

CLOSING PRAYER:

~ A Prayer for a Good Life ~

**O Lord,
Give me the kindness
to hear with compassion,
to offer support,
loving comfort,
and care
to all whose life I touch.**

**Give me the courage
to do what is needed,
the wisdom
to choose what is right and most fair.**

**Give me the vision
to see what is possible.**

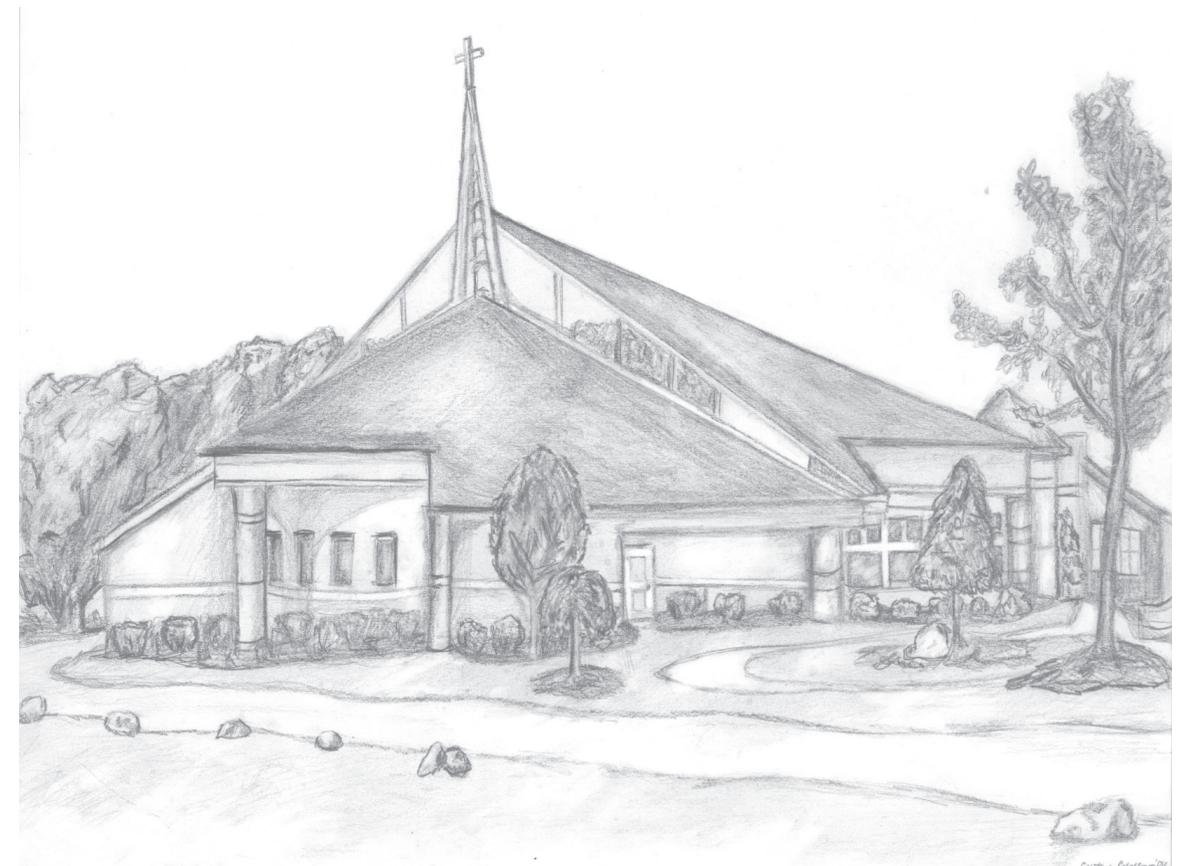
**Give me the faith
that will help pave the way
for a present that's hopeful,
a future that's peaceful.**

**Give me the heart
to bring joy to each 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.

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.**

**2014 CONTRIBUTION STATEMENTS:**

If you would like a copy of your 2014 Contributions to Our Lady Chapel, please call the chapel office [440-473-3560] and we will be glad to send it out to you. Since many have their own records and do not need to receive this statement, we have found that this is much more economical for us — as good stewards, we are trying to cut postage expenses from a mass mailing. Let us know if you need the statement sent to you and we will be glad to get it to you. Thanks for your understanding.

**INDOOR CHAPEL PICNIC:**

Put this date aside; mark your calendars! Sunday, February 15th is the date for our annual indoor Chapel picnic. Last year's picnic was drew a huge crowd. What better way to spend a winter day — and the Sunday before Lent starts — than by having an **indoor picnic in the middle of winter — a great idea.** So here it comes once again. It will be a great event for the entire family. The picnic will be held **in the Commons from 11:00 AM – 1:15 PM.** **Family Mass takes place at 10:00 AM** and the picnic begins right after Mass. Chicken, Macaroni and Cheese, and Pizza will be provided, as well as coffee and soft drinks. The rest will be pot luck. **Families are asked to sign up in the vestibule of the chapel, and to bring your favorite side dish or desert if you can. Even if you are unable to bring a dish to share, please come anyway.** Come and enjoy family and friends. **Games will also be provided.** In order to properly prepare for our picnic, we ask that you please **RSVP by February 13th to Patty [440-473-3560]** in the chapel office, or simply **sign the sheet on the easel in the narthex of the chapel.**

**THE POWER OF THE WORD:**

Jesus is everything that God would like to tell us. The entire Old Testament prepares for the Incarnation of God's Son. All of God's promises find their fulfillment in Jesus. To be a Christian means to unite oneself ever more deeply with the life of Christ. To do that, one must read and live the Gospels. Madeleine Delbr el says: "Through his Word God tells us what he is and what he wants; he says it definitively and says it for each individual day. When we hold our Gospel book in our hands, we should reflect that in it dwells the Word that wants to become flesh in us, desires to take hold of us, so that we might begin his life anew in a new place, at a new time, in a new human setting." — YOUCAT #18

PRAYER REQUESTS:

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

FOR THE DECEASED:

- For Char Szumilas.
- For Daniel Howley ['61], father of Christopher ['85], Sarah ['87] and Michael ['89] Howley.
- For Sister Beniti Scanlon. C.S.C.
- For Brother Raymond Dufresne, C.S.C.
- For John Araps, grandfather of Lower School admissions counselor, Emily Wanders
- For Irene Schneider, mother of transportation driver, Irene Gajewski.
- For Maybelle Davis
- For Jack Doyle.
- For Blake Marston.
- For Kelly Kinney
- For Nina Avellone
- 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.

PRAYERS FOR THE SICK:

- For Billy Cleveland ['17] who is recovering from injuries sustained in a skiing accident.
- For Robbi Kashi, who is seriously ill with pneumonia.
- For Gloria Cotton, former director of Residential Life, who is recovering from surgery.
- 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 Dennis Jancy who is undergoing treatment for cancer.
- For Cheryl Arndt, Gilmour housekeeper, who is undergoing treatment for cancer.
- For Dan Houlahan who is in rehabilitation following a brain aneurysm.

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Mary Ann Rachuba , mother-in-law of upper school teacher, John Overman, grandmother of Michael ['22] and Jack ['25] who is undergoing medical testing.
- For Sue Janasek, wife f former Gilmour teacher and coach, Ray Janasek, mother of David ['71], Mark ['73], Robert ['75], Timothy ['80] and Nancy ['85] Janasek, who is seriously ill with an infection.
- For Tracy Stokes who is undergoing treatment for cancer.
- For Brother Charles McBride who is recovering from open heart surgery.
- For Lexi Pappadakes who is undergoing serious medical treatment.
- For Eleanor Tibaldi who is recovering from injuries sustained in a fall.
- 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] Fagan, 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 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 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.
- 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 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 18: 2nd Week in Ordinary Time	10:00 AM
Monday, January 19:	5:30 PM [Eucharistic Chapel]
Tuesday, January 20:	5:30 PM [Eucharistic Chapel]
Wednesday, January 21: St. Agnes	5:30 PM [Eucharistic Chapel]
Thursday, January 22: Celebrating the gift of Human Life	5:30 PM [Eucharistic Chapel]
Friday, January 23:	5:30 PM [Eucharistic Chapel]
Saturday, January 24: 3rd Week in Ordinary Time	5:00 PM
Sunday, January 25: 3rd Week in Ordinary Time	10:00 AM

MARCH FOR LIFE IS THIS WEEK:

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 on 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:

The Liturgy of the Word for this 2nd Week in Ordinary Time is all about calls. How have we been called? Who is doing the calling? And are we willing to trust the One who calls? We look for evidence of the Caller's faithfulness to us in our past. Response is very connected to familiarity. We are preparing for the long walk through the Sundays of Ordinary Time to become more acquainted with the person of Jesus and His style of living. We cannot love what we do not know, and so God begins a courtship with us. We will not always feel comfortable or easy with His ways, and we might even want to sleep through His invitations. We will need to confront our resistance, and hopefully we will discover inside us a deep yearning that wants to respond.

The use of "imperative" verbs is an important means of communication — "Go!" "Stop!" There is an urgency in the tone of the word. "non-imperative" invitations are different — they have the tone quality of "if you wish," and "I would like it if..." When parents use the imperative form, it usually implies their loving wish for the betterment of the child. It just might imply the preserving of sanity for the parents as well.

We see both forms of invitation in the readings for this 2nd Week in Ordinary Time. In the Book of Samuel we find a "sleep-interrupting call" — Samuel is a servant-boy for Eli. The boy hears a voice, and believes it is from Eli. After several more voice-visits, Eli instructs Samuel on just how to respond. When Samuel finally realizes what he is hearing, he makes his profession of faith — "Here I am" [1 Samuel 3:1-20]. In responding, Samuel becomes a true prophet — all his words are true and effective.



In the Gospel of John, Jesus is beginning His public life; he invites others to follow His way, His truth, and His life [John 1:35-42]. John's Gospel really begins with John the Baptist point out the "One Who is passing by" as the "Lamb of God" — Jesus. Two of John the Baptist's disciples follow Jesus Who turns and asks them about what are they looking for. They don't exactly know, so they ask Jesus where He is staying. Jesus does not tell them, but shows them by inviting them to come and see.

What is made very clear by John is that it is the "teacher" [Rabbi] Who says: "Come and see." When Andrew — one of the two who first followed Jesus, finds his brother, Simon, he tells him that they have found the "Christ". Andrew brings Simon to Jesus Who changes Simon's name to "Cephas" — this word means "Rock". There are many themes or hints flying around in this opening scene. This is happening at four in the afternoon — in bright daylight. The main characters of John's Gospel drama are being named — Jesus is Teacher and the Christ, while John the Baptist is the one pointing Him out. We are there too — we are being invited to come and see and stay a while.

Samuel, Andrew, and Simon are all called — but not quite "out of the blue," as we say. There is something going on within their souls — they are searching for something; there is a journey taking place. Our world is filled with "calls" — many of which lead us in negative directions. But have you ever noticed, that when one makes a bad choice — drinking, let's say — it often seems that their friends "invited" them to this or that. Invitations are definitely there — but also there is an abiding tendency or leaning to a response. We say that good people find good friends. But there definitely is a sympathetic

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 Kobe 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 5:1-10, Mark 2:18-22

Tuesday: Hebrews 6:10-20, Mark 2:23-28

Wednesday: Hebrews 7:1-17, Mark 3:1-6

Thursday: Hebrews 7:25-8:6, Mark 3:7-12

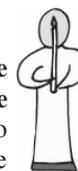
Friday: Hebrews 8:6-13, Mark 3:13-19

Saturday: Hebrews 9:2-14, Mark 3:20-21

3rd Week in Ordinary Time: Jonah 3:1-10, 1 Corinthians 7:29-31, Mark 1:14-20

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].**



WHAT ARE YOU LOOKING FOR?

Those who have seen the classic movie, *Simon Birch*, remember how the title character is convinced that one day God is going to use him to accomplish something great — “He’s going to make me a hero,” Birch tells his best friend. And in the end — in spite of almost everyone ridiculing his belief that he’s being called — he does something very heroic.

The original readers of our Sacred Scriptures could identify with the young boy’s conviction of having a calling from God. Like Simon, they believed that God had set them aside for greatness. Their heroic feat probably wouldn’t even make that evening’s local TV news, but it would be something which, without God’s help, they couldn’t have pulled off. They listened for that call throughout their lives — always ready to jump into action at a moment’s notice.

Of course, once Jesus’ second century followers started to adopt a hierarchical structure in their communities, their expectation of receiving a divine call began to fitter away. More and more, people became convinced that only priests and bishops actually received such calls. They even began to “eisegete” the gospel calls to discipleship — like the one in John’s gospel [1:35-42] — interpreting them as calls to the hierarchy. They were convinced Jesus wasn’t calling his first followers simply to be other Christs — imitators of himself. He was calling them to the newly-developed clerical state of life.

The biggest pitfall of this misinterpretation was that many people eventually stopped hearing the calls which God and the risen Jesus were constantly giving them. They reasoned: “Such calls are for special people — not me.” Yet God and the risen Jesus didn’t stop calling just because people stopped listening. Knowing this is the first step in returning to the biblical experience of calls.

As we reading in the Book of Samuel, the young Samuel had yet to discover that God actually calls people [1 Samuel 3:1-20]. After his “Abbott and Costello Are You Calling Me?” routine with Eli the priest, the boy eventually takes his mentor’s advice and answers God’s next call with a simple: “Speak, for your servant is listening.” God expects God’s people to be listeners. We can’t get off the hook by pretending God’s speaking to someone else — or not even calling at all.

Paul meets our feelings of unworthiness head on. “Do you not know that your body is a temple of the Holy Spirit within you, whom you have from God, and that you are not your own” [1 Corinthians 6:13-20]? If God’s Spirit is in us, then God can certainly be expected to communicate with us. But we must stop focusing on ourselves — God’s call always revolves around relating to others in a new way; it always forces us to go out of ourselves and concentrate on those around us. That’s where John’s gospel kicks in. Its key line is Jesus’ question to the two disciples of John the Baptizer who were following him: “What are you looking for?”

Well-known spiritual author Jack Shea often reduces the historical Jesus to the bare essentials. “Jesus of Nazareth,” he states, “was concerned with answering just three questions — [1] what do you want out of life; [2] where do you get it; and [3] how much does it cost?” Our sacred authors agree. Unless we have some idea about what we want out of life — know what we’re looking for — God’s voice will never be able to break through the other voices which drown it out.

If our life’s purpose is just to tread water — to leave this earth exactly as we found it on the day we were born — then it might be best that we don’t hear God’s call. It would just aggravate us.

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



vibrational relationship in our response to any call. It seems that just as we have a left and right brain — or a physical symmetry — we each have two interior ears. One of them longs for self-donation and relational creativity; the second ear longs to hear voices which urge self-indulgence, self-finding, and self-destruction.

Jesus comes to us as “teacher”. We will learn if we have the proper ear to hear. There are many things which Jesus teaches that are difficult, and we wish He hadn’t said them. Learning takes a humility and a sense that we don’t have it all figured out. There are many kinds of teachers offering a way, a truth, and a life which resonate within our self-centered ear. Jesus just keeps offering His way, truth, and life.

Jesus has come as the Christ — the Anointed, the Messiah. And Jesus makes sense if our interior ear has listened to our need for a savior. That ear must hear deeply our incompleteness, and our longing to be invited out of our self-centeredness, and the “troubles” into which that self-spirit has led us. Here too there has to be a humility to admit the confusion, the lies, and the spiritual deaths to which those voices have moved us. Samuel heard something inside him. He knew he heard it, but was it all from outside him? Hopefully the fact that he was sleeping in the temple allowed his interior-ear to come to hear the call of God. Andrew and Simon were ready by some previous disposition. Maybe in these early weeks of Ordinary Time we are being invited to get our ears checked — we are invited to learn what Jesus’ teaching and ways sound like. We also are in the life-long process of learning what our self-centered hum sounds like. To whom we listen will determine what we hear.

—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.



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!



THE SILENT PARTNER:

Victor Hugo in *Les Misérables* wrote: “To love another is to see the face of God.” Hugo was speaking figuratively. But John the Baptist and Andrew had the good fortune to see the authentic face of God [John 1:35-42]. Immediately they fell in love with Christ for life and were never the same again. It was love at first sight. John’s Gospel is the word painting of two extraordinary people — one is John the Baptist, who gets much attention and does not like it; the other is Andrew who is put on everyone’s back burner and could not care less. At this point, John is the star of the show. He is surrounded by great numbers. He is lionized by the press. People travel hundreds of miles on foot to hear him. Everybody wants a piece of him.

And yet the Baptist is about to throw all that adulation overboard. Standing before him is One whom he cannot ignore — it is the Messiah. At this point, Jesus is a non-person as far as John’s admirers are concerned. It is John who puts the spotlight on Him. The only loser will be John himself. Perhaps then we can better understand why John is the only person of whom Jesus says He stands in awe [see Matthew 11:11 and Luke 7:28]. Before Christ came onto the scene, John was surrounded by a mob of fans. He points to Christ and announces Him as the Main Man. The Baptist is eager to step back into the desert — his job as Christ’s “advance man” is ending. Life in the fast lane is not to his taste. In the scene, John stands with two fans — one is our Andrew; the other is not identified.



Many scholars assume it was John the evangelist. Modesty forbade him mentioning his own name. Once again, their leader points to the Nazarene and identifies Him as the Chairman of the Board. And, as John the Baptist foresaw and even hoped, the two tipped their turbans to their now former guru and followed Christ. They were unknowingly following out a plan that had been programmed from day one. There could not have been an ounce of envy in the Baptist’s person. He had his fifteen minutes of fame. Willingly he surrenders his notoriety to the better man. If your problem is pride, John the Baptist is your medicine man. He will teach you: “no one has ever choked to death from swallowing his own pride.”

Christ plays the host, and invites Andrew and his friend to stay with him. He was hardly bunking at the Jordan Hilton. In most probability, the Hilton in question was a primitive hut along the Jordan River. One can still observe these huts set up along the riverbank. They are built by farmers so that they can guard their crops from night poachers. I suspect that both Andrew and his friend kept Jesus up into the early hours with their questions. When did He sleep? What a pity we do not know even a fraction of their conversation into that morning! Oh, for even a twenty dollar tape-recorder.

At dawn, Andrew rolls out of his sleeping bag. He does not even take time for cappuccino and an onion bagel. He is most anxious to introduce his brother, Peter, to their extraordinary Host. Peter too was bedding down in the area. He had walked down from Caphernaum in Galilee with Andrew to check the Baptist out for himself. Andrew makes the proper introductions. Then he willingly surrenders front stage to Peter.

From this point on, Andrew will lose his identity. He will be spoken of constantly as the brother of Peter. It will be his fate to live in his brother’s shadow. But there is no hint of sibling rivalry between them. While Peter will be referred to ninety times in the Gospels, Andrew will be referred to seldom.

Simply put, sometimes we have to be brought to a high fever through frustration and pain before we are willing to let go of our selfishness and let ourselves be drawn into community.

Thomas Halik once commented that an atheist is simply another term for someone who doesn’t have enough patience with God. He’s right. God is never in a hurry — and for good reason. Messiahs can only be born inside a particular kind of womb — namely, one within which there’s enough patience and willingness to wait so as to let things happen on God’s terms, not ours.

Hence, ideally, every tear should bring the messiah closer. This isn’t an unfathomable mystery. Every frustration should, ideally, make us more ready to love. Every tear should, ideally, make us more ready to forgive. Every heartache should, ideally, make us more ready to let go of some of our separateness. Every unfulfilled longing should, ideally, lead us into a deeper and more sincere prayer. And all of our pained impatience for a consummation that seems to forever elude us should, ideally, makes us feverish enough to burst into love’s flame.

It is with much groaning of the flesh that the life of the spirit is brought forth!

—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 1/10/15] ----- \$ 835.00

Total Offerings: Sunday [1/11/15] ----- \$ 1,147.00

A PROVERB:

Never look down on someone unless you are helping them up.

—Jesse Jackson

EVERY TEAR BRINGS THE MESSIAH CLOSE:

“People are always impatient, but God is never in a hurry!” Nikos Kazantzakis wrote those words, and they highlight an important truth — we need to be patient, infinitely patient, with God. We need to let things unfold in their proper time — God’s time. Looking at religious history through the centuries, we cannot help but be struck by the fact that God seemingly takes his time in the face of our impatience. Our scriptures are often a record of frustrated desire, of non-fulfillment, and of human impatience. It’s more the exception when God intervenes directly and decisively to resolve a particular human tension. We are always longing for a messiah to take away our pain and to avenge oppression, but mostly those prayers seem to fall on deaf ears.

And so we see in scripture the constant, painful cry — “Come, Lord, come! Save us! How much longer must we wait? When, Lord, when? Why not now?” We are forever impatient, but God refuses to be hurried. Why? Why is God, seemingly, so slow to act? Is God callous to our suffering? Why is God so patient, so plodding in his plan, when we’re suffering so deeply? Why is God so excruciatingly slow to act in the face of human impatience?

There’s a line in Jewish apocalyptic literature, which metaphorically, helps answer this question — every tear brings the messiah closer! There is, it would seem, an intrinsic connection between frustration, and the possibility of a messiah being born. It seems that messiahs can only be born after a long period of human yearning. Why?

Human birth already helps answer that question — gestation cannot be hurried, and there is an organic connection between the pain which a mother experiences in childbirth, and the delivery of a new life. And that’s also true of Jesus’ birth. Advent is a gestation process that cannot be rushed. Tears, pain, and a long season of prayer are needed to create the conditions for the kind of pregnancy that brings forth a messiah into our world. Why? Because real love and life can only be born when a long-suffering patience has created the correct space — the virginal womb — within which the sublime can be born. Perhaps a couple of metaphors can help us understand this.

John of the Cross — in trying to explicate how a person comes to be enflamed in altruistic love — uses the image of a log bursting into flame in a fireplace. When a green log is placed in a fire, it doesn’t start to burn immediately. It first needs to be dried out. Thus, for a long time, it lies in the fire and sizzles — its greenness and dampness slowly drying out. Only when it reaches kindling temperature can it ignite and burst into flame. Speaking metaphorically, before a log can burst into flame, it needs to pass through a certain advent, a certain drying out, a period of frustration and yearning. So, too, the dynamics of how real love is born in our lives. We can ignite into love only when we — selfish, green, damp logs — have sizzled sufficiently. And the fire that makes us sizzle is unfulfilled desire.

Pierre Teilhard de Chardin offers a second metaphor when he speaks of something he calls “the raising of our psychic temperature.” In a chemistry laboratory, it’s possible to place two elements in the same test tube and not get fusion. The elements remain separate — refusing to unite. It is only after they are heated to a higher temperature that they unite. We’re no different. Often it’s only when our psychic temperature is raised sufficiently that there’s fusion — that is, it’s only when unrequited longing has raised our psychic temperature sufficiently that we can move towards reconciliation and union.



Even though Andrew was a charter member of the apostles, it was his fate never to become a member of Christ’s inner circle or kitchen cabinet. Yet, there is no evidence that this ever upset him.

Andrew was willing to play second fiddle. His gripes about riding in the back of the bus — had he made them — would have been legitimate. Were we in his sandals, we would have sounded off. But Andrew was willing to be the low man on the totem pole. He considered himself a winner just to be numbered among Christ’s company. So should we. Most of us have been lucky in life but never luckier than to be Jesus’s follower. Andrew advises us that when we tell others what Jesus can do for them, we should first tell them what He has done for us.

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

WISDOM OF THE WORLD:

We create for ourselves two equally limiting visions of life when we divide up the world into categories of “past” and “present.” First, we tend to valorize one and ignore the other. And second, the division is not true and cannot really be done. When we succumb to the temptation to divide the past from the present, the far too common long-term effect is that concentrating on the past tends to shrivel the mind, to chain its insights, and to narrow its vision. On the other hand, when we act as if the world were created yesterday and is ours to define out of whole cloth — irrespective of where today came from — there is an equal danger. Knowing nothing about where our present ideas or ideologies came from, caring little about either the insights that underlie them or the ramifications they suggest, we will lack any vision for where we need to go now.

Neither position is tenable. Or as the wag wrote somewhere, the difference between conservatives and liberals is that “conservatives prefer foolishness hallowed by time while liberals prefer their foolishness fresh off the vine.” There is enough foolishness in both to go around. There is also enough wisdom in each to demand our awareness, to save us from the excess of both.

The wisdom of the world cannot simply be defined as only past or present because one leads to the other — the past has created the present. More than that, we need an understanding of the past in order to find our way through the limitations of the past to the best of the age that is dawning. The fundamental truth is that the past has a great deal to teach us — if we will only interrogate it with the future in mind. And the present has a great responsibility to stretch the wisdom of the past in such a way that the best of it is kept and its time-roundedness culled. Otherwise the perspectives of the old — formed out of another time and place — might well smother the emerging gifts of the present.

This plaiting of time, circumstances, and understandings of God in past times with the same God impulses in our own gives us the tools to deepen our present consciousness of God in tune with the consciousness of the ages before us. Like the binding of the proverbial shafts of grain, this connection to the past makes us stronger as we go, surer as we grow, and more truly faithful to the past as well as to the present.

—Sister Joan Chittister, O.S.B.

A STORY:

I said to the man who stood at the gate: “Give me a light that I may tread safely into the unknown.” And he replied: “Go out into the darkness and put your hand into the hand of God. That shall be to you better than the light, and safer than a known way!” So I went forth, and finding the hand of God, trod gladly into the light.



HEARING THE VOICE:

John's Gospel [1:35-42] begins with the fulfillment of John the Baptist's mission. This is the moment when he points to Jesus and declares him to be the "Lamb of God". Present at this announcement were two of his own disciples — one of whom we are told is named Andrew. These two disciples immediately leave John and start following Jesus. With that, John the Baptist, steps back out of the "limelight", allowing Christ to take center stage. The next time we hear about the Baptist is the account of his death at the hands of King Herod [see Matthew 14].

It is fitting that the disciples of John the Baptist leave him and start to follow Jesus. John has completed the role — he has fulfilled the task — that God gave him, and now he relinquishes any hold he had over his disciples and leaves the stage to Christ.

One interesting feature of John's Gospel is that there is a lot of staring going on — John stares at Jesus; and Jesus looks hard or stares at Peter. This staring or looking hard is like a little ritual of handing over — or identifying — one's successor. John the Baptist stares at Jesus, and at that moment he identifies him as the one for whom he has been preparing the way. And then Jesus stares or looks hard at Peter because he knows that Peter is the one to whom he will ultimately entrust his Church. This word "looking" or "staring" points to the identification of one's successor.

Andrew plays a key role in this story because he brings his brother Simon Peter to Christ the very next day — he tells Simon Peter: "We have found the Christ" and immediately brings Peter to Jesus. Clearly Simon Peter knows all about John the Baptist and understands quite well how he was preparing the way for the Messiah. And so when Andrew tells him that they have now "found the Messiah", Peter immediately responds. He has been prepared for the revelation of the Christ, and so he is eager now to meet Jesus. Little does he know what Christ has in store for him!

Of course, we can immediately see Andrew as a role model for ourselves. Like Andrew, we leave off our prior allegiances and take Christ for our new Master. Like Andrew, it is our task too to bring others to meet the Lord.

But there are other questions here that need to be pondered. For example, we can ask ourselves why we are given the name of only one of these disciples of John — that of Andrew. Clearly, the author of the Gospel knew the names of both of these disciples of John the Baptist, so we ask ourselves why does he only give us one name? Those who have studied these things in previous centuries have often come to the conclusion that the second name is not given because this second disciple was actually the author of the Gospel — John himself. Knowing this, we can understand why the name was omitted — John simply didn't want to intrude himself too much into the story. His purpose is to get his readers to accept Christ — not to make himself famous. Actually John hardly refers to himself by name at all in his Gospel, and instead prefers to speak of himself as the "beloved Disciple" or "the one Jesus loved."

Also described by John is a fascinating interplay between Jesus and his two new disciples. When they start following him, Jesus turns around and asks what they want. They respond: "Rabbi, where do you live?" Jesus replies: "Come and see." They go with him and stay the rest of the day. Of course, Jesus does not actually live anywhere — he goes constantly from place to place relying on the hospitality



looking forward to the new freedom that a new stage of life brings. We thought about the parties, being able to do more of the things we were never allowed to do, and, perhaps we gave them a go. But then we got carted off to a retreat, or a bible study, or joining campus ministry, and everything changed. We realized that we are happier living as a daughter of God, a son of God, than we ever could be living the selfish life of using other people or misusing our own bodies. And our appletart was upset as we changed the way we viewed happiness, and the ways in which we conducted our lives.

Or we reached out to the elderly neighbor down the street who needed someone to take him to the doctor, help with his shopping etc. Once a week, or the occasional trip, was all a good experience in Christianity. But then the man becomes bedridden. Instead of the once a week visit, he needs us to look in on him every day, several times a day — "I have done my part," we declare to the God of the Upset Appletart. "Not yet," he responds. "If you really want to see where I am living, you'll have to go down the block and check on Grandpa."

Maybe our own health has been a bit questionable, but we have been able to live with our limitations, accept our humanity, and continue our lives. Then the doctors shock us with a diagnosis that will radically change everything — if we survive. So, we come before the Lord and you say: "Lord, I really need your help to get through this." And we hear the response: "My help you will have; but getting through this you will do — returning to your former life is no longer my call to you. The God of the upset appletart is calling us to a new way of life, a new union with his cross.

Or perhaps we are simply searching for God and coming up feeling empty. While everyone around us is having a wonderful spiritual experience; we feel nothing. We embrace our Christian lifestyle, but our only real experience is the experience of dryness.

The mystics spoke about the dark night of the soul. St John of the Cross — and, more recently, Blessed Mother Theresa — wrote about this. But we are no mystics — we are just ordinary individuals who are not finding the joy in faith that others seem to have. The others on the retreat, during the Eucharistic Adoration, or at Mass seem to get so much more out of it than we do. So we go before the God of the Upset Appletart and ask him to help us find the place in our lives where He dwells. We may not find him where we expect — perhaps He is not going to be found in some deep experience — but the one who says: "Come and see" guarantees that we will indeed find him. The one consistency about Christianity is that Jesus is always shocking us out of our routine, continually making the ordinary extraordinary and continually calling us beyond our pre-conceptions to the place where he dwells. Every one of us has wondered at times if we have the faith we need to hold on to the Lord in the midst of turmoil.

One thing we can all be certain about — God will not allow any of those who are seeking Him to lose our way. He holds us in his hand. He will never let us get lost. And so, pray to the God of the Upset Appletart for the courage and the faith to go to that place — those places — where He dwells.

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

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.

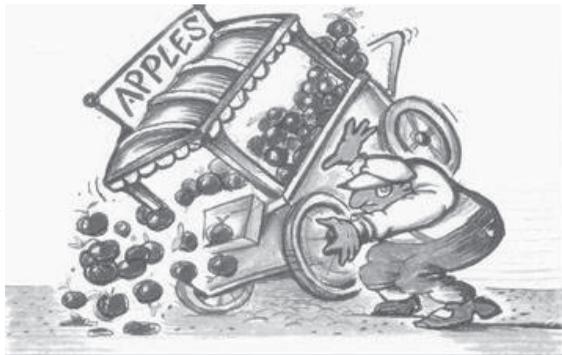


THE GOD OF THE UPSET APPLE CART:

We are now fully immersed in Ordinary Time, and we begin our journey by entering into Jesus' public ministry. For the next two weeks we have various accounts of the calling of his closest disciples. John's Gospel recounts the calling of two individuals — Andrew and one other [John 1:35-42]. Both are disciples of John the Baptist, and they are present when the Baptist points to Jesus and calls him the "Lamb of God".

There probably were other disciples of the Baptist also present, but these two listened closely to John, and then did the unthinkable for a disciple — they left their master. They left the dynamic John the Baptist, and followed a stranger. The Baptist had already called them from the selfishness of the world. Now, he was demanding that they sacrifice even their allegiance to him. A little later in John's Gospel, the Baptist will say: "I must decrease and He, Jesus, must increase" [John 3:30]. "What are you looking for? Jesus asks these two new followers. "We are looking to be with you, Teacher, Rabbi. Where are you staying?" Then, after spending the day with Jesus, one of these men — Andrew — found his brother Simon and brought him to Jesus, who renamed Simon, Peter.

It is so typical of Jesus — He just knows how to upset our apple carts, change our whole lives and call us to himself. And like all of the Gospels, this scene is not about the first days of the Public Ministry of Jesus some two thousand years ago — this scene is about our everyday lives right here, right now. This often happens to all of us. We are comfortable in following Jesus. We do our best to establish a Christian lifestyle. We go to Church. We avoid major sins. We keep an eye out for the less fortunate. We are serious about living our faith. And then, just when we are content with our lifestyle, we are called to a greater faith, a greater devotion, a more determined following of the Lord. This is not extraordinary — it is ordinary. For example, many of us have lost loved ones recently. All had been going well, and then, we were shocked out of our daily faith routine and forced to take a deeper look at exactly what we believe when we say that Jesus is Lord of the Living and Dead. After the funeral, after the tears, we try to return to our former lifestyle, but it isn't easy or even possible. The ache within remains. We find ourselves searching for a new understanding of this Jesus who makes such huge demands on our lives. It takes spiritual courage to say to this Lord of the Upset Applecart: "Where are you staying?"



Another example: we have great plans and desires for our children. But our children are unique. Their plans, their desires, their gifts may not coincide with our dreams for them. That intelligent hard working daughter, that future doctor or lawyer or CPA in our minds, meets Filbert, the love of her life, and her life takes a path that we would never consider or desire for her. Or we have prayed hard for that son whom we are convinced is not reaching his potential.

There are times that we question whether the Lord has been hearing our prayers. But the God of the Upset Applecart is calling us to trust Him to do the rest after we have done our best. We are forced to seek where He is staying, not where we would like Him to be. And then there were those radical changes we experienced when we began high school, or college, or the military, or our work life. We had been

of those who want to hear his message. Now while he does not actually live anywhere in another sense he does live everywhere. There is no place to which Christ is unaccustomed — He is always at home, whether it is with friends or with sinners, wherever he goes Jesus is at home.

This has profound implications for all of us. No matter where we are at in our journey of faith — or lack of faith — Jesus is "at home" — he is there. Following Jesus is not so much about going to other places — it is much more about what we do in the place where we are living now.

The boy Samuel is an example of this point [1 Samuel 3:1-20]. Serving Eli in the temple, Samuel is called by God. At first, when he hears God calling his name, he thinks that it is Eli who is calling him. Eventually Eli has the wisdom to realize that it is God calling the boy. This marvelous story underlines the fact that God is calling each one of us to be his disciples in the world of today.

John's Gospel too is about discipleship — Andrew, John, and Peter become Christ's disciples. How we become disciples is obviously different in the case of each person. But we all have our own story of how we were called by God. That call may come to us in childhood, or perhaps it might come much later in life.

There are surely all kinds of different ways that the Lord extends his invitation to us. But he extends his invitation to each and every person in the world; the trouble is that not all hear his call. His invitation is often obscured by many things such as our preoccupation with material things or our own selfish ambition. It could be that it is laziness or indifference that close our ears to the Lord's call. In other cases it could be simply that no one told us about God and that he has saved us. Others may have been told contradictory stories and are confused about the whole thing.

At the heart of the story of Samuel is the awareness to recognize the call, and then to respond to it. And respond to God we must — our salvation depends on it. The words of Samuel should be our words: "Speak, Lord, your servant is listening."

—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.

**WORDS OF BROTHER ANDRE:**

An artist creates the most beautiful paintings using the smallest brushes.

—Saint André Bessette, C.S.C.

DOES REALITY TELEVISION “SUIT” YOUR NEEDS?

Does reality television “suit” your needs? Some days when I turn on the TV, I really start to feel old — even though I’m not. What’s happened to television? What happened to shows with a story? What happened to the shows with characters that we could really identify with? It seems like those shows are fewer and farther between nowadays. Television just isn’t the same. With each passing decade, television entertainment seems to get less “entertaining”. Reality television has, in many places, revealed the reality not of life, but of death — a reality steeped in ego, greed, and lust. It makes you wonder how much “further” into the world of “shocking” or “sensational” that people will be willing to go. I miss the way television used to be.

Now, I’m not suggesting that we have to go back to *Leave it Beaver*, or to the *Brady Bunch* programs, but I am saying that too many people these days are willing to “sell their souls” for all the world to see in an effort to become famous. People put on outfits, personalities, and attitudes designed only to bring them attention and glory.

I grew up in the ‘80’s, with sitcoms like *Family Ties*, *Cheers*, *Mash*, and *Growing Pains*. The shows might have been “unrealistic” by today’s standards, but at least they had standards. The shows had a heart; they tried to have a message; and didn’t “expose” any body parts except the hearts of those watching them.

I remember one really campy show called *The Greatest American Hero*. It was about this average guy who found a superhero “suit” left by aliens. When he wore the suit he had super powers. He could fly, turn invisible, had greater strength — you get the idea. The only problem was that he lost the instruction manual to the suit and, thus, didn’t know how to “operate it”. Oh, the hilarious “hijinks” — to borrow a term from my grandma — that ensued from there, let me tell you. The point is that by himself, he was just an average man. But when he put on that suit, everything changed — his limitations, his abilities, his desires, his call, his attitude — his life and the lives of everyone he encountered all changed when he put it on.

Read what St. Paul writes: “put on the Lord Jesus Christ, and make no provision for the desires of the flesh” [Romans 13:14]. Now, do you see where I’m going here? The problem with things like reality television — or anything in which we focus on fame or self or on personal glory more than upon God — is that we are “putting on” ourselves, and, often times, “putting on” a front. Who we “put on” every day is usually dictated by our goal. If someone wants a date, they focus on their outer appearance. If they want fame, they focus on getting attention. If they want money or success, they focus on work, etc.

But, if our goal is salvation — to be with God forever — then who we “put on” everyday should reflect that. Whether it is the real you — or the person you want others to see — depends upon whether or not you love yourself, and what you are trying to achieve. If our goal is the salvation of others, then who we “put on” should direct others to that salvation — never to ourselves. And like that ‘80’s superhero who needed the instruction booklet, we ought to turn to God’s Book of Instruction if we want to see what “putting on Christ” means on a daily basis.

The Scriptures tell us to “put on Christ”. Many times, we might confuse that Scripture to think that “putting on Christ” is like putting on that superhero suit — that we “act like Jesus” in times when we need

to be more patient or loving or whatever [W.W.J.D. — so to speak]. That’s not it. To “put on Christ” doesn’t mean that we “act like Christ” at certain times when we need to, or when others need us to do so. To **put on Christ** means that we surround ourselves with Christ — like a sleeping bag — that we immerse ourselves in Christ — like jumping into a pool of water — and that we see, touch and breathe through Christ’s eyes, hands and mouth. It doesn’t mean we try to be “like” Christ, but we become a little Christ.

To “put on Christ” is more than the response to the popular question: “What Would Jesus Do?”. While that is a great reminder, it’s not enough. We should seek to ‘put on Christ’ and leave Him on — like a suit of armor that we will never take off. The “reality” is that if you live for God, all the time, you are anything but average, and the “name” you make will not be a name for yourself, but for your Creator. If He chooses to bring you fame, so be it; use it for Him. If He doesn’t, so be it; it doesn’t really matter.

You might feel like an average person with average talent. You might think that doing anything “great” requires you to be famous or well known. That is the myth. You can be “super” in the eyes of the only One Whose opinion really matters.

If you put on Christ, you guarantee that He will not only know your name, but will call your name “when the show is over”. God isn’t watching reality television — He’s watching you. —the Bible Geek

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:**

We have several “social events” coming up. Our next gathering will be on **Saturday, January 31st**, we will have our **EDGE “game night”**. 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 **Sunday, February 15th**, we **participate in the Chapel Indoor Picnic**. 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.

**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.

