that comes through Jesus the Christ."

Those who are evolving on those levels look at things from a completely different perspective. When, for instance, they hear the words of Baruch [5:1-9] reflecting on the eventual return of all "diaspora" Jews to Jerusalem, they hear about their own call to bring "the peace of justice" to the whole earth. And when they reflect on the beginning of the Baptizer's ministry, they logically look at it as preceding and prefiguring Jesus' own "baptism of repentance for the forgiveness of sins" — a baptism which had removed their sins by the simple fact it had transformed them into new creations. They no longer were the people who had committed those sins. Yet they also realized that the transformation which forgave their sins, and turned them into peacemakers, was an ongoing process.

When the greatest theological proponent of evolution — Pierre Teilhard de Chardin — was asked when he expected Jesus to return in the Parousia, he simply answered: "When all of us eventually become one in Christ." And just how long did he expect that process to take? "At least a million years!"

Of course, if we who are the new creations still haven't started to imitate the risen Jesus by becoming one with those around us, we'll have to add a couple of years to that million. It's up to us when Jesus returns because it's up to us to become other Christ's.

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

**A GOOD QUESTION:**

If you don't feel like you're getting the love you should get, then maybe you should ask yourself if you're giving the love you should give.

Jesus is not on stage yet, but the dramatic tension is rising. The people — and we as well — are called to trust the off-stageliness of the Promised One. The people who are in exile [Baruch], as well as the people listening to the Baptist [Luke], are all called to re-pent and return to our being held by the ever-loving and faithful God.

Our hearts have hands in a way, and we easily tend to reshape gifts into little gods, and those hands and grasp these gods for life-support. This is a wonderful time of year of preparing to give gifts, and receive as well. The people of Israel were in exile because they had forgotten the gift of their being God's holy people, and their city a holy place of God's presence. We need Advent to remember what's what and what's not. The "off-stage" voice of the One Who is to come is what will get things straight; it will fill in the empty valleys, and level our mountains of defensive fear. To allow this, we trust the call — the new of Jesus' coming. We need these Advent moments to check out our little heart-hands, and see if there is any room in those hands for our receiving the new Surprise.

Our Western World relaxes with the predictable — it loves to know causes and expects results. This makes trusting the unpredictable and surprising God a great leap. The leap by God from eternity to time-bound, flesh-bound finitude, is as unpredictable as God taking back the people of Jerusalem to their city of shame and glorifying it again with honor and fruitfulness. Advent can surprise us even more when we free ourselves from holding on to what we think we are entitled to — that is our security and control.

—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].**

**HIDDENNESS — A PLACE OF PURIFICATION:**

One of the reasons that hiddenness is such an important aspect of the spiritual life is that it keeps us focused on God. In hiddenness, we do not receive human acclamation, admiration, support, or encouragement. In hiddenness we have to go to God with our sorrows and joys, and trust that God will give us what we most need. In our society, we are inclined to avoid hiddenness — we want to be seen and acknowledged. We want to be useful to others, and influence the course of events. But as we become visible and popular, we quickly grow dependent on people and their responses, and easily lose touch with God — the true source of our being. Hiddenness is the place of purification. In hiddenness we find our true selves.

**LIVE ADVENT:**

A story is told of a soldier who asked a monk: “Teach me the difference between heaven and hell.” The monk said: “You are an obvious coward, not a warrior. Furthermore, I believe you do not know how to use that gun.” The soldier was so enraged that he drew his revolver from his holster to shoot the monk. As he prepared to squeeze the trigger, the monk said calmly: “That’s hell.” The abashed soldier immediately came to his senses and placed his gun back in its holster. And the monk said quietly: “That’s heaven.”

In twenty-one days, we shall salute the feast when heaven came to earth as a Child. As a fitting preparation for that feast — during this second week of Advent — why don’t each of us attempt to reproduce heaven on earth in the here and now? Why need we wait for Christmas day itself?

I met a person today who was busy doing this very thing. She makes barely above a minimum wage at her job. Her employer gives her neither medical coverage, nor retirement pension. Yet, despite my words of caution, she mailed a check for \$200 to the Red Cross for the victims of hurricane Sandy. She was giving not from her surplus, but from her household funds. It was you might say her birthday gift to the Christ. Using Matthew [25:34-37] as a yardstick, I wager Jesus will never forget it. And as Jesus promises in Matthew 19:29, He will return the gift to her a thousand-fold. The Master will not be outdone in generosity.

Certainly the monk of the opening story would say to that valiant woman: “While the hurricane damage is hell, your gift is heaven.” That generous woman deserves not only our commendation and admiration, but also imitation in some form by ourselves throughout these next several weeks. This woman is what this season of Advent is all about. The Son was generous enough to leave the heavens to become what we are. Why then are we not generous enough to reproduce the heavens immediately in our own corner of this global village?

Luke tells us in his Gospel that John went about the whole Jordan district preaching repentance for the forgiveness of sins [Luke 3:1-6]. We like to think that the Baptizer was speaking to hardened sinners. But, as William Bausch points out, John was doing nothing of the sort. The record shows that he was preaching not to criminals, but to the Pharisees, Scribes, and Publicans — these were, as we like to say, good church-going folk.

In a word, John was denouncing people who are stand-ins for our own selves. Bausch’s insight [Baruch 5:1-9] brings us up short, for most of us privately look upon ourselves as just about the salt of the earth. Unhappily John the Baptizer would not be a member of our fan club. In Matthew’s Gospel [1:7-8], the Baptizer is on the record saying to the same audience as well as ourselves: “You vipers’ brood! Prove your repentance by the fruit that it bears.” Certainly one of the few he might exempt from his indictment would be the woman mentioned above who gave the \$200 to the hurricane’s victims. But the rest of us could expect to receive a hot tongue, and a cold shoulder from him. John the Baptist is certainly no man to mess around with. John — our decidedly unamused mentor for this season — demands for us to “prove our repentance by the fruit that it bears.”



surrounds us. Rather our dampness helps extinguish the communal flame.

What helps change this is precisely the tension in our lives. In carrying properly our unfulfilled desires, we sizzle and slowly let go of the dampness of selfishness. In carrying tension, we come to kindling temperature, and are made ready for love. Pierre Teilhard de Chardin, as a scientist, noticed that sometimes when you put two chemicals into a test-tube, they do not automatically unite. They only merge at a higher temperature. They must first be heated to bring about unity. There’s an entire anthropology and psychology of live in that image. In order to love, we must first be brought to a higher psychic temperature. What brings us there? — sizzling in tension, not resolving things prematurely, not sleeping with the bride before the wedding, not trying to have the complete symphony within two hours.

The sublime has to be waited for. Only when there is first enough heat will there be unity. To give birth to what’s divine requires the slow patience of gestation. In short-hand, that’s the algebra of Advent.

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

**READINGS FOR THE WEEK:**

- Monday:** Isaiah 35:1-10, Luke 5:17-26  
**Tuesday:** Isaiah 40:1-11, Matthew 18:12-14  
**Wednesday:** Zechariah 2:14-17, Revelation 11:19-12:10, Luke 1:26-38  
**Thursday:** Isaiah 41:13-20, Matthew 11:11-15  
**Friday:** Isaiah 48:17-19, Matthew 11:16-19  
**Saturday:** Sirach 48:1-11, Matthew 17:9-13

**3<sup>rd</sup> Week in Advent:** Zephaniah 3:14-18, Philippians 4:4-7, Luke 3:10-18

**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 3<sup>rd</sup> 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.

**CARRY ON:**

Justice is what love looks like in public.

**ADVENT — PREPARING FOR THE SUBLIME:**

A couple of years ago, Robert Waller published a book that became a runaway best seller, and an immensely popular movie. Entitled, *The Bridges of Madison County*, it stirred the romantic imagination in a way that few other stories have in recent times — especially as it was played out in its film version by Clint Eastwood and Meryl Streep. The story runs this way: A photographer for *National Geographic* magazine is sent out to photograph a series of old bridges in Madison county. Lost, he stops at a farm house to ask for directions. As chance would have it, the man of the house has just left for a cattle show. His wife is home alone, and she and the photographer instantly sense a deep connection and fall violently in love. Karma, soul mates, mysticism — whatever — they experience a rare and powerful affinity. Within hours, they are in bed with each other, triggering a love-affair that leaves them both sacramentally scarred for the rest of their lives.

What the viewer of the movie or reader of this book is asked to believe is that something truly sublime has taken place — a masterpiece of love has been painted, and a noble thing worth more than life itself has just occurred. But can this be so? Can anyone paint a masterpiece in a couple of hours? Can a doctoral thesis be completed in two hours? Can sex with someone you met just two hours before be sublime?

To answer those questions, I suggest you watch another film which, ironically, was playing in theaters at nearly the same time. It's a version of Jane Austin's *Sense and Sensibility*, and it tells the story of a young woman who has to carry a very painful tension — one that includes the same feelings found in *Bridges of Madison County* — for a long time. But unlike the characters in *Bridges of Madison County*, she doesn't move quickly to resolve it. Nobody is in bed with each other within a couple of hours. She carries the tension for a long time — years — and then finally when it is resolved, there is true sublimity. Why? Because something can only be sublime if first there has been some sublimation — and for more than two hours.



In essence, tis expresses the meaning of Advent. For something to be sublime, there must first be sublimation; fasting is the necessary prelude to feasting; greatness of soul is contingent on first nobly carrying tension; great joy is not experienced if one is not first properly prepared; and what's truly divine can only appear after a certain kind of gestation. Advent is about proper waiting.

It should therefore not to be confused with Lent. The crimson-purple of Advent is not the black-purple of Lent. The former symbolizes yearning and longing, the latter repentance. The spirituality of Advent is not about repentance, but about carrying tension without prematurely resolving it so that what's born in us and in our world does not short-circuit the fullness that comes from respecting love's rhythms.

What is the connection here? How does carrying tension help lead to the sublime? It does it by helping to produce the heat required for generativity. An image might be helpful here. John of the Cross, in his book, *The Living Flame of Love*, compares our pre-advent selves to green logs that have been thrown into a fire — the fire of love. Green logs, as we know, do not immediately burst into flame. Rather, being young and full of moisture, they sizzle for a long time before they reach kindling temperature, and can take into themselves the fire that is around them so as to participate in it. So, too, the rhythm of love — only the really mature can truly burst into flame within community. The rest of us are still too self-contained — too green, too selfish, too damp. We don't burst into flame when love

William Bausch offers some suggestions as to how we might accommodate the Baptizer. “Make friends with someone you're at odds with. Pick up the phone, and talk to somebody you haven't talked to in months or years. Be the first to hold out the hand of reconciliation even though it gets slapped or rejected. Don't turn your head at shady dealings. Be willing to put some of your possessions on the line. Tithe — not out of your excess — but out of your substance. Add up your Christmas spending bills that you chalked up for presents, and then slice off 10 percent and give it to the poor. Give evidence that you mean to repent.”

Sally Koch reminds us that great opportunities to help others seldom come, but small ones surround us every day. It takes only a minute to be kind, but the prophet reminds us the end result can remain forever and a day.

This Advent put a wraparound smile on the face of John the Baptist. He sounds as though he needs some cheering-up.  
—taken from the writings of Father James Gilhooley 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 [12/1/12] ----- \$ 788.00**

**Total Offerings: Sunday [12/2/12] ----- \$ 1,054.00**

**GETTING IN TOUCH WITH YOURSELF:**

It is good to remember that a part of you has always loved God. There is a part of you that has always said “yes”. There is a part of you that is Love itself — and that is what we must “fall into”, for it is already there. Once you move your identity to that level of deep inner contentment, you will realize that you are drawing upon a Life that is much larger than your own, and from a deeper abundance. Once you learn this, why would you ever again settle for scarcity in your life? — “I'm not enough!” “This is not enough!” “I do not have enough!” I am afraid this is the way culture trains you to think. It is a kind of learned helplessness. The Gospel message is just the opposite — inherent power. Thomas Merton said that the way we have structured our lives, we spend our whole life climbing up the ladder of supposed success, and when we get to the top of the ladder, we realize it is leaning against the wrong wall — and there is nothing at the top. To get back to the place of inherent abundance, you have to let go of all of the false agendas, unreal goals, and passing self-images. It is all about letting go. The spiritual life is more about “unlearning” than learning because the deepest you already knows [see 1 John 2:21].

**ADVENT — HISTORY AND NOW:**

Although we would expect the liturgy during this Advent time to be pointing towards the birth of Christ — and so to the city of Bethlehem — it actually points us not to Bethlehem, but to Jerusalem. Baruch [5:1-9] gives us a beautiful poem about the restoration of the people of Israel to Jerusalem after their captivity in Babylon. The idea of Jerusalem gazing towards the east in anticipation of the return of the people from exile is truly marvelous, and it fits in perfectly with the idea of the Church watching and waiting for the second coming of Christ.

This theme of waiting for Christ is also the focus of Paul's letter to the Church at Philippi [1:3-11] where Paul urges the community to increase their love for each other so that they will be ready to meet Christ when he comes in glory.

And finally, Luke's Gospel [3:1-6] anticipates the coming of Jesus with the appearance of John the Baptist. Luke is very careful to locate John in both secular history and salvation history. Luke places John in secular history — he is very precise about the secular dates and gives all the important persons, both major and minor, as reference points as one did in those days to make sure that there was no confusion as to who we are talking about.

Luke also locates John in salvation history. John is presented to us as the final prophet of the Old Testament — the one foretold by Isaiah as “the voice crying in the wilderness”. Unlike Mark and Matthew, Luke is not concerned with John's dietary habits — “locusts and wild honey” — or how he dressed — in camel's skin — Luke solely focuses on John's preaching of repentance. Neither does Luke tell us very much about John's ministry of baptism. It gets a mention, but only in passing — even Jesus' baptism is almost as an afterthought in the gospel of Luke.

Once Jesus is firmly on the scene, John does not make another appearance in Luke's Gospel — John bows out. Thus, for Luke, John is the last and most important of the Old Testament prophets. His task is to announce the impending arrival of Jesus. Quoting Isaiah, John proclaims: “All humankind shall see the salvation of our God” —in other words: “Salvation is at hand, Jesus is here, repent and get ready.”

So, although we are in our preparation for Christmas and Christ's first coming, we are directed also to his second coming as judge and Savior, and the end of time. Yes, during Advent, we look to Bethlehem, but more importantly, we look also to Jerusalem — to Jerusalem as the place where our salvation was brought about on the hill of Calvary, and out of the tomb in the hillside; but also to Jerusalem — the heavenly city — the fulfillment of all that we have longed for.

It is important for us to always remember that there are historical and spiritual facts that make up the story of our salvation. The events leading to our salvation take place in specific places and at certain times and particular persons are involved — Abraham, Moses, David, Mary, John the Baptist, etc.

The preoccupation with dates and times and places is important — “in the fifteenth year of Tiberius Caesar's reign, when Pontius Pilate was governor of Judea” and “John went through the whole Jordan district.” The facts are important because we are talking about actual events that happened in historical time and in a particular place. God didn't create humankind and then leave us alone to get on with things. No, God intervened. He intervened in history. He intervened with Noah; He intervened with Abraham; He intervened with Moses; He intervened with David, with Mary and with John the Baptist. All these interventions were part of the greatest intervention of all — the sending of Jesus, his Son, into our world to bring us salvation. Although all of this might sound obvious, it is all too easy to let go of it — it is all too easy to fail to recognize just what has happened.

And it is much easier — and so many people do it — to slip into thinking that we don't actually

the gift we are called to give.

Perhaps, if we swallow our pride and allow ourselves to love others, we will experience the joy that the prophet Baruch speaks about [Baruch 5:1-9]. He spoke to the Jews who were in exile in Babylon. These people knew that they had brought their suffering on themselves. Like Baruch, we need to say to those who are hurting in the own self-inflicted pain: “Jerusalem, take off your robe of mourning and misery; put on the splendor of glory from God forever.” Perhaps, if we set our anger aside, we can join John the Baptist in preparing the way for the Lord into someone's heart.

There is nothing greater that we can give anyone than sincerely loving them as the Lord loves them.

The love of the Lord is selfless, sacrificial, and complete. **God's love is selfless.** It is difficult to love in this way — being selfless. This type of love demands that we ignore what the other person thinks about us. We all have people in our lives who respond to our being kind and caring with something like: “So, what got into you?” or “Don't think that I'm going to forget the past just because you are being nice today.” It is really difficult to take ourselves and our feelings out of the equation, and to just allow God to love through us. But we are not important — He is.

**The Love of God is sacrificial.** It is also difficult to love in a sacrificial way. It is difficult to put someone before ourselves — particularly when that person scorns us. But that is what Jesus did on the cross. He put everyone before Himself, including those people who mocked and attacked him. When Jesus commanded us to take up our crosses and follow Him, He was telling us to love like He loved, even though this type of love — sacrificial love — necessitates a heavy cost.

Finally, **God's love is complete.** We can't love partially or with conditions. We compromise our efforts to give the love of the Lord when we decide to qualify our love — to demand a response of love. For example, if we were to say to an adult child: “I really want you to join us on Christmas, provided you prove that you want to be part of this family,” we would be qualifying our love. Christ did not do that — He gave himself completely.

We can't find any of this sort of negativity in Paul's gift to the Philippians. He doesn't care what they think about him; he doesn't care what loving them cost him; nor does he demand anything from them for his love. He simply tells them that he loves them — that God loves them — and that he prays that they will grow in the love of God every day of their lives. What Paul writes to the Philippians, the Holy Spirit writes to us. We are loved by God who is working in our lives.

How can we give anything more at Christmas than to let people know that they also are loved? They are loved by us, and they are loved by God. What greater gift can we give to others than our prayers that they may grow in the love of the Lord every day of their lives?

This is a wonderful time of year. More than any other time of year, we realize the great joy of Christianity. We live in wrapped in the arms of our loving God — our God who calls us to join Him in loving His people.

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

**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.**



**THE GIFT THAT MATTERS:**

We are in the heart of the gift purchasing season. I know some of you finished your Christmas shopping on Black Friday, but the rest of us — probably most of us — still have a long way to go. Now, it occurs to me that there are various categories of gifts that we buy. First of all, we buy gifts for those people whom we love deeply, and to whom we want to express this love to on Christmas. People in our immediate families certainly fit into this category, as well as those who have enriched our lives with their presence. Then there are those people whom we don't see all that much, but who we care enough about to want to give them a token of our love. And then there are those people to whom we feel obligated to give something. There is more obligation than desire here. I think we all have those people on our gift lists.

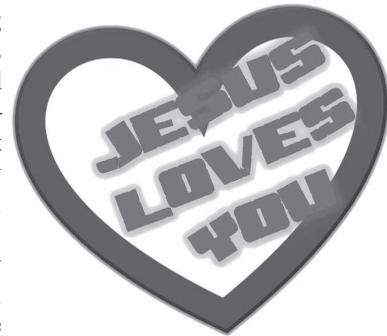
It's easy to think of gift-giving when your look at the opening part of Paul's letter to the Church at Philippi [1:3-11]. Paul's words were a wonderful gift to a fledgling Christian community — Paul writes to tell how much he loves them, and how much more — infinitely more — God loves them. Reflect with these words that Paul writes — “Brothers and sisters: I pray always with joy in my every prayer for all of you, because of your partnership for the gospel from the first day until now. I am confident of this, that the one who began a good work in you will continue to complete it until the day of Christ Jesus. God is my witness, how I long for all of you with the affection of Christ Jesus. And this is my prayer — that your love may increase ever more and more in knowledge and every kind of perception, to discern what is of value, so that you may be pure and blameless for the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ for the glory and praise of God.”

If you want to give someone a really great gift, then give what Paul gave the Philippians — the love of Christ.

A while ago, one of our mothers sent me some thoughts that her daughter had collected when the girl was in high school. She's not in high school now — and she has even moved beyond college — but what she wrote when she was 15 years old is full of truth and full of love. Some of the thoughts are from St. Francis of Assisi, others from other spiritual writers, and some are her own thoughts. It makes no difference, she made them her thoughts:

- Those who bring sunshine to the lives of others cannot keep it from themselves.
- If God can work through me, he can work through anyone.
- There are always two choices, two paths to take. One is easy. And it's only reward is that it is easy.
- Although the world is full of suffering it is also full of the overcoming it.
- The more we know, the better we forgive. Whoever feels deeply, feels for all who live.

It is easy to be hard and cold towards people, even at Christmas time. We can give gifts that say nothing more than: “I am fulfilling an obligation.” We can stew in our anger and our upset over what has happened in the past, or we can give the gift of the Lord's love. If we continue to love someone — even if that person has hurt us, even if that person does not respond to our love — we will give a lasting gift. Maybe the person will remain determined to refuse our love, but God's love is powerful. The person who has experienced the love of God cannot help but recognize it. This is how we are called to love. This is



need to be saved. It is easy to believe that what we have been talking about are nice Bible stories suitable for children or naïve people, but whatever we need to do we can do for ourselves. It is all too easy to hear one's self thinking that if there is a God, and I come before Him for judgment, He will surely give me top marks. After all, none of the sins I've committed has been very serious; and even the bad ones are perfectly explainable. Surely God will give me nine out of ten without me having to trouble myself at all.

This is very easy to do — and we all do it frequently, if not daily. Think of the number of times that you have said: “God will understand” when making a decision. And that's the problem — we really do think that God will understand — instead of the other way around — we need to understand God. But it only goes to show how easy it is to excuse oneself, to be the judge in your own case, to avoid thinking that you are in sin.

The problem is that even when we do acknowledge our “few” sins, we also think that we can win our own salvation; we think we can accomplish all that is important in life by ourselves. We think that, on the whole, we are quite good, and that God would be better off busying himself with the bad people down the road.

The only problem is — that isn't what God thinks. He thinks you and I certainly do need some intervention. He thinks that the only thing that will save us is for us to accept the teaching of his Son. He thinks that we had better shape up. He thinks that we had better learn a few things.

His lessons are not harsh — far from it. But we had better learn them. And what is it that he tells us? — that we need to experience more deeply the love of God; that we need to acknowledge our dependence on him; that we need to turn to him for moments of intimate communion all through the day; that we need to come together with other Christians more and more often to celebrate the sacraments — the channels of his love “par excellence”. He tells us that we need to get to know Jesus, and realize the depth of the salvation he won for us.

The first lesson of the season of Advent is that God actually has intervened in human history. The second lesson of Advent is that God hasn't stopped intervening in human history — and He hasn't stopped intervening in the history of the human beings that are you and me — and that we ought to realize this and co-operate with his plans for us.

There are past, present and future dimensions to this. We know Christ came on that first Christmas day, and we know he will come at the end of time. But what we often fail to acknowledge is that he is coming into our lives right now. As it says in Scripture: “today is the day of salvation” [2 Corinthians 6:2].

And just as God intervened in the lives of Abraham, Moses, David, Mary, John the Baptist, so he is intervening in our lives. Your presence in this town, and in this chapel, and in this family, and in this moment, is not by any accident — it is in the eternal plan of God.

Advent is about expectation — about expecting the first and second comings of Christ. One is far in the past, and the other is far in the future — or so we tend to hope — but what about the here and now? Should we not expect Christ to come into our hearts right now?

Yes, of course we should! So let us echo the prayer of the early Church and make it our own — “Come, Lord Jesus, come”. Yes, Lord, come into our hearts right this minute, come and bring us your healing and salvation. Come and fill us with your joy and hope. Come into our lives and make us perfect followers of your word. Come and save us, come and be with us. And in the words of Paul: “Come Lord and increase our love, help us to be pure and blameless, help us to reach your perfect goodness so we may give glory and praise to God” [Philippians 1:3-11].

—taken from the writings of Father Alex McAllister, S.D.S., which appear on the internet. 9

**THE REAL STORY OF ST. NICHOLAS:**

Okay, it's Advent, which means it's story time! So let's sit back and review, shall we? God, the Creator of all creation, became human? In fact, He not only became human, but became a needy, delicate, vulnerable baby? And not only was He a baby, but a baby born to poor, lower middle class parents? And as if that weren't enough, He wasn't even given a room or a home or a bed? Does that seem too much to believe? — seem too far-fetched and ridiculous? Have a hard time putting your faith in such a "figure?" Many do.

For some folks, the simple yet unfathomable facts surrounding the birth of Jesus are just "too much" to comprehend. So, rather than meditate on them in prayer, they reduce the nativity story to just that — a story. Sad, but true.

Well, let's take a look at another story — another historical fact — that you may or may not know. It's intriguing that so many people in our culture can put their "faith" in Santa Claus, but consider the story of Jesus to be a fabrication. In fact, many people don't even realize that the Santa story is an extension and exaggeration of a great saint — Nicholas.

St. Nicholas was born in what is now Turkey in 280 AD, and he died on December 6th, 343. He led a difficult life, beginning with being orphaned at the age of nine. He went on to study philosophy and Christian doctrine — no, not toy engineering — and was considered quite an outspoken troublemaker by Emperor Diocletian, who wanted him to stop preaching Christianity. He would be jailed not once, but twice for his evangelization, and he eventually would be named a Bishop of the church early in the fourth century. [Yes, that's right — "Kris Kringle" had a criminal record.]

Nicholas was known for his generosity. As tradition goes, he was so selfless that although he, too, was poor, he helped his likewise poor neighbor support and pay for his daughters' weddings. Nicholas snuck up to his neighbor's house at night, and dropped a handful of gold coins through the open window so that the eldest daughter could afford to get married. He would later repeat the generous act two more times. From there, the Santa legend grew into what we now know today — stockings, chimneys, a belly like jelly and all that good stuff.

The real, "true life" story of St. Nicholas, though, is one of suffering, simplicity, generosity and humility. The nativity of Jesus is the same kind of story. Both were unseen by millions, but both are true. Both stories have changed our modern world, but only one of those people opened the gates of Heaven.

The truth of what God did, by becoming man, is a story that isn't sensational enough for some. How that is, I'm not sure. Still, the Christmas story of Jesus' birth has all the beauty, intrigue, and heroism that we seek. That being said, it still requires faith and an open heart to accept it.

Some people get more caught up with the star in the sky than the one in the manger. Many would rather read their futures in the stars in the Heavens than in Heaven itself. Don't ever get so comfortable with the popular notion of Jesus "the good person" that you lose the truth of the story of Christ.

He is Jesus, your Lord and Savior.

He is God, and He came down here for you.



St. Nicholas, while a holy, virtuous and courageous man, was still just a man. And Santa's magic — though it might warm the heart of a scrooge — cannot turn a heart to God or save their soul. Make no mistake, both stories have a happy "ending" — one with gifts under a tree, and the other with the gift of salvation Who hung on a tree, but rose again. The question is how and where you want your story to end?

Our ancestors — our brothers and sisters in the faith — knew the power of a good story. They also knew the importance of discerning which stories they handed on to their children, and in what manner. As we see in the following Psalm: "Attend, my people, to my teaching; listen to the words of my mouth. I will open my mouth in story, drawing lessons from of old. We have heard them, we know them; our ancestors have recited them to us. We do not keep them from our children; we recite them to the next generation" [Psalm 78:1-4].

They took seriously their need to pass along the truths of faith in their stories — not just stories for the sake of entertainment. To do so was to follow the commands of God — not to do so was to muffle God's voice to a young generation in need of it.

Society knows that a special day is coming. That fact is clear. Why the day is special, however, and how it affects their earthly lives and their eternal life — that is the rest of the story.

St. Nicholas' feast day was celebrated on December 6th of this past week. St. Nicholas, pray for us!  
—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.

