

**CLOSING PRAYER:**

**~ A Winter Prayer ~**

**Lord:**

**In the midst of Winter,  
when the days are cold  
and winds can pierce  
..... remind us of the warmth  
of your love.**

**In the midst of Winter,  
when days are short,  
dawn comes late,  
and dusk arrives early  
..... remind us that in the darkness  
your light still shines.**

**In the midst of Winter,  
when the flowers of spring  
still lie hidden in the earth,  
when leaves are off the trees,  
and the world can seem bleak  
..... remind us that Easter  
is but a short time away.**

**And when in our lives  
we feel as if we are experiencing  
a season of winter,  
reach out to us  
with the power of your resurrection  
so that we may feel  
the warmth of your love  
and see your light  
that alone can take away  
the darkness of our soul.  
Amen**

**CAMPUS MINISTRY OFFICE:**

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

# Our Lady Chapel



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

**COUPLE'S RETREAT:**

Join us on **Saturday, February 7<sup>th</sup>** 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](mailto:szaniszlop@gilmour.org).**

**FEBRUARY 8<sup>TH</sup> — INTERNATIONAL DAY OF PRAYER AND AWARENESS AGAINST HUMAN TRAFFICING:**

The Pontifical Council for Justice and Peace of the United States Catholic Conference of Bishops has designated February 8<sup>th</sup> as an annual day of prayer and awareness against human trafficking. February 8<sup>th</sup> was chosen because it is the feast day of St. Josephine Bakhita, who was kidnapped as a child and sold into slavery in Sudan and Italy. Once Josephine was freed, she became a Canossian religious sister and dedicated her life to sharing her testament of deliverance from slavery and comforting the poor and suffering. She was declared a Saint in 2000 by St. John Paul II. On February 8<sup>th</sup> and throughout the year, we are asked to set aside time to reflect on the experiences of survivors of human trafficking, pray for their emotional, physical, and spiritual healing, and make a personal commitment to combating this evil. In joining together in prayer on this day, we not only reflect on the experiences of those that have suffered through this affront to human dignity, but also comfort, strengthen, and help empower survivors of this horrible travesty.

**INDOOR CHAPEL PICNIC:**

**Put this date aside; mark your calendars! Sunday, February 15<sup>th</sup>** 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 13<sup>th</sup> to Patty [440-473-3560]** in the chapel office, or simply **sign the sheet on the easel in the narthex of the chapel.**

**PRAYER REQUESTS:**

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

**FOR THE DECEASED:**

- For Father John Weigand, pastor-emeritus of St. James Parish [Lakewood]
- For Brother Robert Fillmore, C.S.C.
- For Boyko Iliev.
- For Doris Hall, grandmother of Laura Wasnick [‘11].
- For Elspeth DePould, grandmother of Nicole DePould [‘91]
- For Rosemary Keston.
- For Edward Sullivan, father of former Gilmour Middle School students, Michael and Matthew Sullivan.
- For Ray Hoge, grandfather of Hunter [‘07], Preston [‘09], and Charles [‘13] Hoge.
- For Father Richard McBrien.
- 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 Guyot
- 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]

**PRAYERS FOR THE SICK:**

- For James Kazel, father of Gilmour Counselor Jamie, and Daniel [‘86], who has been diagnosed with cancer.
- For Dorothy Dietrick, who is critically ill.
- For Father Paul Smith, who is undergoing treatment for cancer.
- For Donna Preston, aunt of Kiersten [‘15] and Erin [‘17] Dietrick, who is being tested for cancer.
- For Carrie L'Esperance, mother of Quinn [‘19], who is recovering from surgery.
- For Lynne Costigan, aunt of Michael [‘11] and Kat [‘14] Zavagno, who is critically ill with cancer.
- For Ricky Taylor who is recovering from a stroke.
- 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.

**A PROVERB:**

Failure is not about falling down...it's about not getting up again

**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For Thomas Bares, audio-technical associate, who is undergoing medical treatment.
- For Maria Ricci, friend of Linda McGraw, who is ill.
- For Rosemarie Lemieux who is undergoing medical treatment.
- For Carl Plumlee who is hospitalized for medical treatment.
- 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 Lexi Pappadakes who is recovering from surgery.
- For Kenneth McDermott, who is critically ill with cancer.
- For Chris Biggins who is undergoing treatment for cancer.
- For Jeff Warner, brother of Denise Calabrese, who is undergoing treatment resulting from a stroke.
- For Dan Fagan [‘96], brother of James [‘91] 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 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 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 — **February 1<sup>st</sup>, 8<sup>th</sup>, and 22<sup>nd</sup>** and **March 1<sup>st</sup> and 8<sup>th</sup>**. Our Sessions go from **8:45— 9:45 AM** each time we meet, with the hope that our children would then **participate in our 10:00 AM Family Mass**. We have a number of families who attend the chapel regularly who have children who attend non-Catholic schools. 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, February 1: <b>4<sup>th</sup> Week in Ordinary Time</b>	<b>10:00 AM</b>
Monday, February 2: <b>Presentation of Jesus</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Tuesday, February 3: <b>St. Blaise</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Wednesday, February 4:	<b>5:30 PM</b> [Eucharistic Chapel]
Thursday, February 5: <b>St. Agatha</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Friday, February 6: <b>St. Paul Miki</b>	<b>5:30 PM</b> [Eucharistic Chapel]
Saturday, February 7: <b>5<sup>th</sup> Week in Ordinary Time</b>	<b>5:00 PM</b>
Sunday, February 8: <b>5<sup>th</sup> Week in Ordinary Time</b>	<b>10:00 AM</b>

**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.



**COURAGE:**

True courage is not the absence of fear-but the willingness to proceed in spite of it.

**REFLECTION ON THE THEME FOR THE WEEK:**

I had an orange for breakfast this morning which was very juicy and sweet, but the peel was difficult to pull off — and there were an amazing number of seeds in each section of the fruit. It all became quite messy, but the tastes were worth the struggle. It would have been easier just to open a can of orange juice and seedlessly enjoy the tastes. Each of us labors to taste life with joy, but there are always difficulties. There are always events which have coverings or hard things to peel away. There are lumps and bumps in our everyday lives; there are relationships which are bothering to us. Yet, we keep drinking life's juices — despite the seeds of discontent.

We are constantly looking for easy canned resolutions or answers to life's challenges. We can think that somebody has reduced all of life to a simple idea or practice which is easy to swallow. We can even think that religion or sacred scripture has it all reduced to just our opening the "can of God" and all shall be sweet.

We live each day with the peels and seeds of life, as well as the juice of receiving and living in God's presence — especially in and through the Eucharist. To love God does not mean liking the seeds. But it also doesn't mean turning easily to frozen or concentrated or deluded life juice.

The history of the relationship between God and his people, Israel, is interesting indeed. The people have just asked Moses for a prophet to intercede for them with God. They have heard the thundering of God's presence amid the accompanying flames [see Deuteronomy 10:4], and they fear that if they would ever see God face to face, they would die [Deuteronomy 18:15-20].

Moses presents the request to God and God promises that they will be given a speaker — a prophet — who will hear from God and speak from God all that the people need to hear. Two little warnings are given — when the prophet does speak, the people better listen, or they will be dealt with. Also if the prophet speaks what is his own thoughts — and not the words from God, or if the prophet speaks on behalf of other gods — then the prophet will be punished. Thus, the ultimate prophet is Jesus.

The second semester is well underway for all students. The academic blahs of Christmas break are now gone — work is becoming intense. Likewise, we are into the 4<sup>th</sup> Week in the Ordinary Time of learning Who and what Jesus is and is about. We are early in the reading of Mark's Gospel; yet, we are beginning to see patterns of Jesus' ways. He attends the Jewish prayer-place on the day of rest; He does the usual religious things. But then something new — Jesus had been teaching in a way which amazed His listeners. The unclean spirit makes a startling statement about the identity of Jesus — divinity, infinite goodness is meeting, for the first time, the Evil One who states that Jesus of Nazareth is the awaited-for, Holy One of Israel. Jesus commands that the spirit be quiet because Jesus desires that the good He is and does, and the good of His followers do the announcing of Who Jesus is as Son of God and Messiah [Mark 1:21-28].

Not too long ago, we celebrated the Feast of the Epiphany — the revelation that Jesus, the newborn, was given to the whole world [See Matthew 2]. There is a similar picture in Mark's Gospel — Jesus is revealed to be the One who is sent to confront the Evil One, the power of evil throughout the whole world. He has come to reveal the authority of God over all creation, and He is to call others and send them to reveal God's love and authority.

A man with an unclean spirit presents himself to Jesus; the Magi come worshiping — both leave,

**A TRUE STORY:**

Once upon a time there were some doctors who were discussing whether prayer helped their patients. Does it do any good, they asked, for people to pray for those who are sick? One group said that it helps those who pray to feel that they're doing something for the sick person. But it really doesn't help the sick person at all. The other group said that they had the impression that prayer really had a positive effect on sick people. The first group said that's scientifically impossible.

So they decided to try a "double blind" experiment on those who were recovering from heart problems. They would have prayers said for some, and not for the others to see what happened. The doctors didn't know who was chosen to be prayed for, and the subjects of the prayers didn't know either. However a list of first names were given to those who were to do the praying. So neither the prayers or the "prayerees" — or the researchers — knew who had been chosen to be the target of prayer.

What happened? Those for whom prayers were said recovered more quickly. "See" said those who had argued that prayer worked, "there are more things under heaven than science dreams of."

**READINGS FOR THE WEEK:**

**Monday:** Malachi 3:1-4, Hebrews 2:14-18, Luke 2:22-40

**Tuesday:** Hebrews 12:1-4, Mark 5:21-43

**Wednesday:** Hebrews 12:4-15, Mark 6:1-6

**Thursday:** Hebrews 12:18-24, Mark 6:7-13

**Friday:** Hebrews 13:1-8, Mark 6:14-29

**Saturday:** Hebrews 13:15-21, Mark 6:30-34

**5<sup>th</sup> Week in Ordinary Time:** Job 7:1-7, 1 Corinthians 9:16-23, Mark 1:29-39

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

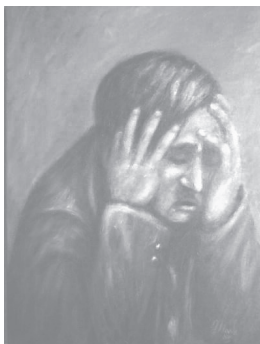
Winter is here. Another change in seasons, and another time to once again clean out the closets. Clothing that no longer fits, or which was replaced by new items, becomes great items for others. Always remember the words of Jesus: "The poor you shall always have with you" [Matthew 26:11]. Please continue 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].**



**THE SIGNIFICANCE OF THE FIRST MIRACLE:**

When asked: “What was Jesus’ first miracle?”, most Christians will respond: “Changing water into wine at Cana in Galilee.” That’s correct — if you’re dealing with John’s gospel. But no other evangelist even mentions that miracle. Gospel miracles are always important, not because the gospel authors expect their readers to “ooh and aah” over Jesus’ supernatural powers, but because miracles give us an insight into what the historical Jesus of Nazareth was about — and on what levels we’re to imitate and surface the risen Jesus in our daily lives.

Each evangelist carefully picks the miracles he or she narrates. This is especially true of each gospel’s first miracle — that specific wondrous action usually sets the theme for the entire gospel. It tells the reader what Jesus of Nazareth is all about. In Mark’s Gospel, Jesus’ first miracle is the healing of the man with an evil spirit [Mark 1:21-28]. During Jesus’ day, demons were looked upon as being responsible for most of the evil in the world — not just moral, sinful evil, but any evil. If, for instance, I woke up this morning with a bad cold, I could logically presume several cold demons had finagled their way into my body during the night. So if, before Mark’s Jesus does anything else, he exorcises a demoniac, the evangelist is letting us know that the focal point of Jesus’ ministry is the eradication of evil — both moral and physical.



The demon’s question is rhetorical: “What have you to do with us, Jesus of Nazareth? Have you come to destroy us?” For followers of Jesus, the answer is a resounding: “Yes!” We’re called to spend a lifetime eradicating as much evil in our world as we possibly can.

How do we know on what evil to concentrate? What are God’s priorities? The author of the Book of Deuteronomy tells us about the process — prophets [Deuteronomy 18:15-20]. The normal biblical way of surfacing God’s will is to surface the prophets in our midst and listen to them. That’s why the writer makes a big thing of Moses’ death — he’s not only the people’s liberator; he’s also their prophet. He’s their conscience — the person who constantly informs them of the future implications of their present actions. After his death, how will they find out what God wants them to do?

Moses assures his people that he is not the last prophet — “A prophet like me will the Lord, your God, raise up for you, from among your own kin; you shall listen to him.” Though some interpret this to mean just one prophet — Jesus — most believe it simply means every generation will have the prophets it needs.

If we’re to eradicate evil, and we have prophets who are showing us what evil to get rid of, then we’d best learn the rules for distinguishing real prophets from fake prophets. Otherwise we’re going to have problems.

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

**ALTAR SERVERS and LECTORS:**

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



having been changed. This is Mark’s first manifestation or epiphany that Jesus is revealed as the One sent to confront such unclean, ungodly spirits.

There are unclean spirits abroad and within. One particular spirit which Jesus came to confront is the spirit of independence. It seems the more advanced a culture becomes, the greater the reliance resides in one’s self. Interpersonal commitment in marriage, business, relationships do not resound with loyalty and perseverance. Practicality, personal advancement, and invulnerability have become virtuous and celebrated. There is a spirit that moves us to hold tightly to what we think without depending on any authority, interchange, or much self-reflection. Little children learn the power of the word, “Mine!” quite early in their young lives. That is not an unclean spirit unless it is allowed to grow and control ones relationships and life. It is when opinions become the center of one’s approach to life that Jesus invites that spirit to be silent and to come out of us.

So many images which Jesus uses depicts a grape relying on a branch and the branch relying on the vine and the vine on the roots and the roots founded in the earth [see John 15]. Jesus invites us not to worry about our being dependent on God. That kind of relating is not a weakness, but the strength of humility. We worry perhaps, that depending means that we are not very much, and so with violence we establish ourselves as centers of power who need nothing except acknowledgement from others. In this way then ironically we are ultimately radically dependent on others to support our ultimate shaky identity.

Jesus — as with many other healings — gives the person back his identity — the dignity of being known by God. The “authority” with which Jesus speaks — and which the crowds find new and amazing — is the creative love of God Who wishes us to know our dignity, and not be dominated by the unclean spirit of self-rejection. It is when I know who I really am that the words of Jesus — the new Prophet — come alive. They are like a breath of fresh air.

—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.

**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.



**BE PART OF THE SOLUTION:**

A woman was crippled. Christians visited her. They chatted with her, and when it was time to go, they said: “We’ll pray for you.” The woman replied: “I can do my own praying. But if you want to help me, you can wash the dishes and take out the dog.”

Mark’s Gospel describes not only the opening of the teaching ministry of the Nazarene, but also His first recorded miracle [Mark 1:21-28]. This is a Gospel “double-header” — we get two stories of Jesus for the price of one. Incidentally, *Newsweek* reveals that more than 80% of people are convinced that God performs miracles; about 50% are convinced that they have seen divine intervention in their lives.

The clever plan of the Master was to get as many invitations as possible to speak in Galilean synagogues. He wanted to get His message out on the wires ASAP. Jesus was a master of marketing. Mark’s Gospel tells us that Jesus preached in synagogues seventeen different times. We are talking about Operation Saturation. The first thirty years of His life Jesus worked with His rough carpenter hands. Now as he begins his public ministry, He is embarking on work with His golden tongue.

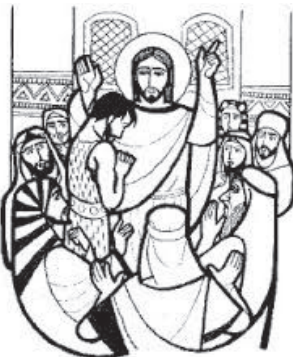
Mark does not tell us what Jesus taught. We cannot fault him for this lack of detail — the blame is Peter’s. It was Peter who dictated his memoirs to Mark. In fact some scripture scholars believe that Mark may have been Peter’s son. Remember Peter was married. And possibly Peter could neither read nor write. Peter does tell us — through Mark — that Jesus upset people’s minds with His teaching. Whatever the message was, it staggered His audience. Jesus’ message was different — not what they were accustomed to hear. His words must have danced across the airwaves like blazing fragmentation grenades. One hint of an explanation is found in Mark’s words: “Jesus taught with personal authority, and not as the Scribes taught.”

The scholars of Jesus’s day would preface their remarks with such lines as: “The rabbi says...”, or “It is alleged...”, or “It is commonly taught...”. That was not the Nazarene’s style — He did not tell His audience what others were teaching. Rather, He tackled questions with authority. One did not hear Him say: “It may be...”; rather, Jesus said: “Truly I tell you...”. Jesus required no credentials beyond Himself. If one does not subscribe to a divine Jesus, one must put Him down as a most arrogant person. Note that His audience did not put Him down as such. They felt chills run up their spines as He spoke. They sensed that they were in God’s presence.

At this point, Mark changes directions. The Christ is half way into His talk and a sick person rudely interrupts. He has no time for Jesus’ teachings — he wants his health returned. What was Jesus’ response to this lack of protocol? Jesus doesn’t criticize the man for bad manners; he does not say: “See me after my lecture.” Nor does He say: “Tell your symptoms to my disciples.” Jesus stops His talk in mid-sentence, and cures the sick man.

What message is Mark sending here? First, we note that Jesus is backing up His message with divine power. Second, Jesus reveals that He is as much interested in people’s bodies as their souls — Jesus is concerned with the whole person. Jesus never refuses a sick person who seeks a cure. The Lord Jesus is endorsing the dictum: “before you can put grace into people’s souls, you must first put food into their stomachs.”

Far too many Christians have a myopic sense of Christ’s life and ministry. For them, there is room in their tight kiosk for only God and themselves. No wonder George Bernard Shaw said: “Beware the



accept that there was no path to Easter Sunday that didn’t involve the darkness of Good Friday. Good Friday was bad long before it was good — or, at least, so it looks from the outside. Melancholy, sadness, and heaviness of soul mostly look the same.

So how might we look at periods of sadness and heaviness in our lives? How might we deal with melancholy and her children? First off, it’s important to see melancholy — whatever its form — as something normal and healthy within our lives. Heaviness of soul is not necessarily an indication that there is something wrong inside us. Rather, normally, it’s the soul itself signaling for our attention, asking to be heard, trying to ground us in some deeper way, and trying, as Moore puts it, to age us appropriately. But, for this to happen, we need to resist two opposite temptations — namely, to distract ourselves from the sadness or to indulge in it. How do we do that? James Hillman gives us this advice: What to do with heaviness of soul? — “Put it into a suitcase and carry it with you.” Keep it close, but contained; make sure it stays available, but don’t let it take you over.

That’s secular wording for Jesus’ challenge — If you wish to be my disciple, take up your cross every day and follow me. —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 us in record keeping [for our friend, the IRS] of any contributions which you may make.

**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 1/24//15] ----- \$ 880.00**

**Total Offerings: Sunday [1/25/15] ----- \$ 770.00**

**CARRYING THE CROSS:**

True love does not pay attention to the evil it suffers. It rejoices in doing good.

—Pope Francis

**THE POSITIVE SIDE OF MELANCHOLY:**

Normally none of us like feeling sad, heavy, or depressed. Generally we prefer sunshine to darkness, lightheartedness to melancholy. That's why, most of the time, we do everything we can to distract ourselves from melancholy — to keep heaviness and sadness at bay. We tend to run from those feelings inside us that sadden or frighten us. That's why, for the most part, we think of melancholy and her children — sadness, gloomy nostalgia, loneliness, depression, feelings of loss, feelings of regret, intimations of our own morality, a sense of missing out on life, fear of what lies in the dark corners of our minds, and heaviness of soul — as negative. But these feelings have their positive sides. Simply put, they help keep us in touch with those parts of our soul to which we are normally not attentive. Our souls are deep and complex, and trying to hear what they are saying involves listening to them inside of every mood within our lives — including, and sometimes especially, when we feel sad and out of sorts. In sadness, melancholy, and fear, the soul tells us things that we normally refuse to hear. Hence, it's important to examine the positive side of melancholy.

Unfortunately, today it is common to see sadness and heaviness of soul as a loss of health, as a deficiency in our vibrancy, as an unhealthy condition. That's both unfortunate and shortsighted. For instance, in many medieval and renaissance medical books, melancholy was seen as a gift to the soul — something that one needed to pass through, at certain points in his or her life, in order to come to deeper health and wholeness. This, of course, doesn't refer to clinical depression — a true loss of health — but to all those other depressions that draw us inward and downward. Why do we need to pass through melancholy in order to come to wholeness?

Thomas Moore, who writes with deep insight on how we need to learn to listen more carefully to the impulses and needs of our souls, offers this insight: "Depression gives us valuable qualities that we need in order to be fully human. It gives us weight, when we are too light about our lives. It offers a degree of gravitas. It was associated with the metal lead and was said to be heavy. It also ages us so that we grow appropriately and don't pretend to be younger than we are. It grows us up and gives us the range of human emotion and character that we need in order to deal with the seriousness of life. In classic Renaissance images — found in old medical texts and collections of remedies — depression is an old person wearing a broad-brimmed hat, in the shadows, holding his head in his hands."

Milan Kundera, the Czech writer, in his classic novel, *The Unbearable Lightness of Being*, echoes what Moore says. His heroine, Teresa, struggles to be at peace with life when it's not heavy, when it's too much lightness, sunshine, and, seemingly, non-mindful; when it's devoid of the type of anxieties that hint at darkness and mortality. Thus, she feels always the need for gravitas — for some heaviness that signals that life is more than simply the present flourishing of health and comfort. For her, lightness equates with superficiality.

In many cultures — and indeed in all of the great world religions — periods of melancholy and sadness are considered as the necessary path one must travel in order to sustain one's health, and come to wholeness. Indeed, isn't that part of the very essence of undergoing the paschal mystery within Christianity? Jesus, himself, when preparing to make the ultimate sacrifice for love, had to, painfully,



person whose God is only in the skies." If your Christ is only in the skies, think again. "If you haven't any charity in your heart," quipped Bob Hope, "you have the worst kind of heart trouble." Jesus was not afraid of getting involved in the nitty-gritty of people's lives. He worked with His hands more often than He spoke with His mouth. Mark is saying to us: "If you want to measure what kind of a Christian you are, count up what you did for the crippled man today. You are either a Bible or a libel." Each of us should be God's letter of introduction to a despairing world. Charles Dickens wrote: "No one is useless in the world who lightens the burden of it for someone else."

—taken from the writings of Father James Gilhooly, 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**

**AMAZON.COM:**

Please remember that when you want to buy something from Amazon.com, you need to first go to [www.ourladychapel.org](http://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.

**A TRUTH:**

I can't give away what I don't have. If I can't love others, it's because I don't know that God loves me.



**TRUE AUTHORITY:**

In his Gospel, Mark makes a comment about Jesus' teaching: "His teaching made a deep impression on them because he taught them with authority" [Mark 1:21-28]. People are generally not very happy with authority today. We aren't keen on trusting someone's judgment just because of the role they have — whether it be the police, the medical profession, legislators, lawyers, teachers or clergy — all have to justify themselves. People today don't accept anything just because they are told it — they want to know why. Maybe it's because those in authority have abused their power in the past. Some in authority have padded their own nest. Police have been accused of excessive violence and racism, doctors have been found to have made wrong diagnoses, law makers have shown themselves to be biased, teachers have gone through classroom material without ensuring that students really understood, and priests have looked after themselves and failed to go after the lost sheep.

It is understandable that we resent those who have exercised their authority badly. We feel let down; we feel that our trust has been abused. While in most cases, it is only one or two who have caused the problems, it tarnishes everyone's efforts.

But what about Jesus and the way he exercised authority? Here is the Son of God, the Lord of Creation, the one with all the power that ever could be vested in one individual; so it is important that we look to see how he exercises it. And the short answer is that he exercises authority with gentleness. He who could rule all, doesn't. He who could destroy even the evil spirits doesn't, he simply rebukes them. He who could call armies of angels to defend him doesn't, instead he allows himself to be taken into custody, tried, tortured, and executed. It is what Jesus doesn't do that is more astonishing than what he does do. You will notice from the Gospel, it wasn't the casting out of the evil spirits that astonished the people — it was his teaching. Not his actions, but his words.



It is no wonder that the people were astonished. Jesus truly is the prophet foretold by Moses who speaks the words God has put into his mouth [Deuteronomy 18:15-20]. And these words are words of love, words of truth, words of peace, and words of gentleness. And in his words he reveals the mysteries of the Kingdom to us, his mere children. And does not our heart burn within us as he talks to us on the road through life [see Luke 24]. We hear his words and we are astonished and filled with joy.

Jesus is no prophet in the ordinary sense of the word. Although on occasion he used harsh language to certain groups with vested interests, he did not lambast the ordinary people in the way that some of the prophets felt they had to. The prophets of old were faced with a stubborn people who could not see God's will — they were fiery preachers who used strong language and threats to put across their message. Jesus doesn't do this. He is far better than a prophet. He doesn't threaten, he doesn't shout and bawl, he doesn't really ever get angry with the people. His message is "Blessed are the poor; Love your neighbor; Do go to those who persecute you; Pray for the coming of the Kingdom." And his message is all the more powerful for the fact that he has all the authority that has ever existed or will ever exist — but doesn't use it.

We don't call Jesus a prophet — or even "the" prophet. We call him "Emmanuel" — God with us, Jesus, the one who saves. Here is real authority; here is the authority of God himself. Here is an

us with his authority only to the extent that we allow him into our lives. That is the reason why the Church is adamant that we attend Church regularly and receive the sacraments regularly. We need to have union with God so we can bring his authority, his power to the world.

The crowd was spellbound because Jesus spoke with authority — not like the scribes and Pharisees. People are no different now than they were then. People want to hear the real Word of God, and feel the presence of God in the words of the speaker. We can do this. We have the authority to do this. People can witness the Word of God present in our lives, and then choose to make the Word of God present in their own lives. We can do this. We can make Jesus' presence real for others. We have the authority to do this. People want to learn how to live their lives in such a way that when they conclude their lives they can stand before the Lord saying that they have made His Presence known in the world. We can do this. We have the authority, the power, to form others into Christian leaders. We have the authority, the power of Jesus Christ if only we stay united to him. Remain united to the Lord, the source of the power and the authority we have received. —taken from the writings of Father Joseph Pellegrino which appear on the internet

**CHRIST IN YOUR LIFE:**

Mark's Gospel emphasizes the way Jesus taught — not like the Scribes who offered their opinion based on previous teachings, but like the "Holy One of God," who teaches with great personal authority [Mark 1:21-28]. Mark does not tell us what Jesus said when he took his turn teaching in the Capernaum synagogue, but he does report the amazement of the people who heard Jesus proclaim "a new teaching with authority." Their amazement was intensified when Jesus exorcised a man in the synagogue with an unclean spirit — manifesting his authority even over the demons.

Throughout his public ministry, Jesus taught with absolute authority. "Amen, amen I say to you" or "Truly I tell you" are the characteristic ways that Jesus introduced his reinterpretations of traditional teaching. Jesus presented himself as one who knows the secrets of the Father and shares them with the people [see John 14]. Jesus' followers perceived him as an authentic teacher, who lived what he taught. He made a great impact on those who encountered him — typically forcing a decision for or against him.

For us today, Christ remains the Word of God made flesh, the embodiment of divine truth, the manifestation of Divine Wisdom, the parable of the Father. He confronts us as the one who speaks words of eternal life. In a world filled with competing ideologies, Christ claims our allegiance as the authentic guide to full human development. Christ's grace is truly amazing, his teaching astonishing in its power.

Throughout Christian history, great saints have expressed their amazement at Christ and the power of his teaching. For example, St. Augustine was emotionally overwhelmed by the liberating power of Christ's forgiveness; and Teresa of Avila was so taken with Christ's powerful presence in her life that she described it as a spiritual marriage.

Today, good Christians continue to express amazement at the power of Christ at work in their lives. A recent widow is amazed that Christ helped her get through the Christmas season without being totally overwhelmed by sadness. A truck driver is amazed and grateful that with the Lord's help he has been sober for five years. A young woman is amazed that her emotionally abusive father, who experienced Christ's grace in confession, and opened up a conversation with her asking for forgiveness. A busy executive is amazed that her brief prayer to Christ each morning has reduced her stress level at work. A factory worker is amazed that his effort to see Christ in his work colleagues has made his job less tedious and more meaningful. Do these examples of Christian amazement trigger any responses in your own mind and heart? —taken from the writings of Father Jim Bacik which appear on the internet 13



**HE SPOKE WITH AUTHORITY:**

The Sacred Writer[s] who put together Mark's Gospel — really it is the Holy Spirit — speak about the authority of the Lord [Mark 1:21-28]. Jesus begins to teach in Capernaum. The people are held spellbound because he spoke with authority — not like the scribes. A man comes before Jesus who is in the hand of the power of evil. Jesus makes the devil come out of the man. The bystanders are amazed because Jesus has such authority. What do we mean when we speak about the authority of the Lord? What do we mean when we talk about authority in general? What ways do we exercise authority? What ways do we exercise the authority of the Lord?

The word authority comes from the Latin word “auctoritas” — which means “creator”. The word “author” also comes from this word. A writer can look at his or her work — an essay, a short story, a novel, a poem, a non-fiction study, etc. — and say: “This is my creation.” The government recognizes that the author has rights over his or her creation. Take these reflections that I write. No one can take them and put them into a book, use them on their website, etc., unless I say it is OK — I have authority [Note: Father Joe is a personal friend of mine. And he has, in fact, given me permission to use his material each week. So what he tells you here is true. He has the authority].

When we talk about the authority of the Lord, we recognize that He is the Creator, or Author, of the Universe. He has the power to govern the universe. Just as an author can determine what takes place in the short story he or she writes, God can determine what takes place in the universe He has created.

When we talk about authority in general, we speak about the power a person has received to determine the actions of another person or a group of people. Society creates laws to protect its citizens, and then gives authority to the police to enforce these laws. For example, we give the police the authority to stop our cars if we are driving at 54 MPH on a street where the speed limit is posted as 40 mph.

However, as the source of authority, we can change the laws. If we change the speed limit on the same road to 55 mph, the policeman no longer has the right to stop us if we are going 54 mph. In general, authority is intimately connected with its source. In 2012, we, the most powerful nation in the world, made Barack Obama our president. He became the most powerful person in the physical world. Prior to this time, George W. Bush had been the most powerful person in the world, but we, through our election laws, removed his authority from him on January 20, 2012.

All authority is by nature transitional. There is a huge exception, though. The exception is the authority which comes from the Lord. In the Gospel of Mark, the people who listened to Jesus were amazed because they had never experienced someone speaking with such authority. Jesus held people spellbound because God gave Him the authority to teach the truth. This authority would never be removed from Jesus because Jesus was intimately united to his Father, the source of the authority.

We share in the authority of the Lord to the extent that we are united to the source of this authority. When we are confirmed, we receive the power — the authority — to defeat evil in the world and to lead others to Jesus, the source of all truth. This authority is given to us by God. God can remove this authority and will remove this authority if we refuse to stay intimately united to him. God has entrusted



authority figure who respects us more than we respect ourselves. Here is an authority figure who goes so far as to give his own life for our sake.

While we distrust the authority figures of our world today, we must, of course, acknowledge that each of us somewhere or other also exercises authority — whether it be as a parent, an elder brother or sister, or in some aspect of our work or vocation. And in our exercise of authority, we are often enough guilty of the very things we accuse our oppressors of doing. Therefore we too are open to question and to accusation.

So let us take Jesus for our example and guide in the way we exercise our responsibilities; let us teach our children as he would teach them; let us treat our younger brothers and sisters as kindly as he would; let us treat our subordinates at work with the kind of fairness he would show; let us treat all those we have power over — however insignificant that might be — just gently as he would. We will then find that people accord us an authority not based on any power we hold but based on the credibility and consistency of our lives.

The effect of doing this is that society itself will change and become better. We Christians will have become an active leaven in the world. Our patience, tolerance, and gentleness will have become infectious, and will have spread from the top to the bottom of our society. We will wake up one day and discover that we have built up the Kingdom of God here on earth.

Through the efforts of the Dalai Lama, we have heard what the Chinese Communist Government has done in Tibet since it invaded in 1949. We have heard how, even now, they have systematically attempted to eradicate every vestige of Tibetan religion and culture. There was a certain army commander who was particularly brutal towards the Buddhist monks and nuns of Tibet. He reveled in the reputation he had gained as a persecutor and destroyer of monasteries. His reputation had grown to such an extent that he only had to approach a monastery with his soldiers and the monks fled.

One day he arrived at the gates of a well-known monastery, and when the gates were battered down he was again pleased to hear that the monks had fled. However, he very quickly flew into a rage when one of his officers reported that in the inner courtyard there remained one solitary monk. He strode off into the cloister and went right up to the monk who was standing there peacefully before him. “Don’t you know who I am?” he yelled into the monk’s face. “Without blinking an eye, I can run you right through with my sword.” The monk quietly responded: “Don’t you know who I am? Without blinking an eye, I can let you run me through with that sword.”

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

**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!

**A LESSON:**

If God is love, then there is nothing created that is not carried and surrounded by his infinite benevolence.

—YOUCAT, #33

**WHOSE KINGDOM COME?**

What does “thy Kingdom come” really mean to you — on a practical level? On a daily basis? Remember the once-popular primetime show, *King of the Hill*? Put simply, the game consisted of ascending to the top of a pile of dirt while your peers tried their best to knock you off. The game assuredly brought out the best in all of us — strategic movement, a quest for supremacy, the maturation of sportsmanship, a true test of agility, and a deeper respect for gravity. I hope you sensed the sarcasm there. In reality, the game was idiotic; but at least it didn’t involve an emergency room as the last step — except for that one time on my part. Beyond the stupid antics and the violent simplicity of the game, there was something almost primal about it. Basically, everyone wanted to be the king — the most powerful, the one in charge, the one the others looked up to as they were falling down to the earth — defeated.

When I look around the world today, not much has changed. Sure, the blue jeans and smelly t-shirts have been replaced by suits and ties, and the “dirt” has been replaced by worldly things — money, fame, power, glory, popularity and image — all “dirt” in the eyes of God. But the “game” is still the same — to become the king, to be exalted over everyone else, to become the master by mastering everything and everyone around you.

It’s a game that began in Eden. And if you think you’ve never played it, think again — we all have! That is the nature of sin. Whenever we put ourselves before God, choose ourselves over Him, we’re playing the game — and it’s a deadly one. What things in your world do you seek to control? Your finances? Your future? Your relationships? Your family? Your fears and insecurities? What blessings do you use as ways to control? Your talents? Your position? Your money? Your power? Your age? Your popularity? Your independence?

Does your life proclaim and build the **Kingdom of God**, where the least are the greatest [Luke 9:48], and you are the servant [Matthew 23:11]? Or does your life proclaim and build the **kingdom of self**, where others are the least important, the least thought of, where you are the greatest, and you expect others to serve you?

When Jesus gives us the *Our Father*, He gives us more than something to meditate upon — He gives us the perfect prayer because Jesus is the perfect Pray-er. He gives us the standard by which we measure our lives — not at the end of our lives — but everyday.

Every time we say the Lord’s Prayer, we say this phrase: “Thy kingdom come. Thy will be done, on earth as it is in heaven” [Matthew 6:10]. It says: **Thy Kingdom come**. Do you know what that means — practically? Do you and I live what that means — daily? Usually not, because “thy Kingdom come” means “my kingdom go”. For God’s Kingdom to be seen and encountered in my life — my kingdom — all my selfish desires, wants, hopes and “needs” must go. For God’s Kingdom to be seen and encountered in your life, your kingdom must go. It’s really that simple, but it’s not easy.

What does that mean on a practical level for a teenager?

- Do you try to put yourself “over” others in the ways you act or the things you say?
- Do you expect your parents to pick up after you and wait on you hand and foot?
- Do you lack appreciation for the gifts you’ve been given, the blessings you have?
- Do you expect people to treat you well, but treat others based upon your mood?
- Do you say one thing and do another?
- Do you want to be seen as someone other than who you truly are?



- Do you date because of what you get out of the relationship rather than what you bring?
  - Whose kingdom do you work on each day, yours or God’s?
- What does that mean on a practical level for an adult?
- Do you seek to control your children or raise them as God’s children?
  - Do you abuse your position at work, treating others poorly or unfairly?
  - Do you foster anger or resentment toward others who have “torn” you down?
  - Do you hoard your finances or do you freely share of the blessings bestowed upon you?
  - Does your lifestyle reflect what is most important in God’s eyes or the world’s?
  - Does your marriage or your other relationships revolve around the other[s] or self?
  - Whose kingdom do you work to build each day, yours or God’s?

When Jesus Christ spoke of “the Kingdom of God”, He was not speaking merely of Heaven or of judgment day. When Christ came, the Kingdom of God came with Him. Christ is still here — in His Word, and His Sacraments, and in one another.

The Kingdom of God is at hand — absolutely. Some are working for it; others are working on their own mini-kingdoms. Only you and God know which you’re building every day. And only you will account for it on your final day — staring into God’s eyes.

I have work to do. My kingdoms — all of them — must go. God showed us who the true King of the Hill is — on a hill, called Calvary.

—the Bible Geek

**LIFE TEEN:**

Our next regularly scheduled meeting will be on **Sunday, February 8<sup>th</sup>, we will be gather to celebrate Valentine’s Day and Lent**. Does that seem like a contradiction? Come and try us out. 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 15<sup>th</sup>, we participate in the Chapel Indoor Picnic**. 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 31<sup>st</sup>, 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 15<sup>th</sup>, 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.

**GET IT???**

Always remember that you are absolutely unique. Just like everyone else.

—Margaret Mead