

CLOSING PRAYER:

~ A Prayer for Catholic Education ~

Lord Jesus

**You came among us,
sharing the gifts of new life and hope.**

**You have given us the Good News
of the Father's infinite love.**

**In sharing your compassion and wisdom
You opened the eyes of the blind,
and unblocked the ears of the deaf.**

You have called us to Catholic Education.

**May we see this as a privilege
to learn and teach each other
about your compassion and wisdom
so that we too may encourage one another
to see and celebrate our gifts,
and to support each other in hearing
and heeding the truth that will sets us free.**

**May we always be willing to learn
from your example of gentle service,
and may we become sources of hope
and enthusiasm for each other and the world.**

**And may our work in school
always be guided
by the inspiration of your Spirit.
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.**

WELCOME TO CATHOLIC SCHOOLS WEEK:

National Catholic Schools Week is the annual celebration of Catholic education in the United States. It starts the last Sunday in January and runs all week, which in 2015 is January 25 - 31. The theme for the National Catholic Schools Week 2015 is "Catholic Schools: Communities of Faith, Knowledge and Service." Schools typically observe the annual celebration week with Masses, open houses and other activities for students, families, parishioners and community members. Through these events, schools focus on the value Catholic education provides to young people and its contributions to our church, our communities and our nation.

PRAYER REQUESTS:

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

FOR THE DECEASED:

- For Ellen Hayes, mother of former Gilmour teacher, Mary Beth Hayes.
- For Anthony Aleniabaghr, brother of Brother Aaron Aleniabaghr, C.S.C.
- For John Guyot, step-father of David Doll ['02], and former Gilmour Student Grace Doll
- For Sister Katherine Hennessy, M.S.C.
- For Kathleen Marlow, grandmother of Kurt ['93], Kevin ['94], and Kasey ['97] Marlow.
- For Joseph Elinsky
- For Margaret Tilly.
- For Brother Raymond Harrington, C.S.C.
- For Stanley Adelstein.
- For Father Gerard Senecal, O.S.B.
- For Josephine Najm, aunt of Charbel Najm ['16].
- For Robert Massa, father of former Gilmour teacher, Pep Hammer, and grandfather of Jessica Hammer ['99]
- For Deacon Mike Mims.
- For Jane Dondalinger, sister of Brother Thomas Rock, C.S.C.
- For Emily Kuhar, niece of former Middle School Administrator, Patricia Brockway.
- For Edward Gauche, father of Lower School teacher, Yvonne Dell.
- 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.

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 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.

WORDS OF WISDOM:

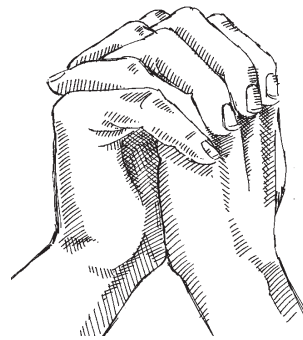
We will have to repent in this generation not merely for the hateful words and actions of the bad people but for the appalling silence of the good people.
—Martin Luther King, Jr.

PRAYER REQUESTS:

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

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 undergoing treatment for cancer.
- For Josh Rankin, son of Liz Peca Rankin [‘98] who has been diagnosed with Duchenne Muscular Dystrophy
- For Brother Donald Steffes, C.S.C., who is under to care of Hospice.
- 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 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 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 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 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 25: 3rd Week in Ordinary Time	10:00 AM
Monday, January 26: Sts. Timothy & Titus	5:30 PM [Eucharistic Chapel]
Tuesday, January 27:	5:30 PM [Eucharistic Chapel]
Wednesday, January 28: St. Thomas Aquinas	5:30 PM [Eucharistic Chapel]
Thursday, January 29:	5:30 PM [Eucharistic Chapel]
Friday, January 30:	5:30 PM [Eucharistic Chapel]
Saturday, January 31: 4th Week in Ordinary Time	5:00 PM
Sunday, February 1: 4th Week in Ordinary Time	10:00 AM

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.



REFLECTION ON THE THEME FOR THE WEEK:

The English word “silly” has a blessed history — it actually derives from the German word for “Blessed” or “holy”. There are other words in our language which at one time described something interior as a state of being, and yet later came to describe an outward state of behaving. “Silly” for us now usually refers to something childish — even somehow cute. It can mean trivial and/or stupid as well. In our cultures, religion, believing, and trusting in faith are very silly, and those who live according to religious traditions are silly. Ah, how true that is if we believe that we are blessed!

Yet if we truly live out our vocation as disciples, our actions flowing from our beliefs might seem silly to some — such as going to mass, visiting the prisoner, clothing the naked. We can become comfortable with this situation only when we see these actions and beliefs as being a blessing. How blessed do you think that you are?

God calls us more than once. Jonah was called three times. Jonah was called three times before he responded. In the beginning of the book, Jonah is called to go to the great city of Nineveh and announce that God knows their wickedness. Jonah decides to run away and takes refuge in a ship [see Chapter 1]. When he is thrown overboard from the ship, he ends up in the belly of a huge fish. God calls him out from the fish, and Jonah sings a great song of praise and thanksgiving for God’s goodness [see Chapter 2]. Finally, while Jonah is drying off, God again extends his original call. Jonah takes his walk in faith, announcing a time of repentance and reuniting with God [Jonah 3:1-10]. After only one day, everybody hears and responds — declaring a forty-day fast. Jonah’s whole life becomes changed because of his response to God — an no one is laughing any more.

Over the course of the past several weeks, we have heard John the Baptist issuing several calls to relationship with God. As we enter this 3rd Week in Ordinary Time, John is now in prison, and the spotlight shifts our attention more directly on Jesus [Mark 1:14-20]. With John’s arrest, Jesus takes His rightful place as the “New-Caller” to right living. And with this call comes Mark’s major theme of his Gospel — Jesus, the “Son of God”, is the Savior of the World.

The call goes out to two fishing partners — Simon and Andrew are casting their nets into the sea. We don’t know if they caught anything, but Jesus catches them — inviting them to follow. As attached as they were to their livelihood, these two brothers become attracted quickly to the call of Jesus — His person and His new form of fishing.

Another call and response is made to two more brothers — James and John. Fishing may not have been too successful that day — these two were mending their nets, and when they saw Jesus, followed by Simon and Andrew, they must have said: “Well, why not!” They left their father and the hired hands fishless and wordless to follow along — to where, they didn’t know.

Some time ago I was walking along the mall, and stopped to chat with three young women. After a short conversation, I felt a sense that they would wish me to “move on”. “Ah”, I said, “I get the picture — you are sitting here fishing.” They laughed and softly encouraged me to move on — there were three prospective catches coming along behind me.

**THE STEPS TO DISCIPLESHIP:**

In Mark’s Gospel [1:14-20], Jesus initiates his public ministry by announcing that the kingdom of God is at hand and by calling four fishermen to follow him — Simon and his brother Andrew, and the Zebedee sons James and his brother John. All four immediately abandon their livelihood and follow Jesus. The total, immediate, positive response of the first disciples is striking because we all have at least some inkling of how difficult such a decision was. We know the temptation to procrastinate and hedge our bets when faced with a call to expand and deepen our Christian commitment. How easy it is to say: “I will get more serious about spiritual growth when I am not so busy, not so worried about my finances, not so upset with my job, not so tired, not so dissatisfied with my marriage, not so burdened by guilt, not so caught up in civic responsibilities, not so consumed by my work, not so upset by scandals in the church, not so turned off by political gridlock, not so overwhelmed by student loans....” The list of excuses to ignore or deflect the call of Christ to join more fully in his mission is endless.

Wise spiritual masters advise us to prayerfully discern what is the one concrete step we could take to get off dead center and make progress in the spiritual life. Thinking in terms of giant strides, quantum leaps, and marvelous conversions may work for a few — with the grace of God — but can be paralyzing for many of us. Better to overcome procrastination by taking a small first step toward more committed discipleship.

We can imagine individuals following this wisdom. A guy with a drinking problem agrees to go with a friend to at least one AA meeting. A woman who knows she needs a more mature understanding of her faith signs up for a parish lecture on the fundamentals of Catholicism. A couple in a troubled marriage agrees to get an assessment by a counselor. A father who has generally neglected his collegiate daughter schedules a lunch with her to talk over their relationship. A grad student who is always frenzied facing end of the semester deadlines starts an important paper early in the semester. A parishioner who wants to get more out of the liturgy of the word experiments with saying a short prayer as he stands for the Gospel. A successful corporate executive, long resistant to the social dimension of the Gospel, volunteers to help out at a food distribution center supported by her parish. A cynical citizen turned off by the political process determines to get back to voting intelligently in the next election. A wife who knows she should apologize to a friend tells her husband to remind her to make the calls. First steps can open our hearts to the next call from Christ.

Are there ways I am resisting the call to deeper discipleship and what next step could I take to participate more fully in Christ’s mission?

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

READINGS FOR THE WEEK:

Monday:	2 Timothy 1:1-8, Mark 3:22-30
Tuesday:	Hebrews 10:1-10, Mark 3:31-35
Wednesday:	Hebrews 10:11-18, Mark 4:1-20
Thursday:	Hebrews 10:19-25, Mark 4:21-25
Friday:	Hebrews 10:32-39, Mark 4:26-34
Saturday:	Hebrews 11:1-19, Mark 4:35-41

4th Week in Ordinary Time: Deuteronomy 18:15-20, 1 Corinthians 7:32-35, Mark 1:21-28

DISCIPLESHIP IN THE REAL WORLD:

Biblical calls always revolve around following a person — not dogmas or rules and regulations, nor even a set plan of action. That creates problems for a lot of people. It certainly creates a huge problem for Jonah [Jonah 3:1-10]. Many commentators completely overlook the message that God gives Jonah to proclaim to the Ninevites. They refer to it as an oracle of “repentance.” But if you listen carefully to the prophet’s words — “Forty days more and Nineveh shall be destroyed!” — it’s a prophecy of doom, not repentance. God is not calling on these Assyrians to repent — he’s simply warning them not to buy any long term life insurance. In a little over a month, they are going to be wiped out.

But then, to everyone’s surprise — especially Jonah’s — the unpredictable happens: the whole city, from the king to the animals, repents. Then something even more unpredictable happens: God repents! — “When God saw by their actions how they turned from their evil way, he repented of the evil that he had threatened to do to them. He did not carry it out.”

Nothing can be more disturbing to a prophet than discovering that, after he or she has delivered God’s word, God decides to change that word. Jonah is ticked — reminding God that he ran away to Tarshish in the first place because he couldn’t depend on God following through on any prophecy that he [God] gave him to deliver. Jonah — as well as the people for whom this book was originally written — have an image of God in the back of their minds, in which they expect God to live up to His word. The author of Jonah wants us to examine our consciences. When we claim to be followers of God, are we following a picture of God that we have conjured up in our minds, or the actual person?

It’s clear from Mark’s Gospel that we Christians are also expected to follow a real person — the risen Jesus [Mark 1:14-20]. Jesus’ invitation to his first four gospel followers is quite simple — “Come after me, and I will make you fishers of people.” There are no limits to the call, no specifics, except for making people more important than the four’s present occupation. They’re to begin their discipleship by adopting the value system of the one who calls them. People are now to be at the center of their lives. They — like anyone called to be another Christ — respond totally and immediately, even putting their family ties on a back burner.

As Paul realizes — more than ten years before the first gospel is written — those who follow Jesus live lives frequently at odds to others around them — “Let those having wives act as not having them, those weeping as not weeping, those rejoicing as not rejoicing. For the world in its present form is passing away” [1 Corinthians 7:29-31]. Everything changes when we change the way we relate to others. It’s the only way to create a new world.

Going back to our Jonah passage, how does one explain God changing His mind? The world’s expert on the book of Jonah — Hans Walter Wolff — had a simple, but powerful explanation: “God doesn’t have to be faithful to His word as long as God is faithful to His people.”

Real people are always subject to change — especially when people around them change. Who among us hasn’t changed our word about something when circumstances or people changed in ways which made our word counterproductive — when our word actually caused an effect at odds with that which we originally intended?

No wonder we’re tempted to create an unchangeable image of the God we follow. If God doesn’t change then neither do we have to change.

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



Were there any permanent catches that day? The answer is unknown. But look at all those who are living Catholic family life. Shortly I will visit a couple whose wedding I witnessed years ago. Their daughter and her Confirmation classmates will gather for a little chat about that sacrament. Her parents have lived their calling to listen to and reveal God’s love for them.

The Sacrament of Confirmation has much to do with listening and being caught-up in what is heard. Simon, Andrew, James and John listened and were caught. They had to be strengthened often to that same call because they listened also to other calls from within and around them.

These young people are in that same tension between the many calls of this world and the one call of Jesus to right living. Yes, the sacrament is about a strengthening for doing, but what is more important is the inner strength to listen for the encouraging, and often challenging, voice of Jesus inviting us to real life. The doing will follow what is taken in or what catches us up.

Each sacrament is a graceful strengthening — they have this in common — “I have come that you may have life and have it to the full.” Each sacrament strengthens the recipient to live as a sacrament, or “outwardness” of Jesus. Confirmation offers the grace to resist alien voices which can sound so attractive and full of life. We are not abandoned to our own selfish fishing in which we become tangled in our own nets and never leave our old boats and castings.

—taken from the writings of Father Larry Gillick, S.J., 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.

**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**

**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.



THERE ARE ONLY SINNERS IN HEAVEN:

The penitent asked: “Does God accept repentance?” The priest asked in turn: “Do you throw away dirty laundry?” “No,” replied the sinner. The priest said: “Neither will God throw you away.” Anthony de Mello writes: “Jesus proclaimed the good news, yet he was rejected — not because it was good, but because it was new. We don’t want new things when they involve change — and most particularly if they cause us to say: ‘I was wrong.’” We are told the only person who welcomes change is a wet baby. A Scottish poet wrote a description of himself with which we can identify — “My life reminded me of a ruined temple. What strength, what proportion in some parts! What unsightly gaps, what prostrate ruins in others!”

“Repent and believe the good news” are the first words that Jesus the Christ spoke in the Gospel of Mark [Mark 1:14-20]. So one must conclude that this brief message must be of paramount importance to Him. They are but six words, and yet they continue to turn the world upside down — and they send us into denial.

The first word of Christ’s message is that frightening word “repent.” The sinner, according to Avery Dulles, has only two options — to be pardoned, or to be punished.” The Nazarene defines repentance as not merely saying: “I’m sorry”, but also: “I will change my life.” While God forgets the sin, He does not forget the repentant sinner. When God forgives us in the confessional, He suffers from total amnesia. Heaven is filled with converted sinners, and the good news is there is room for billions more. But we must repent. Christ would remind us: “No matter what your past may resemble, your future is spotless. And the saints are saints precisely because they kept on trying.”

Modern culture dismisses sin. A New Testament concordance contains a dozen columns on the subject of sin — and only eight on love. God would remind us that He gave Moses on Mount Sinai Ten Commandments — not Ten Suggestions. God never said: “Keep my commandments unless of course you have a headache.”

But Jesus does not buy into this message. The second term of interest in the six word message is “the good news.” The news is good precisely because it brings us to the truth. Until the advent of the Teacher, people could only search for God. Recall what Job shouted out in his pain: “Oh, that today I might find the Lord so that I might come to his judgment seat!” [Job 23:3]. But Jesus tells us: “Whoever sees me sees the Father” [John 12:45].

The good news brings hope. The ancients dwelled in a culture of gloom. The Roman philosopher Seneca [3 BC-65 AD] spoke of “our helplessness in necessary things.” Try as they might, people somehow could never get out of square one — they constantly found themselves behind the infamous eight ball. Their feet were forever tied together. Christ’s arrival changes that scene. St Paul writes to the Church in Colossae: “do not be shaken from the hope you gained when you heard the Gospel” [Colossians 1:23]. Perhaps Paul’s message inspired Emily Dickinson to write that hope is the feather in the soul of each of us. Teilhard de Chardin writes that “the future is in the hands of those who can give people valid reasons to live and hope.”

The good news offers everyone peace. Virtue and evil are constantly fighting for the upper hand in each of us. Morally we are split personalities — moral schizophrenics. St Paul identifies with our human condition in the famous words: “For I do not do the good I want, but the evil I do not want is what I do” [Romans 7:19]. This is what the Scottish poet was speaking of. Yet, if we surrender ourselves to the Christ, those Dr. Jekyll and Mr. Hyde personalities in us can at last become one worthwhile entity.

St Paul advises: “Let the shoes on your feet be the good news of peace” [Ephesians 6:15]. If we

Jesus — will disappear and be replaced by something infinitely less pleasant — we will begin to feel sterile, dispassionate, and dry. God’s presence will feel neither warm nor steady and we will be left wondering: “What’s wrong? How did I lose the way?”

However, as John of the Cross assures us that nothing is wrong. Rather our prayer has been answered. We prayed to Jesus, asking him to let us feel like he felt, and he granted our request. Exactly. For a large part of his life and ministry Jesus felt exactly as we are now feeling — dry, sterile, and not buoyed up by any warm feelings of God, even as he remained faithful in that darkness. Strange how it can feel, feeling like Jesus.

There’s a fervor that comes from the wetness of fertility that can make the soul swell with feelings of creativity, warmth, and immortality. God is in that. But there is also an aridity the comes from a deeper place — a heat that threatens to dry out the very marrow of the soul, a dryness that shrinks all swelling, especially pride, and leaves us vulnerable and mortal by bringing the soul to kindling temperature. God is in that dryness no less than in the wetness of fertility because in that painful longing we feel the profound love of God and the motivation of Christ.

—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 1/17//15] ----- \$ 1,441.25

Total Offerings: Sunday [1/18/15] ----- \$ 550.25

TRUTH:

Happiness can be found, even in the darkest of times, if one only remembers to turn on the light.

—Albus Dumbledore
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FOLLOWING JESUS — BE READY FOR SURPRISES:

Following Jesus is not without its surprises. It's best to be forewarned. Soren Kierkegaard once said that what Jesus wants is followers — not admirers. He's right. To admire Jesus without trying to change our lives does nothing for Jesus — or for us. Yet how exactly does one follow Jesus? Classically we have said that we do this by trying to imitate him. But that posits a further question — How do we imitate Jesus?

A negative example might be useful here. Many of us remember the “Jesus people” of the late 1960's — with their rather raw, literal approach to following Jesus. They tried to look like he looked. They put on flowing white robes, grew beards, walked bare-foot, and tried, in appearance and dress, to imitate the Jesus that centuries of Western artists painted for us. Obviously this is not what discipleship means, not only because we don't know what Jesus looked like — although we do know that he was not the fair-skinned, fair-haired young man of Western art — but, more importantly, because attempts to mimic Jesus' physical appearance miss the point of discipleship entirely.

More subtle is the attempt to imitate Jesus by trying to copy his actions. The algebra here works this way — Jesus did certain things, so we should do them too. He taught, healed, consoled the downtrodden, went off into the desert by himself, stayed up all night occasionally and prayed, and visited the homes of sinners. So we should do the same things — we should become teachers, nurses, preachers, counselors, monks, social workers, and non-judgmental friends to the less-than-pious. In this view, imitation is carrying on the actions of Jesus.

This kind of imitation, however valuable as ministry, still is not quite what is required in terms of real discipleship. In the end, it too misses the point because one can be preacher of the gospel and not really be imitating Jesus, just as one can be a truck driver (not something Jesus did) and be imitating him. True imitation is not a question of trying to look like Jesus, nor of trying to duplicate his actions. Then, what is it?

Perhaps one of the better answers to that question is given by John of the Cross — the great Spanish mystic. In his view, we imitate Jesus when we try to imitate his motivation, when we try to do things for the same reason he did. For him, that is how one “puts on Christ”. We enter real discipleship when, like Jesus, we have as our motivation the desire to draw all things into one — into one unity of heart, one family of love.

John of the Cross then offers some advice regarding how this can be done. We should begin, he says, by reading the scriptures and meditating the life on Jesus. Then we should pray to Christ and ask him to instill in us his desire, longing, and motivation. In essence, we should pray to Jesus and ask him to make us feel the way he felt while he was on earth.

Some surprises await us however, he points out, if we do this. Initially, when we first begin seriously to pray for this, we will fill with fervor, good feelings, a passion for goodness, and a warm sense of God's presence. We will feel that we feel like Jesus — and that will be a very good feeling indeed. However, if we persevere in our prayer and desire to imitate him, things will eventually change — and in a way that we least expect. The warm feelings, fervor, and passion — that snug feeling that we feel like



take his recommendation, our feet will become unbound. We need not fear where they will take us — we will walk over pebbles and feel no pain. Abraham Lincoln was asked what he thought of a sermon he had just heard. He replied: “it was good, but had one defect — the preacher didn't ask us to be great.” One cannot say that of Jesus.

We ask the mystic: “How does one get to heaven?” The mystic answered: “The same way you get to Carnegie Hall. Practice! Practice! Practice!” Go for the golden apple. The saying is correct. While it's risky to go out on a limb, that's where the apple is.

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

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].**

**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.



THE CALL IS THE BEGINNING OF A JOURNEY OF FAITH:

Mark's Gospel wastes no time in diving into the public life of Jesus. Almost immediately, we see Jesus calling Simon and his brother Andrew, and then having gone on a little further, Jesus calls the sons of Zebedee — James and John [Mark 1:14-20]. Yet in these very brief scenes, we find an extraordinary amount of detail. In fact, there are six important features which are paradigms for all the other call and conversion stories in the New Testament. These six characteristics are not restricted to the pages of the Bible — they are also characteristics of our own story of call and conversion.

The first characteristic is that it is Jesus who takes the initiative — He is the one who does the calling. The initiative must come from God — and at a time and place of his choosing. This is the action of grace in our life; and it does not depend on anything we do.

The second characteristic is that those who are called are engaged in ordinary work. Jesus does not normally choose people from the elite — he tends to choose from among the ordinary people. In Mark's Gospel, the four who were called were fishermen — an occupation which involved hard work, but also a certain amount of knowledge and skill. They are not "ignoramuses", but neither do they have an elite education or social advantage.

The third point to notice is that Christ's call is very explicit — He says simply but clearly: "follow me". There is no ambiguity; those who experience this call certainly know that they are being called. Of course, at the beginning nothing is made clear — things only gradually evolve and become clearer as time goes on. Those first Apostles couldn't have known what answering the call would lead to. They did not know that, in the words of the poet, it would end up "costing not less than everything". They just knew they must follow. Only gradually over the course of time did the implications become clear to them.



The fourth point is that the Apostles are invited to share in the life and work of Jesus. They go where he goes; they do what he does; they say the things he says. They learn by example, by doing — they learn by living with him.

Fifthly, they leave their former life immediately and without hesitation. It is as if they have been waiting all their lives for that call, and simply know that they must follow Jesus then and there — even though it might involve personal loss and sacrifice.

And finally, their response is not something private — it means coming together with others who have similarly responded to the call of Jesus. It means travelling along the road together with these fellow disciples of Jesus.

In a certain sense, these characteristics form a good definition of the Church — a group of Disciples of Christ travelling on the road of life together. Naturally they will support each other as they make their pilgrimage through life. Like any band of companions, each one will find a particular role and make their contribution for the good of all.

It is amazing what you can get out of these few short verses of scripture. And, to take these characteristics to the next level, we must recognize them also in our own lives. Those who have

pain.

Some people come to Church battling sin — and frequently losing that battle. They might have gotten through a week or two, but then they succumb again. Once in Church they see so many around them living a moral life that they feel that they don't belong here. But they are wrong. They need to be here because they need to be in the presence of compassion and love — compassion and love emanating from Christ and reflected by the Catholic community. It is not too late for them. It is never too late for any of us.

Mark's Gospel [1:14-20] sums up all of Jesus' teaching. His message was simple — repent and believe in the Gospel, the Good News. The Good News is that happiness and peace are offered to us if we are willing to fight against sin and turn to the Lord. The Good News is that nothing can take Christ from us — no one; no situation in life; nothing can destroy the joy that we have in being united to the Lord. And this joy is there for us — every one of us. We can embrace the joy. We do not have to be like Don Giovanni. We cannot allow our pride to destroy us. We must have the humility to embrace the Lord's compassion. The Lord never gives up on us. We do not have the right to give up on ourselves.

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

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**

SAVING ENERGY:

"Too many of us are hung up on what we don't have, can't have, or won't ever have. We spend too much energy being down, when we could use that same energy — if not less of it — doing, or at least trying to do, some of the things we really want to do."

—Terry McMillan

IT'S NEVER TOO LATE:

Once a year I put on my classical duds, and go to New York City to see an opera or two. A few years ago I saw Mozart's *Don Giovanni*. The story is sometimes called *Don Juan*. It is the story of a horrible man who uses and dumps as many women as he can, laughing at the fact that he can't even count his victims. At the end of the opera *Don Giovanni*, or the play *Don Juan* — or for that matter, at the end of the opera *Faust* — the main character has the ability to be forgiven, but out of pride refuses to recognize his sins and would rather be condemned to hell.

These are just plays or operas, but what saddens me is that many people act the same way. There are people who think that it is too late for them. They think that they cannot be forgiven. They think that their sins are too numerous or too grave to merit forgiveness. Perhaps you know some of these people; perhaps you are one of these people. If you think that it is too late to be forgiven, or that your sins are too grave, you are wrong.

Look at Jonah. When most of us hear about Jonah, we think about the guy who spent three days in the belly of a whale — foreshadowing Christ's three days in the tomb. That is only part of the story. The whole reason why Jonah got gobbled up was because he refused to listen to God and preach to the people of the largest city of the area, Nineveh. God told Jonah to go to Nineveh and tell the people that they were condemned due to their sins. Jonah was afraid of them, and was convinced that they would attack him if he did as God told him. Nineveh was to the Northeast of where Jonah was at the time. So Jonah fled to the Southwest, where he got onto a ship that he hoped would take him to a far-away land. Instead, he ended up being thrown overboard. A terrible storm had hit the ship. The mariners were convinced that this was not a normal weather occurrence, but the hand of God. They soon learned about Jonah trying to flee God, and they threw him off the ship into the ocean. The whale saved Jonah's life — giving him a chance to redeem himself by doing God's will and telling the Ninivites that condemnation was coming. Much to Jonah's surprise, when the Ninevites heard Jonah, they recognized their own sins, and repented — hoping that it would not be too late for them. It wasn't. God saw their determination and decided against punishing them [Jonah 3:1-10].



It wasn't too late for Jonah; it wasn't too late for the Ninivites; and it is never too late for us! On Thursday of this past week, we observed the anniversary of the Supreme Court Decision *Roe vs. Wade*. 600,000 people march on Washington, DC. May others put up white crosses — thousands of them — reminders of the pro-abortion laws in our country. For many people, this is not just about *Roe vs. Wade*; for many people it is about them — many of them have been involved with an abortion. They think that it is too late for them to be forgiven, or that the sin was too much to forgive. They think that they don't belong in Church. They are wrong.

God wants them here. We need them here. God wants them here because he wants them to receive healing from the community. We need them here because we need people who will proclaim to the world that there is only one choice a Christian can make — and that is the choice of life. We need them here because they are hurting, and we, the Body of Christ cannot bear to see any of our members in

experienced a conversion later in their lives will perhaps more easily recognize this. Those of us who were baptized in infancy probably won't find it quite so easy. However, if we think hard we will recognize that there was a point — or perhaps several points — in our lives when we did explicitly confirm that choice. It may have been when we received the Sacrament of Confirmation, but that acceptance of our call could just as easily have taken place at any stage of our life's journey for God is constantly at work in our lives. But that's looking back — looking back on our initial vocation, our decision to follow Christ, our choosing to respond to his call to become a member of his Church.

But what about looking forward? The response to Jesus took each of the disciples on a different path — one strayed away and betrayed Jesus; Peter denied Christ three times. So, even the best of us fall down on the job. Following Jesus is not a once and for all decision — it is a choice that we must make each day. As we put our feet over the side of the bed each morning and place them on the floor, we must choose whether those feet will follow Christ today. Will those feet of mine walk in his footsteps? Or will they walk in a different direction? At the end of the day when we pick those feet up off the floor, we could just as well ask ourself a similar question — where have these feet been during the day? Where did they walk? Is the dust on them the same dust as is on Christ's feet?

And that is just in the ordinary course of events as we live out our Baptismal commitment. Sometimes we experience another call — a call within a call, as it were. At some point in our lives we might feel that God wants us to take a further step. We begin to experience a nagging feeling that we ought to deepen our Christian commitment — that we should be a bit more radical.

Some or all of these six characteristics come into play. We feel that God wants us to go on a further journey. And just like those first Apostles, we want to respond and immediately follow the Lord on this new deeper journey even though we might not know where it will lead. The path that God calls us to walk carry us in an extraordinary number of different ways — there are parishioners who raise money for the missions, others who are working for justice and peace, some who belong to organizations dedicated to serving the community in innovative ways. Still others are involved in one or other aspect of pastoral care. This is not to speak of the many who are acting as catechists or Eucharistic Ministers, Chapel Council, or those who are putting their artistic talents at the service of the parish. In addition, as we are fed here at the Eucharist, our lives carry us into so many different paths and directions.

This isn't just a story about baptism — the sign of new life and the hope that leads us forward. It is also the story of the working of the Holy Spirit in our lives. Parents respond to God's call as they nurture and raise their children in the faith. The sacrament of Baptism is only the beginning. Of a great journey of faith in which we follow in the footsteps of the Divine Savior.

Young people and adults begin to enter into a new and deeper journey — they take a new road with Christ. It may be a harder and rockier road, but he is calling and they are choosing to answer his call. All of us need look inwards and ask ourselves if we too are not also being called to a deeper and more radical living out of our Christian faith.

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

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.

Children's Worship
Bulletin ☺

YOU'RE A GREAT MAN

Sometimes I hear girls complain about the fact that they can't find any good guys. I don't know what they're talking about — good guys are everywhere, and I am blessed to have the privilege to know so many of them. I see great men in my grandfathers, my father, brothers, uncles, cousins, friends, co-workers, boyfriends, and neighbors. These men inspire me to be a better woman.

So thank you. Thank you for being a great man when you hold your temper; when you tell me I'm beautiful; when you're okay with not being the center of my universe because you know Jesus deserves and holds that place; when you're not afraid to call me out — to let me know the areas I need to grow in no matter how awkward it may be. You're a great man when you refuse to let me be stubborn about my independence — when it's obvious I need a more skilled, helping hand.

If there is any man out there who wants to question whether or not his life has meaning — whether he has “made it” as a man — I'm here to tell you that I asked your sisters in Christ to affirm the great men that they know, and hundreds of responses. We see your efforts, and we appreciate you. Keep striving to be the best version of yourself; and if you're ever unsure if it makes a difference, read on. These are just a sampling of what was sent in.

- “You're a great man when you make **bold sacrifices**.”
- “You're a great man when you remember to **greet my friends and family** members when we're out together. That simple hello says a lot about your character!”
- “You're a great man when you **inspire me to be a better person by the way you live each day**. When you work out not for vanity's sake, but so you can be the strength I lean on. And after all, what's the point of triceps if you're not using them to lift the old woman's suitcase into the overhead compartment on the airplane? I want you to know that more than any compliments or courtesy's you show to me, I watch the way you treat the cashier, the waitress, your little sister. The little moments of you being an authentic man of God in the small everyday ways — those are the ones that count.”
- “You are a great man when you **show love for the Blessed Mother**.”
- “You're a great man when you offer to **help strangers**, bear frustrations patiently, and hold yourself accountable as a leader and protector.”
- “You're a great man of God when you help me see and love in myself, what God the Father beholds every time He sees me. You are a great man when you **reveal to me, that which I cannot see in myself**.”
- “You're a great man when you are intelligent, clear-spoken, and **don't keep me guessing what your intentions are**.”
- “You're a great man when you **seek holiness more than attention, sainthood more than popularity** and the Lord's will more than your own.”
- “You're a great man when you **keep your relationship with God as your number one priority**, and find all your confidence in Him. You're a great man when you let Him guide your steps, and walk boldly in the direction He leads you. You're a great man when you are clear and considerate with my heart.”
- “You're a great man **when you plan and execute a fun date!**”
- “You're a great man when you are a **servant leader**. I am so thankful when men are decisive, confident, and intentional.”



- “You're a great man when you protect the women in your life **without seeking to control** them.”
- “You're a great man when you **bow before the Eucharist**.”
- “You're a great man **when you're not afraid of using your strengths** — when you are not afraid of what other people might think about your boldness in letting your light shine instead of being mediocre like everyone else. When you do that, you give the other men — and even the ladies in your life — permission to be themselves, too.”
- “You're a great man when you **pray** for your future wife. She just might be praying for you too.”
- “You're a great man when you **reject passivity** and actively strive to live as an authentic disciple, and when you desire heaven more than earthly things.”
- “You're a great man when you **carry your cross with joy** and laughter.”
- “You're a great man when I can tell that you're interested in and paying attention to what I'm saying and **can carry on a conversation** — not because you're interested in pursuing me, but because you respect me as a person.”
- “You're a great man when you **advocate the dignity of women** — **when you refuse to accept societal norms** like casual hook-ups, pornography and abortion, but rather encourage women to see their true beauty as daughters of God.”
- “You're a great man **when you don't mind the smell of nail polish** at all.
- “You're a great man when you know that all the strength you need is the strength that comes from being **rooted in Christ**.”
- “You're a great man when you are **not afraid to show how you feel** and to share your thoughts and heart with me.”
- “You're a great man when you **speak passionately and positively** about what is important to you no matter what others may think”
- “You're a great man when you **keep the romance alive in our marriage in the little ways** — like when you watch all 7 kids so that I can get out of the house and have some alone time; when you let me sleep in and bring me breakfast in bed; when you clean the kitchen after dinner even though I know you hate doing dishes; when you call me every single day after work to ask me if I need anything from the store.”
- “You're a great man when you are **vulnerable to God's love**.”
- “You're a great man when you **ask me to pray with you**, and **know the lyrics to my favorite song**.”
- “You're a great man when you **make God the center of your life** over me, choose to do God's will over mine, and trust God more than you trust yourself.”
- “You're a great man when you have a **good sense of humor!**”
- “You're a great man when you **decide to do what's right, rather than what is easy** — when you **respect a woman's boundaries**, not just because she has set them, but, because you desire them as well.”
- “You're a great man when your personal need for masculine dominance is second to the universal necessity of **justice and compassion**.”

Maybe we can sum this all up by saying: “You're a great man when you see yourself for who you are in God's eyes — and in mine.”

—written by Christina Mead, an associate of the Bible Geek