

CLOSING PRAYER:

~ A Prayer of Baptismal Promise ~

Father,
I believe that
I do not just happen to exist —
I have been planned in your love,
And gifted with your spirit.

I come today
to listen for the word you speak,
to commune in prayer,
to offer myself
in Christ.

For the gift of life
And faith
I thank you.

I ask your help
to live my baptismal promise —
to be more like Jesus
releasing people from evil
and doing good works.
Let me glorify your name, O God,
In every face that I encounter,
In every person that I am called to serve.

Lord,
grasp me by the hand,
renew your Spirit within me.
make me your good servant,
for I am baptized
in your name.
Amen.
this day.
Amen.

CAMPUS MINISTRY OFFICE:

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

THE FEAST OF THE BAPTISM OF JESUS:

This weekend, we celebrate the Feast of the **Baptism of Jesus**. With it, we draw a close to the **Christmas Season**. Jesus' baptism publicly inaugurates the reign of God. This is a kingdom to which all people are called. Thus, the intimacy of the Christmas story unfolds into the endless baptismal mission of all Christians. The story of Christmas is now the story of each person's daily life.

Think about this: on the last day of Christmas, my true Love — Jesus — gave to me a deeper life in the Spirit. On the last day of Christmas, my true Love — the Holy Spirit — cried out in my heart: "Abba" ["Father"]. On the last day of Christmas, my true Love — God the Father — revealed Jesus to me in a new way and gave me an even deeper life in the Spirit. On the last day of Christmas, I was caught in the crossfire of the Trinity's love — the Father spoke; Jesus saved; the Spirit descended.

Are you ready to "grasp fully, with all the holy ones, the breadth and length and height and depth of Christ's love, and to experience this love which surpasses all knowledge, so that you may attain to the fullness of God Himself?" [Ephesians 3:18-19]. Are you ready to be loved as the Father loves Jesus? On this last day of Christmas, will you let the love of God be poured out in your heart through the Holy Spirit?

"God is Love, and he who abides in love abides in God, and God in him" [1 John 4:16]. Christmas is all about God's love. Make this the moment, the day, the year, and the life of love. Thank you, God, for the gift of the Christmas season. I will never be the same because of it. Father, Son, and Holy Spirit, I live in Your love [John 15:10]. Thank You for the Christmas. —edited from: *One Bread, One Body*

**COUPLE'S RETREAT:**

Join us on **Saturday, February 7th** and share in this evening of prayer and reflection at Our Lady Chapel's annual **Couple's Retreat**. Most married couples with a family do not take enough time for themselves — their lives are focused on their children. Do yourself a favor, and take time for this evening together. The retreat is open to all married couples of the Chapel and Gilmour Communities. **The retreat will begin with Mass in Our Lady Chapel at 5 PM followed by dinner and discussion led by Fr. John in the Lennon Board Room, concluding no later than 9 PM.** Come even if you cannot make it in time for Mass; we would be glad to have you join us. **Cost for the evening is \$40 a couple.** If cost for the evening is a concern, please let Father John know. **So mark the date on your calendars** and give yourself a treat in the Lord. **Please RSVP to Patty at the Chapel Office at (440) 473-3560 or at szaniszlop@gilmour.org.**

**DISCOVERING OUR ROLE:**

Our task in life is enormous — to co-create with God. To look at all that has gone before us, and to recognize that each one of us — however small — has a unique task in co-creation — a unique contribution to make in the world and to humanity — to recognize that by our very existence, we are related to all things; to the caterpillar, the sod, the animals, the birds, to every man and woman. We are part of an interconnected, interrelated cosmos. We cannot amputate ourselves from the rest of God's unfolding universe. We must come to discover the part we have to play in it. —Edwina Gateley

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Brother Charles McBride who is preparing for open heart surgery on Monday.
- For Lexi Pappadakes who is undergoing serious medical treatment.
- For Eleanor Tibaldi who is recovering from injuries sustained in a fall.
- For Susan Finn who is recovering from surgery.
- For Kenneth McDermott, who is critically ill with cancer.
- For Chris Biggins who is undergoing treatment for cancer.
- For Jeff Warner, brother of Denise Calabrese, who is undergoing treatment resulting from a stroke.
- For Dan Fagan [*96], brother of James [*91], who is undergoing brain surgery.
- For Rose DeSimone who is critically ill with congestive heart failure.
- For Grace Weil who is recovering from a stroke.
- For Patricia Weaver who is undergoing treatment for a debilitating back injury
- For Marilyn Malloy, grandmother of Will [*15], Kylie [*16], Gianna [*20], and Charlie Velotta who is undergoing treatment for cancer.
- For Sister Cheryl Keehner, C.S.A., who is recovering from injuries sustained in a fall.
- For Devin Stokel, who is critically ill with brain cancer.
- For Mark LeMed who is undergoing treatment for lung cancer.
- For Lynn Newton who is undergoing treatment for cancer.
- For Patty Garbo who is undergoing treatment for cancer.
- For Jay Mulhollen who is undergoing treatment for brain and lung cancer.
- For Janice Feenstra, sister of Lisa Habe, aunt of Jack [*19] and Will [*20] Habe who is undergoing treatment for cancer.
- For Janet Mehling, sister-in-law of Sister Mary Ann Mehling, who is seriously ill with cancer.
- For Emily Kuhar, niece of former Middle School Administrator, Patricia Brockway, who is undergoing treatment for cancer.
- For Brother Paul Kelly, C.S.C., who is undergoing treatment for Leukemia
- For Anne Travassos, who is undergoing treatment for cancer.
- For Michael Shea, brother of Lower School Teacher, Theresa Stark, who is undergoing treatment for cancer.
- For Monica Starks, mother of Faith [*20] and former Gilmour student, Monica Joy, who is undergoing treatment for kidney disease.
- For Phylis McGinley, grandmother of Middle school Head of School, Elizabeth Edmondson, great-grandmother of Mollie [*21] and Abigail [*23] Edmondson, who is seriously ill.
- For Christian Connors, son of technology associate, Kevin Connors, who is continues in rehab
- For Mary Kampman, mother of Mark [*81], Matthew [*85], Dean [*86], and Douglas [*88] who is undergoing treatment for cancer.
- For Stephanie Batt [*04], daughter of Debbie Moss Batt, who is undergoing medical testing.
- For Karen Wanders, mother of upper school teacher, Jonathan, who is undergoing treatment resulting from a brain aneurysm.
- For Dan Hathey, technology associate, who is undergoing treatment for cancer and a stroke.
- For Betty Herten, aunt of Hope [*13] and James [*15] Herten, who is undergoing treatment for leukemia.



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

FOR THE DECEASED:

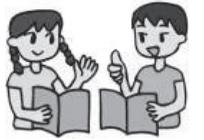
- For Sister Gabriella Doran, C.S.C.
- For Leelah Alcorn
- For Richard Bertsch [‘75]
- For Kasey Spirakus
- For Tim Caskey.
- For Claire Wallstrom.
- For John Bock [‘55]
- For Brother Marcel Lesperance, C.S.C.
- For Cindy Walters
- For Father John Melloh, S.M.
- For Ronald Rosaletti, son of Norma Rosaletti [birthday]
- For Regina Swiantek
- For Brother David Andrews, C.S.C.
- For Timothy Hackett
- For Erma Rogers, sister of Kitchen employee, Eva Alderman.
- For Father Eugene Gorski, C.S.C.
- For Carolyn Markel, grandmother of Halle [‘14] and Hannah [‘16]
- For Arhtur Spirakus.
- For Mario Tedesco
- For Robert Heer.
- For Doris Hall.
- For Father Anthony Cassese, pastor of St. Jerome Parish
- For Salvatore Buccieri, father-in-law of former Gilmour teacher, Jean Buccieri
- For Eileen Muallally, mother-in-law of Ray Murphy [‘65]
- For Dagny Meisner, grandmother of Sue Leonor, great-grandmother of Sylvia [‘18] and Stephanie Leonor.

PRAYERS FOR THE SICK:

- For Harriet Gease, grandmother of Cheryl Weltle, great-grandmother of Hannah [‘21] and Trevor [‘24] Weltle, who is seriously ill with congestive heart failure.
- For Jerry Hippley who is experiencing complications following surgery.
- For Nancy Figgie, mother of Mark [‘74] and Matt [‘84], grandmother of Madeline [‘25] who is recovering from hip surgery.
- For Lisa Bartlett, wife of Ed and mother of Abigail [‘19], who is recovering from surgery.
- For Laurie Schaefer who is undergoing treatment for Alzheimer’s disease
- For Dennis Jancy who is undergoing treatment for cancer.
- For Cheryl Arndt, Gilmour housekeeper, who is undergoing treatment for cancer.
- For Pastor Henry Charles who is ill.
- For Dan Houlahan who is in rehabilitation following a brain aneurysm.
- For Sister Barbara Johns, I.H.M., who is undergoing treatment for cancer.

FAITH EDUCATION:

Here are the dates for Faith Education for the months of January and February — **January 11th** and **25th**, and **February 1st**, **8th**, and **22nd**. 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. 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. **Please contact Patty in the Chapel Office (440)473-3560 if you have any questions.** Thank you for taking care of this important responsibility



SCHEDULE FOR THE WEEK:

Sunday, January 11: Baptism of Jesus	10:00 AM
Monday, January 12: 1st Week in Ordinary Time	5:30 PM [Eucharistic Chapel]
Tuesday, January 13:	5:30 PM [Eucharistic Chapel]
Wednesday, January 14:	5:30 PM [Eucharistic Chapel]
Thursday, January 15:	5:30 PM [Eucharistic Chapel]
Friday, January 16:	5:30 PM [Eucharistic Chapel]
Saturday, January 17: 2nd Week in Ordinary Time	5:00 PM
Sunday, January 18: 2nd Week in Ordinary Time	10:00 AM

MARCH FOR LIFE:

Again this year, students in grades 9-12 have the opportunity to participate in the national March for Life in Washington, D.C. Begun in 1974 on the first anniversary of **Roe v. Wade**, the March for Life is an annual peaceful and public demonstration that promotes the right to life and advocates for the dignity of the human person from conception; the goal of the March is to protect unborn children and their parents from the tragedy of abortion. This national event is a unique opportunity for students to practice our Holy Cross core values and to live out the Academy’s mission “to develop the competence to see and the courage to act in creating a more humane and just society.” **Our March for Life will begin with a Prayer Vigil held in Our Lady Chapel at 9 PM on Wednesday, January 21st. We will be departing for Washington at 10:30 PM, participate in the Mass for Life at the National Shrine of the Immaculate Conception, March for Life from the National Mall to Capitol Hill, and returning back to Gilmour around 10 PM on Thursday, January 22nd.** Cost of the trip is \$65. All meals and snacks are the responsibility of the student. Registration needs to be completed soon.. Please **contact Father John if you have any questions, and obtain the forms needed for the trip.**



REFLECTION ON THE THEME FOR THE WEEK:

One familiar greeting which begins many a conversation is: “What’s new?” The year is definitely new and the Feast of the Baptism of Jesus begins something new. The Baptism of Jesus is a feast of transition — it marks the last day of the Christmas season, and in a very real sense, it is the First Sunday of Ordinary Time. What’s new?

There is much of “the same old same old” within us. While all the recent celebrations may have disrupted our schedules, they did little to rearrange our reaction patterns. We still get angry; we still swear and gossip; we still consider work and being busy as the indicator of our worth and value. Some things within us do remain solid. The inner keeps working to the outer. Religious rituals, devotional practices, and good resolutions have a more difficult process of moving from the outer and influencing the inner.

Yet we love progress, deepening, and becoming more a better self. Thus we have to always move from the “same old” to the “what’s new. The Eucharist is a prime example. “It is always the same!” But when we see it as “new” it can make us new, deeper, and more virtuous. We take all that is usual, predictable, and “old” with us, and find the newness of our acceptance of God’s embrace. God’s acceptance of us as we receive the Eucharistic Presence can be new if we are honest with “What’s old”.

Isaiah the prophet speaks about the effectiveness of God’s activity within the created order [Isaiah 55:1-11]. What God sends forth — His Spirit — embeds itself in creation and brings forth fruit — accomplishing the Will of God. For just as seeds bring forth ripe grain at harvest, the word of God goes forth from the mouth of God — a command is one of the ways that the personal of God operates — so God’s command is the operation of the Divine Will. Jesus was seen by the early Fathers of the Church as the incarnation of that Divine Command in human life. What Jesus accomplished was to operationalize the will of God in his very human condition.

Thus it is that Isaiah sings of the mission of the Lord’s doing. Because of God’s initiative, Israel will be inspired to bring about a relationship between the Creating-God and the wide-world which waits for recovery of sight and freedom from its imprisonments. This mission shall be done quietly, but in a manner wherein the Caller and Sender will be revealed.

There is much introduction of the characters in the play of Mark’s presenting the life, death, and resurrection of Jesus [Mark 1:7-11]. John comes on stage first; He has to introduce himself. He begins by introducing his mission, as well as who he is, and who he is not. This announcement of his takes place while he is performing the ritual washing or “baptizing” of the Jewish people in the Jordan.

It is within this context that Jesus appears — Himself to be baptized by John. This is a purification ritual — and, of course, Jesus needs none of that. Jesus is a member of the Jewish tradition, and he enters the waters as Israel entered into its purification from slavery through their entering the waters of the Exodus. The something new and different occurs when Jesus rises from the river. As the people of Israel revered themselves as the beloved and chosen of God, Jesus hears the divine designation — “You are my beloved son; with you I am well pleased.” This is a private revelation which begins a public mission leading through His life, death, and resurrection. It is through John’s baptism that Jesus receives His name, and his ministry for life. The introduction, for Mark, is now complete.

**WORLD YOUTH DAY & KRAKOW, POLAND 2016:**

The time has come for us to take the next step in our Pilgrimage to World Youth Day 2016. **It is time to start putting down deposits so that we can finance this trip over a period of time.** We will begin to contact those who have expressed interest. We have a link to the presentation which Chris Dube from Dube Travel did for us, so that you will be able to get all the details of our pilgrimage. Our pilgrimage to WYD will begin with our departure on **Friday, July 22**. Monday, we will visit Auschwitz and the German concentration camps, and see the place where St. Maximilian Kolbe was martyred. We will then begin our trip to Krakow, stopping at Czestochowa — home to the monastery at Jasna Gora and the famous icon of the Black Madonna. During our stay in Krakow, we will journey to Wadowice — the home town of St. John Paul II, and visit the Church of the Divine Mercy and the Shrine of St. Faustina Kowalska. We will be staying at a hotel located on the square in Krakow, within walking distance of almost all of the events of WYD.



We will be attending catechetical sessions each morning, followed by evening cultural and spiritual events — daily Mass, the sacrament of reconciliation, adoration, and many other experiences. Our group will officially welcome, celebrate mass, and take part in the Stations of the Cross with the Holy Father, Pope Francis.

We will return to Cleveland on **Monday, August 1**. Over 40 people have expressed an interest thus far in this pilgrimage. The invitation remains open to **Our Lady Chapel Families** as well as all **Gilmour Families**. Chaperones must be 21+ years old. Children under 16 years of age will be required to be accompanied by a parent. **Please contact the chapel office — Father John or Patty at 440-473-3560 to confirm your place on this life-changing pilgrimage**

READINGS FOR THE WEEK:

Monday: Hebrews 1:1-6, Mark 1:14-20

Tuesday: Hebrews 2:5-12, Mark 1:21-28

Wednesday: Hebrews 2:14-18, Mark 1:29-39

Thursday: Hebrews 3:7-14, Mark 1:40-45

Friday: Hebrews 4:1-11, Mark 2:1-12

Saturday: Hebrews 4:12-16, Mark 2:13-17

2nd Week in Ordinary Time: 1 Samuel 3:3-19, 1 Corinthians 6:13-20, John 1:35-42

CHILDREN’S BULLETINS:

Each week, we are making available a **Children’s Worship Bulletin**. There are **two editions: [3-6]** and **[7-12]**. They are available on the table as you leave. The Bulletin focuses on the readings for the week. These are wonderful tools for your children to learn more about the scripture readings for the week. We hope you will take them for your families or your grandchildren. Thanks.



COMING TO KNOW OURSELVES:

When most of us hear the word “annunciation,” we immediately think of Gabriel’s unique encounter with Mary in Luke’s Gospel [1:26-38]. Those more familiar with Scripture would add Joseph’s angelic dream from Matthew’s Gospel [1:18-25]. But only the most biblically sophisticated would turn to Mark’s Gospel [1:7-11] which describes Jesus’ baptism by John the Baptist.

Given our Christian background, we can see why Mary and Joseph need to be informed about their role in salvation history. But given that same Christian background, we can’t understand why Jesus needs an annunciation — He’s God from all eternity; the second person of the Trinity. If he doesn’t know what his role is in salvation history, we’re all in trouble.

Of course, it’s easy to forget that much of our personal Christian background came from catechisms, and not from Scripture. We learned about our faith in the context of a question/answer format — not from biblical narratives and letters. Coming from a Greek thinking mindset, we were expected to analyze people and situations around us — always trying to reach an “either/or” conclusion about them.

We ignore the fact that our sacred authors lived and expressed themselves in a Semitic, not a Greek thinking world. Instead of intellectually tearing people and situations apart with analysis, they synthesized, looking at them from every possible angle, continually surfacing different — sometimes contradictory — aspects. Like Fiddler on the Roof’s Tevye, their favorite line was: “But on the other hand . . .” When they finally finished thinking, they always couched their conclusions in a “both/and” — not an “either/or” — statement. Unlike modern, Greek thinking Christians, they didn’t hesitate to give differing theological opinions about the same person or situation.

This is especially true when it comes to what the late Fr. Raymond Brown in his classic book, *The Birth of the Messiah* — referred to as the “Christological moment” — at what point in his existence does Jesus become God? The answer varies from Paul’s belief that it happened at his resurrection [Romans 1:4] to John’s conviction that he was God from all eternity [see John 1].

But in Mark’s Gospel, the Christological moment either takes place at Jesus’ baptism, or the Father makes him aware of who he is at that event [Mark 1:7-11]. This would explain why there’s no Infancy Narrative in Mark — the evangelist probably didn’t believe Jesus was God during that part of his existence. Notice that, unlike the voice from heaven during Jesus’ transfiguration which announces: “This is my beloved Son. Listen to him!” [Mark 9:7], the baptismal voice proclaims: “You are my beloved Son; with whom I am well pleased” [Mark 1:11]. It is clear that Mark sees the “baptismal voice” as saying something to Jesus — not to his disciples.

Considering the Baptizer’s baptism revolved around someone’s determination to give himself or herself completely to God, this would be a turning point in the Galilean carpenter’s life. And, according to Mark’s theology, it’s in his total giving of himself that Jesus both discovers who he is, and his role in God’s plan of salvation.

From Luke’s mention in Acts that Jesus’ public ministry began only after “the baptism that John preached” [see Acts 10], we can be fairly certain that this event historically triggered something in Jesus that wasn’t there before. Even Isaiah points to the Messiah as “God’s special servant”, called to bring God’s consoling word to all who will listen [Isaiah 55:1-11].

Some of us might still be wandering around, not quite certain what God has in mind for us. Perhaps we’ve yet to give ourselves over completely to the risen Jesus, present and working in our daily lives. The historical Jesus would be the first to tell us: “Let go! Take that step!” It’ll be interesting to reflect on what we discover about ourselves when we finally make that decision. Bet we surface lots of “both/ands.”

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

Both John and Jesus seemed to know who they are, and what they do just flowed from their identities. Unfortunately, most of us get our identities from what we do. Many of us eventually find out our real missions by doing what we do for a “living”. For example, take a lawyer; law gives a lawyer both his name and his identity — I work for . . . [you put the names in]. While doing that for years, lawyers find out the area of law that they want to live and practice — domestic, injury, etc. Only later do many lawyers find that their work is a mission of justice.

When we are baptized, we begin the discovery of the ways that God desires us to reveal His Divine Love and our belovedness. We might have to look backward to find out exactly what our mission is — or has been! A prayerful — and perhaps amusing — thing to do might be to write down or imagine by what names or titles you “go-by”. The prayer will be to see if there are not various untitled, nameless missions embedded within that title. Jesus was named “The Beloved” — and He accepted all that He would do within that Holy Name. You might be Mother, Aunt, Teacher, Doctor, or “Joe the Plumber.” We are called to live with all the kinds of missions on which we are sent because we have also the title of being Beloved of God through our being baptized.

By our looking backward upon all these missions, we might come to know more exactly who we are because of our baptism. It seems that the more we accept our real names — our revered titles — the more we will enter each life’s moment with a sense of being called out and called into. Our mission is not exactly what we do, but why we do. We are baptized by water of purification and the Spirit Who sends us all “to be something good”. —taken from the writings of Father Larry Gillick, S.J., which appear on the internet

SERVING THE LORD IN THE POOR:

For the past year, our teens have been volunteering at **Our Savior Lutheran Church Food Pantry** [located right across the street from the chapel]. The Pantry is open on the **third Saturday of every month from 11:00 AM – 1:30 or 2:00 PM**. Our Savior Lutheran’s Food Pantry was formed to serve those in



emergency situations and/or with on-going need in the cities of Mayfield Heights, Mayfield Village, Highland Heights and Gates Mills. The Food Pantry respects social and cultural diversity and upholds the worth and dignity of those it serves. All those in the area with need will be served equally, as supplies allow. The food pantry is a member of the Greater Cleveland Food Bank. During the course of the past year, the food pantry at Our Savior Lutheran Church served an average of 141 households each time. Our teens have loved this ministry and have been very faithful to it. **We would now like to open this ministry up to our entire Chapel Community. If you would like to help on any given third Saturday, please call Patty at the chapel office [440-473-3560] to let us know that you are going to volunteer.** Come as a family or by yourself.

2015 CALENDARS:

Calendars for the year 2015 are available for your taking. Besides having space for you to write your family appointments, the calendar also contains information about Mass and Reconciliation times here at Our Lady Chapel. We wish to thank the Schulte-Mahon-Murphy Funeral Homes for their generous donation of these 2015 Calendars to us. Please feel free to take as many calendars as you would like. Thank you.

2015 CALENDAR

**A TURTH:**

You are more sinful than you can believe, but you are more loved than you can imagine.

JESUS ENTERS THE WATERS OF LIFE:

An atheist said: “If Christians are the light of the world, somebody has forgotten to turn the switch on.” Over the course of the past 50 years, there has been a 560% increase in violent crimes, more than a 400% increase in illegitimate births, a quadrupling of divorce rates, and tripling of children in single-parent homes. These statistics are not meant to just point out the dark shadow of the world in which we live; rather it is meant to ask another question: “Was the world of Jesus really that different when He was baptized by John in the Jordan?” John answers the question: “Turn away from your sins. You snakes. Don’t collect more than is legal. Don’t take money from anyone by force or accuse anyone falsely” [Luke 3:7-14]. The world of Jesus’ time seems to resemble our own. John the Baptizer could very easily recycle his Jordan sermons to speak to our problems. The crucial question is how the Christ responded to the “dry rot” of his times — and ours.

The answer is to be found in the cleansing waters of the Jordan. It is important to note that all four Gospel writers refer to the baptism of Jesus — so, in their minds, the baptism is e-mailing — or maybe texting is a better example — an important message. It is our job to discover what that message is. The baptism is important to Jesus. He uses this dramatic event to commence His public life and work — The Baptism of Jesus could rightly be called “his inauguration day”.

The silent Jesus waded out to the spot where John stood in the Jordan river. He asked for baptism. John went into immediate shock, for he intuitively knew that this baptism was not designed for the Man from Nazareth. John waved Jesus off — he had no desire to hold a fully grown tiger by the tail. Yet, Jesus insisted, and gave John no choice. John knew who it was standing in the cold rushing water before him. The reluctant John baptized Him, but he must have sensed the Savior had a method in His apparent madness.

Artists throughout the centuries have wrestled with the Master’s baptism. You will find drawings in the catacombs, in early sculptures, in books on liturgy, in mosaics, and in stained glass. Curiously though, the artists have invariably treated the subject in a minimalist style. One finds neither embroidery, nor embellishment — what you see is what you get.

Even the untutored eye will find this minimalism in the stained glass window at the Chartres cathedral outside Paris. It is the case even more so in a famous medieval psalter by the Dane Ingeborg. His work portrays Christian subjects in rich and opulent colors with one exception — Jesus’ baptism! But why? Jesus is telling us that we must first direct our attention to our own personal lives with little ceremony and less pomp. We must cleanse ourselves with rough brown laundry soap in clean waters as He did. Then and only then can we properly address ourselves to the many human problems of this world. Every reformation must first begin in one’s own home and with oneself. It must be done as simply and quickly as possible. It was the author of the Book of Hebrews who told us that “He is like us in all things except sin” [Hebrews 4:15]. And yet that sinless Christ took it upon Himself to enter the waters and wash Himself before He set out to reform anyone else. Can anyone of us do less? The Teacher is a doer — not a talker. He wants action — not pious platitudes, or vague resolutions.



[Mark 1:4]. What’s Jesus’ baptism? It’s an entry into grace and community in such a way that it empowers us internally to do what is impossible for us to do by our willpower alone.

But how does this work? Is grace a kind of magic? Obviously not. All psychic, emotional, and spiritual energy is, by definition, beyond a simple phenomenological understanding. Simply put, that means that we can’t lay out the inner plumbing of grace. There’s a mystery to all energy. But what we can lay out empirically is its effect — spiritual energy works; grace works. This has been proven inside the experience of thousands of people — many of them atheists — who have been able to find an energy inside them that clearly does not come from them, and yet empowers them beyond their willpower alone. Ask any addict in recovery about this.

Sadly, many of us, who are solid believers, still haven’t grasped the lesson — we’re still trying to live out our lives by John’s baptism alone — that is, by our own willpower. That makes us wonderful critics, but leaves us mostly powerless to actually change our own lives. What we are looking for, and desperately need, is a deeper immersion into the baptism of Jesus — that is, into community and grace.

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

PRAY THE ROSARY:

Please join us as we **pray the Rosary every Saturday at 4:25 PM** in the Eucharistic Chapel. In the words of Pope John Paul II: “The Rosary of the Virgin Mary is a prayer loved by countless Saints and encouraged by the Magisterium. Simple yet profound, it still remains, at the dawn of the third millennium, a prayer of great significance. It has the depth of the Gospel message in its entirety. Through the Rosary, the faithful receive abundant grace, as though from the very hands of the Mother of the Redeemer.” Please join us.

**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

ENVELOPES:

- When you need a **new supply** of envelopes, please feel free to take a supply of them from the table in the vestibule, or call Father John at the Campus Ministry Office [473-3560].
- When you **use** your envelope, please make sure that **your number** is on it. If you need to know your number, please call the Campus Ministry Office. Thanks.

WEEKLY OFFERING:

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

Total Offerings: Saturday 1/3//15] ----- \$ 1,296.00

Total Offerings: Sunday [1/4/15] ----- \$ 287.00

A CHOICE:

There are two ways to live your life. One is as though nothing is a miracle; the other is as though everything is a miracle.

—Albert Einstein

WILLPOWER ALONE IS NOT ENOUGH:

John Shea once wrote a haunting poem about John the Baptist. The poem begins with the Baptist in prison, hearing the dancing above his head, and knowing that this is soon to culminate in his being beheaded. Strangely, he's not too upset. Herod is about to give Herodias' daughter half his Kingdom, and John feels that he might as well die in the bargain — given that he's only half a man. Why does he feel only half a man? Because, as the poem puts it, he's only a half-prophet who can only do a half-job. Thus thinks the Baptist: "I can denounce a king, but I cannot enthrone one. I can strip an idol of its power, but I cannot reveal the true God. I can wash the soul in sand, but I cannot dress it in white. I can devour the word of the Lord like wild honey, but I cannot lace his sandal. I can condemn sin, but I cannot bear it away. Behold the Lamb of God, who takes away the sin of the world."

John the Baptist is aware of both his strength and his impotency. He can point out what's wrong and what should be done, but after that, he's helpless, with nothing to offer in terms of the strength needed to correct the wrong.

In essence, that's what we bring to any situation when we criticize something. We are able — often with brilliance and clarity — to show what's wrong. That contribution, like John the Baptist's, is not to be undervalued. The gospels tell us that, next to Jesus, there isn't anyone more important than John the Baptist [see Matthew 11:11]. But, like John, criticism too is only a half-job, a half-prophecy: It can denounce a king, by showing what's wrong, and it can wash the soul in sand, by blasting off layers of accumulated rust and dirt, but ultimately it can't empower us to correct anything. Something else is needed. What?

Anyone who has ever tried to overcome an addiction can answer that question. A clear head, a clear vision of what's to be done, and a solid resolution to leave a bad habit behind is only a half-job. This is a first step — although an important one — but it is only an initial step. The tough part is still ahead — Where to find and how to sustain the strength needed to actually change our behavior and give up a bad habit? Anyone who has ever given up an addiction will tell you that, in the end, they didn't do it by willpower — or at least certainly not by willpower alone. Grace and community were needed, and they were what ultimately provided what willpower alone could not.

At one point in the gospels, Jesus tells his disciples that it is easier for a camel to pass through the eye of needle than for a rich person to enter the kingdom of heaven [Luke 18:25]. The disciples are stunned, and Peter responds by saying: "If that is the case, then it is impossible!" Jesus appreciates that response and adds: "It is impossible for humans, but not for God" [Luke 18:27]. Anybody who is in recovery from an addiction knows exactly what Jesus means by that — they have experienced it. They know that it is impossible for them to give up the object of their addiction — and yet they are giving it up, not by their own willpower, but by some higher power — grace.

The Gospels mention two kinds of Baptism — the baptism of John and the Baptism of Jesus. John's Baptism is only a preparation for the Baptism of Jesus. What's John's baptism? It's a baptism of repentance — a realization of what we are doing wrong, and a clear resolution to correct our bad behavior



The Associated Press breathlessly reported that a British astronomer speculated that the Christmas star was the "coming together of Jupiter and Saturn in the constellation of Pisces in 7 BC." Perhaps — and then, again, perhaps not. Yet might we not all agree that one can still see traces of that Christmas star in the night sky? But this time the star is illuminating not the crèche, but the confessional in your church. Why not step in there and first purge yourself of your sins? Then, like the renewed Christ, tackle the problems in your families, community, and the world. St Peter of Alcantara puts the case this way: "Truly matters are in a bad state. But if you and I begin to reform ourselves, a really good beginning will have been made." Remember what the young monk said: "to show His love, Jesus died for us; to show our love, we must live for Him."

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

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

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

**DRESSES FOR HONDURAS:**

One of the nurses in our Gilmour Clinic is involved in a **dressmaking project** for the children of Honduras. They have devised a method of making sundresses out of common pillowcases, and then adorning them with other items for decoration. And that is where you come in. **If you have any old buttons, ribbon, ric-rac, lace or other sewing trim**, please bring them in. The group would like to collect these items to help decorate the dresses they are working on. This is an on-going project; the dresses will be sent to Honduras every time there is a mission trip. The next trip is scheduled for March of 2015. There is a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!

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

Winter is here. Another change in seasons, and 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].**



BAPTISM — A LIFE LIVED:

The Feast of the Baptism of Jesus brings to a close the Christmas season. We end Christmas as we began Advent — with the figure of John the Baptist. At the beginning of Advent, John the Baptist was presented as the figure foretold in Isaiah [40:3] who came to “prepare the way for the Lord.” Today we see the fulfillment of his mission in the Baptism of Jesus and the inauguration of Christ’s public ministry.

The sacred liturgy does not follow the various events in the life of Christ in chronological order — we can’t because we celebrate them all within the space of a single year. What the Church does is place these events in relationship with each other so that the various mysteries that we celebrate compliment one another. That’s why we have the accounts of the ministry of John the Baptist in Advent, then we celebrate Christmas, Epiphany and now the Baptism of Jesus. They are not in chronological order, but in a sequence which illustrates their meaning and significance. We are looking at these events theologically.

Christ’s Birth was celebrated two weeks ago, and in between we have had two feasts which were directly complimentary to it — the Feast of Mary, the Mother of God in which we clarified our understanding that this child was our Savior, Son of God and Son of Mary. Then in the Feast of the Epiphany, we saw how Christ was not destined merely for the people of Israel, but for the people of the entire world. With the Feast of the Baptism of Jesus, we see our Savior begin his ministry with the blessing and affirmation of God himself — “You are my beloved Son, my favor rests on you” [Mark 1:7-11].

And in this event of Christ’s life, we are also introduced to the Sacrament of Baptism — the door to the Church, and the gateway to salvation. Jesus didn’t need to be baptized, but by undergoing Baptism at the hands of John, Jesus transforms it into the great sacrament of salvation. Just like everything else that Jesus touches in life — it is immediately transformed. He makes it not just a Baptism of repentance for sins, but a Baptism for the forgiveness of sins, and an entrance into the Life of the Spirit.

Jesus receives Baptism from John as a sign that he is sorry for the sins of all humankind, and as an expression of his decision that he would save us through his death on the Cross. This is a bold statement made right at the very beginning of his ministry — it indicates clearly the direction in which he is going.

Of course, this was not evident to any one present except John the Baptist — it is something that only becomes clear to us in retrospect. But it is obvious that John the Baptist gets the message because, as is recorded in the Gospel of John, the following day he points out Jesus to his disciples and says: “Behold the Lamb of God who takes away the sins of the world” [John 1:29]. John knows who Jesus is, and he knows what Jesus is to achieve; he might not be fully aware of the details, or how it is going to be worked out, but John knows that God has a plan for the salvation of the world, and that Jesus is going to be the one who is to fulfill the promises that God has made down through the ages.

Each of us has been baptized. Our task now is to live out the implications of our Baptism. Being Baptized means being a Child of God; being baptized means living a new kind of life; being baptized means that we are now Witnesses to Christ.

The problem here is this — because most of us were baptized as children, we have completely forgotten the experience of Baptism. If you have ever been present at the Baptism of a child, you were



Jesus stood before John the Baptist seeking a change in the world. He saw those who had been baptized before him as people realizing that the change had to begin with themselves. He joined them. He was baptized.

We can all be outraged by wars or other moral evils. But we must also recognize with an intense guilt that we participate evil every time we answer hatred with hatred instead of love. We who call ourselves Christians must be Christians. As you celebrate this Feast, ask God for the grace and strength to approach your problems and attackers in a way that promotes love — that promotes the Kingdom of Jesus Christ.

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

THE MISSION OF BEING CHRIST TO OTHERS:

This feast of the Baptism of the Lord completes the Christmas season. The infant born in a stable and paid homage by the astrologers grows to adulthood, and, after a remarkable long private life, begins his public ministry by being baptized by John [Mark 1:7-11]. Christmas is indeed a special celebration for the children, but it has deeper layers of meaning that invite adult reflection.

The Baptism of Jesus is not just about Jesus “going down into the water”; it not just about his being identified as “God’s beloved Son”; it is about how the Holy Spirit guided Jesus into his public mission — going about doing good and healing all those oppressed by the devil. The “good news” which flows from this Christmas message is that Christ shares his Spirit with us so that we can participate in his enlightening and liberating mission. Through our baptism, we are called to build up the Body of Christ and to spread his kingdom in the world.

As with Christ, the mission of our lives is to turn the challenges and crosses of daily life into opportunities for others. This is how we live out our Baptismal commitment. An older couple, who successfully worked their way through serious problems in their marriage, now shares their experience with young couples in their parish. A middle-aged man, unemployed for a year before finding a good job, volunteers his time to help others in similar circumstances. A woman, who has survived breast cancer, is a big support to friends diagnosed with this disease. A high school teacher, who escaped from the drug culture many years ago, spends extra time helping students say no to drugs. A woman, who worked hard over several years to develop a spirituality that increased her self-esteem, facilitates a small group interested in spiritual growth.

The question stands before each of us: “How can I live out my baptismal call to a life of service more effectively during the coming year?”

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

THE LAND OF SILENCE:

We enter the land of silence by the silence of surrender, and there is no map of the silence that is surrender. The practice of silence cannot be reduced to a spiritual technique. Techniques are all the rage today. They suggest a certain control that aims to determine a certain outcome. They clearly have their place. But this is not what contemplative practice does. A spiritual practice simply disposes us to allow something to take place. For example, a gardener does not actually grow plants. A gardener practices certain gardening skills that facilitate growth that is beyond the gardener’s direct control. —Martin Laird



A CALL TO CHANGE THE WORLD:

This is the last Sunday of the Christmas Season and the First Sunday of Ordinary time. The Feast of the Baptism of Jesus concludes Christmas and begins the meditation on the ministry of Jesus. There are four aspects of this feast — [1] the Lord humbles himself before John the Baptist; [2] the Lord is empowered by the Spirit to begin the mission of the Father; [3] the Lord accepts the mission to suffer and die for us; and [4] the Lord expresses his solidarity with those looking to change the world.

The first aspect — the Lord humbling himself before John the Baptist — is the traditional emphasis of the feast uniting the feast to Christmas. The Son of God humbles himself to such a degree that he is born in a manger. He humbles himself by accepting the baptism of John, even though he was sinless. Christ refuses to consider himself better than anyone.

The second aspect — the Lord is empowered by the Spirit to begin the mission of the Father — is the aspect of the baptism that is emphasized by the Eastern Church — both Catholic and Orthodox. At his baptism, the Spirit comes upon the Lord to such an extent that he is able to begin the mission of the Father.

The third aspect — the Lord accepts the mission to suffer and die for us — flows from the “suffering servant” songs of the prophet Isaiah. Isaiah prophesied about a Messiah who would not be a military commander, but one who would suffer and die for the people.

The fourth aspect — the Lord expresses his solidarity with those looking to change the world — is at the heart of what it means to “live in the world.” We live in the world to bring the world to Christ. Thus we need to be changed, and this is an on-going process. This vision is not new — we are no different than the people of Jesus’ time. Those who stood before John the Baptist were sick of a world full of cruelty, persecution, and war. They wanted a change, and they wanted to do something about this immediately. And do you know what they did? They repented their own sins. They recognized that the world is not going to change unless they change.

Jesus saw this and joined them. The Man of Peace accepted the baptism of John because he also wanted the world changed. Jesus began his public life by saying that the Kingdom of God — the New Order — is upon us. For the New Order to take place, we had to conquer our enemies with love. We had to stop striking back. The law of talons — “An eye for an eye, a tooth for a tooth” — cannot exist in the New Order. “Love your enemies and pray for those who persecute you” [Luke 6:27]. “If someone wants to take your cloak, let him have it” [Matthew 5:40]. The point is that it takes two for hatred to grow. How can we be shocked at the presence of war when we all have refused to accept the dictates of the Sermon on the Mount [see Matthew 5:1-12]?

How do I respond when some does harm to me or to one whom I love? How do you respond? My inclination is to strike back — that is the way of hatred, not love. If that’s the way I deal with problems, then what right do I have to be shocked that nations are always ready for war? How do you respond when you are attacked? Do you say a few choice words back, or tell someone else what a terrible person your attacker is, or do something to hurt the other person? That is our normal mode of operation. That is the reason why the world is always ready for war.



reminded that in Baptism, we had water poured on our heads in the name of the Trinity, and we were anointed with holy oil and consecrated to Christ’s service. But then we walk away and forget — we don’t make the connection with our daily lives. For many of us, Baptism is a nice concept, but not a way of life. We know that Baptism is the sacrament of our initiation into the Church, and that through it, we became members of Christ’s body. It is a simple ritual, but it has extraordinary implications.

While the Feast of the Baptism of Jesus falls at the very end of the Christmas season, it is also regarded as the first Week in Ordinary Time — it acts like a sort of bridge between Christmas Time and Ordinary Time. This is especially evident in the Gospel of Mark which we are studying this year. In Mark’s Gospel, the Baptism of Christ marks the beginning of what we call his public ministry. In Ordinary Time, we go systematically through the Gospel and consider the important events of this ministry. We look at the various miracle, and we examine Christ’s teaching — especially as found in the Sermon on the Mount. We should take all this seriously. For if we are to be Christ’s witnesses to the world of today, then we need to know all about Christ — what he did and what he taught. That means that we need to study his life, and there is no better way of doing this than by following the Gospel readings as presented to us by the Church through the Liturgical Year.

As we celebrate this feast, we are invited to remember and take ownership of our own Baptism. That is why at the beginning of Mass this weekend, we began with the sprinkling rite — and as the water lands upon us, we are reminded of our Baptism. Water is the sign of life; our Baptism invites us to live that life.

Let all of us give thanks to God for the gift of faith and for all that we have received as members of his Church. Let us ask him to come into our lives afresh and fill us with his Holy Spirit. And let us resolve to live our lives in this New Year as his faithful disciples.

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

AMAZON.COM:

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

**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.

**LOOKING ON THE FACE OF GOD:**

Through Jesus Christ the invisible God becomes visible. He becomes human like us. This shows us how far God’s love goes — He bears our whole burden; He walks every path with us; He is there in our abandonment, our sufferings, our fear of death. He is there when we can go no farther, so as to open up for us the door leading into life.

WHERE GOD WANTS YOU

“So I had been driving for hours, I was tired and hungry, and well, I must have been day dreaming because I missed my exit. I then proceeded to beat myself up for a while afterwards. What were you thinking? What’s wrong with you? Aren’t you tired enough! I thought to myself.”

As I listened to the priest’s words, I nodded my head sympathetically — been there, done that!

The priest continued: “About a mile and a half after my exit, I came across a car accident. The still spinning wheels of the vehicle made it evident that the accident had just taken place. The woman was unconscious, and after finding there was nothing else I could do, I prayed and made the sign of the cross over her just as the medics approached the accident.”

The priest explained that through a sequence of events and acquaintances, he was later phoned by the woman’s family. Then he continued: “As they questioned their loved one’s last moments alive, I was able to assure them of their daughter’s state of unconsciousness, and that she didn’t suffer. I was blessed to have been able to console her family members in their time of grief — God was using me and He knew exactly when and where I had to be placed in order to be used.”

This is the story of our life. It’s anything but predictable.

I’ve stumbled through my whole life — I’ve never really known where I’m going, or how things will turn out. More often than not I pray for God’s will — but then I get frustrated with myself or others when things don’t go the way I think they should. Whose “will” am I really trusting in, and praying for?

If I’m honest with myself, I would say that I experience this frustration because of a lack of faith. I mean, isn’t that what faith is? — trusting that there is a God that cares for us and knows best even when we can’t understand or control our circumstances? I pray every day for God to use me, and though I feel monotonous at times, the truth is that as long as I am striving to know and love Him daily He will.

We often have this false idea that we’re in control. As humans all we can do is strive to stay close to Him and prepare ourselves the best we can. If you have a test, you study the best you can for it, but there is no guarantee you will pass. You can practice over and over your sport and be great, but when tryouts come for your school, you can’t control the talent of those you are competing against.

My point isn’t that we should give up or not try to succeed; rather we need to accept and trust the outcome. We’re called to glorify God in many ways, and therefore do everything to the best of our ability. Often we will thrive, but what about when we don’t? At the end of the day, are we okay with God’s methods not being ours?

Realistically our mission isn’t to change others or to be the big scorer in any game — it’s to serve up the assist to God. We are called to simply be open and willing to act when called. Like the priest, we may find that our plans gone wrong are really God’s better plans going right. Because of that, the priest was able to be more of a blessing than he could have ever imagined.

If I could leave you with one question it would be this — ultimately is there any place you would rather be than where God wants you?

—written by Ray Bosch, an associate of the Bible Geek

A BLESSING:

Getting into Heaven is not about what you’ve done — it’s about what God’s done.



LIFE TEEN:

Our next regularly scheduled meeting will be on **Sunday, January 25th** when we will **discuss the march for life and the implications of being a “person of life”**. Life Teen meets right after Sunday Mass — from **11:30 AM—1:00 PM** in the **Lennon Board Room**. Life Teen is open to **all high school aged young people**. **Just call the office and let us know that you are going to be coming**. We ask you to do this because there will be food involved. On **Sunday, February 8th**, we will be gather to celebrate **Valentine’s Day and Lent**. Does that seem like a contradiction? Come and try us out. We have a great deal of fun together and we grow in our faith at the same time. **Respond to your texts and/or emails, or call the chapel office [440-473-3560] to be notified**. Please continue to remember all our teens and young people in your prayers.



MIDDLE SCHOOL YOUTH GROUP — THE EDGE:

Our next gathering will be on **Sunday, January 11th**, when we go to “**Build-a-Bear**” to **create Teddy Bears for Children Hospitalized at Ahuja Hospital**. Bring your friends. 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. On **Saturday, January 31st**, we will have our **EDGE “game night”**. 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**. Join us for a fun filled faith experience. All are welcome.



ALTAR SERVERS and LECTORS:

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



EUCCHARISTIC MINISTERS:

We are currently discerning a new group of Eucharistic Ministers who would undergo training within the next month. 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**. We are always in need of Eucharistic Ministers.



THE PILGRIM CHURCH:

Let us not forget: we are a pilgrim church, subject to misunderstanding, to persecution, but a church that walks serene because it bears the force of love. The Christian religion does not have a merely horizontal meaning, or a merely spiritualized meaning that overlooks the wretchedness that surrounds it. It is a looking at God, and from God at one’s neighbor as a brother or sister, and an awareness that “whatever you did to one of these, you did to me.”

—Archbishop Oscar Romero