

CLOSING PRAYER:

~ A Prayer of a Believer ~

May today be
all that I need it to be.
May the peace of God
and the freshness of the Holy Spirit
rest in my thoughts,
rule in my dreams,
and conquer all my fears.

May God manifest himself today
in ways
I have never experienced.
May my joys be fulfilled,
my dreams be closer,
and my prayers be answered.

May I pray that faith
enters a new height in me;
that my world perspective
be enlarged,
may I seek peace,
healing,
health,
happiness,
prosperity,
joy,
true and undying love
for God.
Amen.

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.

CAMPUS MINISTRY OFFICE:

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

COUPLE'S RETREAT:

Join us on **Saturday, February 20th** 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.**



2015 CONTRIBUTION STATEMENTS: If you would like a copy of your 2015 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.

**MARCH FOR LIFE IS THIS WEEK:**

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

**FAITH EDUCATION — JANUARY 24:**

Faith Education for this year continues. Our Sessions go from **8:45—9:45 AM**, with the hope that our children would then **participate in our 10:00 AM Family Mass. Register your family for classes by contacting Patty in the Chapel Office [(440-473-3560)].** If you have any questions, please call Patty in the chapel office. Thank you for taking care of this important responsibility. **Dates for January and February: January 24-31 and February 7-21-28.**

**BEAUTY:**

When you arise in the morning, think of what a precious privilege it is to be alive — to breathe, to think, to enjoy, to love.

—Marcus Aurelius

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For MaryAnn Rachuba, mother-in-law of Gilmour instructor, John Overman, grandmother of Michael ['22] and Jack ['25] Overman, who is ill.
- For Bob Popelka who is critically ill.
- For Vic Sopko who is recovering from heart surgery.
- For Marge Sheldon, friend of Judy Morgan, who is recovering from surgery.
- For Patty Marschalk, cousin of LS teacher, Theresa Stark, who is undergoing treatment for cancer.
- For Ed Carrigan, uncle of LS teacher, Theresa Stark, who is undergoing treatment for cancer.
- For Stephen Ungrady, father of Emily ['19], who is recovering from a stroke
- For Julius Sekas who is recovering from injuries sustained in an accident.
- For Jurgi Stuopys who is recovering from surgery.
- For Toni Balciuna who is recovering from surgery.
- For Brother James Kane, C.S.C., who is recovering from open heart surgery.
- For Christina Parrilla, sister of Brother Carlos Parrilla, C.S.C., who is recovering from kidney transplant surgery
- For Brother Francis Affeletey, C.S.C., who is recovering from surgery following an accident.
- For Carol Yost who is undergoing treatment for cancer.
- For Vickie Norris, kitchen employee, who is recovering from emergency heart surgery.
- For Kate Wilson, Niece of Brother Ken Kane, C.S.C., who is undergoing treatment for cancer.
- For Justin Tarr who is critically ill with brain cancer.
- For Bun Riley, who is preparing for surgery.
- For Jim Spicer who is undergoing treatment for brain and lung cancer.
- For John O'Brian who has been diagnosed with a serious form of cancer.
- For Bill Slattery ['77] who is undergoing treatment for cancer.
- For John Burkey, uncle of Rachel Burkey, member of music ministry, who is undergoing treatment for cancer.
- For Annie Trivassos who is undergoing treatment for cancer.
- For Nicholas Zanella., who is undergoing medical treatment
- For Jan Botek, wife of Fred, mother of Fred ['85], grandmother of Matthew ['14], Jonathan ['17] and Daniel ['21] Botek, who is undergoing treatment for dementia.
- For Teddy Prusock, nephew of Lower School associate, Nina Prusock, who is undergoing neurological testing.
- For Jimmy Vickers, father of Lower School teacher, Caroline Holtz, who is seriously ill.
- For Kay Yunker, aunt of Mary Schmidt, great-aunt of Maggie ['12] Schmidt who is under the care of hospice.

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.

**KNOWING GOD:**

We are created to read the book of creation so that we may know the Author of Life.

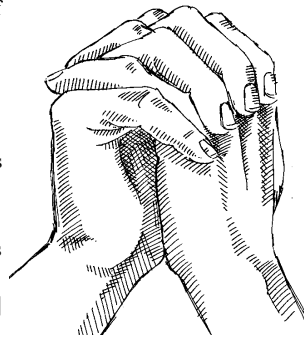
—Sister Ilia

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Todd King [*87], brother of Christie [*91] King, who is undergoing treatment for mirocondra
- For Darcy Kane who is ill.
- For Brother Joseph Berg, C.S.C., who is under the care of hospice.
- For Barbara Leonardi, who is under the care of hospice.
- For John DiCillo, husband of long-time Gilmour teacher, Bonnie, father of John [*83], David [*84], Dawn [*86] and Daniel [*88] DiCillo, who is seriously ill with lymphoma.
- For Jenny Blender, who is undergoing treatment for cancer.
- For Dorothy Kazel, mother of Daniel [*86] and Gilmour counselor, Jamie, who is undergoing treatment for cancer..
- For Mark LaCasse, brother of Upper School Associate, Linda Wheeler, uncle of Molly [*06] Wheeler, who is undergoing treatment for cancer.
- For Molly McKenna who is undergoing treatment for cancer.
- For Charles Babbush, father of Jeffrey [*83] who is ill.
- For Ali Priest, who is undergoing treatment for a rare muscular disease.
- For Peggy Hurley, relative of James [*10] and Connor [*13] Hurley, who is undergoing treatment for breast cancer.
- For Sue Nyberg, godmother of Katie Leavitt, who is seriously ill with cancer.
- For Ryan Berger [*15], brother of Cameron [*17] who is recovering from injuries sustained in an accident.
- For Drew Franco, son of Brian [*90], nephew of Jeff [*88] and Kristin [*94] Kirkpatrick, who is struggling with a seizure disorder.
- For Michael Palumbo, father of Michael [*14], Marisa [*15], and former Gilmour student, Christian, who is undergoing medical treatment
- For Todd Deranek, relative of Hayden [*28] and Hadley [*29] Bashein, who was seriously injured in an accident.
- For Maureen Kenner, aunt of Katherine [*09] and David Hasler [*13], who is undergoing treatment for cancer.
- For Colleen Lowman, grandmother of Religion instructor, Rachel Burke, who is seriously ill.
- For Dennis Kavran, father of Dennis [*86] and Jennifer [*95], grandfather of Adam [*14] and Madeleine [*16] Miller, who is undergoing further treatment for cancer.
- For Donna Farkas who is undergoing treatment for cancer.
- For Lexi Pappadakes, who is undergoing treatment for complications from surgery..
- For Rosemarie Lemieux who is ill.
- For Robert Heltzel [*65], father of Jennifer [*91] and Kathleen [*93] Heltzel, who is undergoing medical treatment
- For Matt Barry [*13], brother of Tim [*12], who continues treatment for cancer.
- For Maria Ricci, friend of Linda McGraw, who is ill.
- For Jeff Warner, brother of Denise Calabrese, who is undergoing treatment resulting from a stroke and seizure.
- For Janice Feenstra, sister of Lisa Habe, aunt of Jack [*19] and Will [*20] Habe who is undergoing treatment for cancer.
- 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 Mary Kampman, mother of Mark [*81], Matthew [*85], Dean [*86], and Douglas [*88] who is undergoing treatment for cancer.
- For Karen Wanders, mother of upper school Head of School, Jonathan Wanders, who continues in treatment and rehabilitation
- For Betty Herten, aunt of Hope [*13] and James [*15] Herten, who is undergoing treatment for leukemia.



BRINGING UP THE OFFERTORY GIFTS:

Would you and your family or group like to bring up the gifts at the offertory at Mass? In the past, our Council people have invited people to bring up the gifts, and we have found that many — if not most — of you like to be asked. But in using this method, we may be leaving people out, especially if it is done as a “last minute item”. So, we are posting a sign-up sheet on the Easel in the narthex of the chapel. **If you or your family or group would like to bring up the gifts on a certain Saturday or Sunday — or if you are open to doing this at any time — please call the chapel office [440-473-3560].** We look forward to opening this beautiful experience to all in our community.



SCHEDULE FOR THE WEEK:

Sunday, January 17: 2 nd Week in Ordinary Time	10:00 AM
Monday, January 18:	5:30 PM [Eucharistic Chapel]
Tuesday, January 19:	5:30 PM [Eucharistic Chapel]
Wednesday, January 20:	5:30 PM [Eucharistic Chapel]
Thursday, January 21: St. Agnes	5:30 PM [Eucharistic Chapel]
Friday, January 22: The Gift of Human Life	5:30 PM [Eucharistic Chapel]
Saturday, January 23: 2 nd Week in Ordinary Time	5:00 PM
Sunday, January 24: 2 nd Week in Ordinary Time	10:00 AM

UPCOMING CHAPE ACTIVITIES:

January 17 -----	Holy Cross Brother’s Gathering	3:00 PM
January 19 -----	Our Lady Chapel Council Meeting	6:15 PM
January 20 -----	1 st Reconciliation [Group 1]	6:15 PM
January 21 -----	Sophomore Class Mass 1 st Reconciliation [Group 2] March for Life Prayer Service	9:45 AM 6:15 PM 9:00 PM
January 24 -----	Faith Education Session #14 Life Teen Meeting	8:45 AM—9:45 AM 11:30 AM—1:00 PM
January 25 -----	1 st Reconciliation [Group 3]	6:15 PM
January 26 -----	1 st Reconciliation [Group 4]	6:15 PM

REFLECTION ON THE THEME FOR THE WEEK:

We have just completed celebrating the Birth of Jesus, the Epiphany, and the Baptism of Jesus. With that we somewhat end the season known in this day and age as “The Holidays”. We spent Advent preparing for the “Holidays” and still there remains the spiritual preparation for living the life that Jesus was born into and now shares with us and through us. The Savior has come, we have sung the songs, heard the poems, and venerated the stories of Scripture. Now during these next four and a half weeks of Ordinary Time before Ash Wednesday, we are encouraged to receive the opportunities to live with all the gifts of these “holidays” materially, relationally, and spiritually.

Reflection is an important human process — we reflect gratefully on all the gifts that we have received, and the joys that we have in sharing them and continuing their distribution. It is all part of settling down to live the new life brought to us at Jesus’ birth.

Let us ask the Lord to open our eyes — as were those of the Apostles — at the workings of God in our lives. They were new at this — and he was new to them. They had much to learn — as do we. We need to be open to the changes which need to happen within us. Grace changes our human water into living wine. God is always doing a “new thing”, and we are God’s work of art. We need to accept that, and share it out like the fine wine Jesus offered the guests at the Wedding Feast.



Our Scripture reflection for this 2nd Week in Ordinary Time begins with the Prophet Isaiah [62:1-15]. Isaiah is speaking to and about the city of Jerusalem. The old city has been dis-graced by its infidelities and subsequent embarrassments by foreign invaders. Now it is time to begin anew. Isaiah tells the people that God is going to give them — symbolized by the city — a new name. Actually, God will give them several new names and new images which will reveal the steadfast love which God has always had for her. What was, will be something new. Jerusalem — and so all of Israel with her — will be known as “not abandoned”, but embraced, espoused, and married. The old will become an historical fact. What God will make of her will become a precious jewel in the crown of God. Israel’s creation as a beloved nation was a new experience of God’s love. The prophet proclaims an even newer creation of Israel as “married” by the God who also calls her the “sought for.”

Throughout this Liturgical year, we are going to journey with Jesus through the eyes of St. Luke’s Gospel. But before we do this, John gives us a picture of Jesus which will become a frame for our journey. John begins the ministry of Jesus at the Wedding Feast at Cana [John 2:1-12]. John opens his Gospel with the three words which open the Book of Genesis — “In the Beginning.” This “wedding” is the first revelational gesture of Jesus, and so is the “new beginning.” Creation, according to Genesis, took six days — there are six stone jars to be filled with water. In Genesis, the Creating God breathed over the waters and brought about the stones of creation. Jesus breathes over the water of chaos and the wine of life is revealed.

There is more. Mary asks Jesus to do something about this quite human condition — she stands waiting and watching, but his “hour” has not yet come. She will be standing, waiting and watching at the foot of the cross when his “hour” does arrive [John 19:25]. On March 25th — Good Friday — we will witness the “hour” or time of the great “glorification,” when Jesus pours out his life on the cross. In John’s Gospel, John foreshadows this event by placing here in the beginning of his gospel. The “wedding” is not about marriage — but about something new, some change, some “beginning.”

This miracle has to do with changing chaos into order, but even more, it presents Jesus as the new “breath of God.” Jesus is the “new wine,” the new “creation” which is more than stone — he is compassion for the human condition of not having, being empty, needy. Mary as the “new Eve,” the

PRAYER REQUESTS:

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FOR THE DECEASED:

- For Charles Woods, grandfather of Ben Foltz [‘18]
- For Father Thomas Gallagher
- For Theresa Dolinar
- For Father John McDonough, pastor-emeritus of St. Sebastian [Akron]
- For John Zupanc, grandfather of Sophia Zupanc [‘15].
- For Bismark Agyemang , brother of Brother Jones Agyemang Antwi C.S.C.
- For Robert Law.
- For John Caja
- For Mary Badalamenti
- For John Reidy.
- For Joseph Kovatch, grandfather of Grace [‘23] and Robert [‘26] MacKinlay.
- For Patrick Wetzell.
- For Mok Lau, grandfather of Sam Lau [‘17]
- For Michael McConville.
- For Charles Grady [‘55]

PRAYERS FOR OTHERS:

- For an end to violence in our society.
- For the families who are grieving the loss of loved ones.
- For an end to human trafficking..
- For the unemployed.
- For those who struggle with family relationships.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For a special intention.
- For all service men and women serving our country, and for their families.

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.

KEEPING THINGS STRAIGHT:

When I’m worried, it’s usually because I’m trying to do everything myself. When I’m at peace, it’s usually because I remember that God is in control.

—Dave Willis

THE HIGH DIGNITY OF THE CHRISTIAN MESSAGE:

Every three years we return to the early Christian practice of having a three feast celebration of Jesus' Epiphany — the coming of the magi, Jesus' baptism, and the wedding feast of Cana. In each, Jesus is revealed to those around him as being someone exceptional — a person who has qualities beyond those which normal human beings possess. There's a "coming out" — an epiphany — of Jesus.

John's Gospel presents us with the Cana narrative [John 2:1-12]. Jesus is certainly revealed here as being exceptional. Yet, according to experts in John's gospel, the evangelist originally had more in mind than just pointing out that aspect of Jesus of Nazareth.

One of John's well-known themes is that Christianity is superior to Judaism. No doubt the evangelist would have loved the song from the 1940's musical *Annie Get Your Gun* — "Anything You Can Do, I Can Do Better". In discussing John's Gospel, CH Dodd frequently reminded his students that "John's Jesus replaces the water of Judaism with the wine of Christianity." Because Dodd understood that once Jewish purification jugs were desecrated with wine, they could no longer be employed for religious purification rituals, this was a case of the inferior being successfully replaced by the superior.

Ironically, as Isaiah relates, Jews believed that they were superior to other people — "You shall be a glorious crown in the hand of the Lord, a royal diadem held by your God" [Isaiah 62:1-15]. Can't get much more superior than that.

Yet both John and Paul would say: "Yes you can! Your faith in Jesus raises you above any other faith — even Judaism." For Paul that especially means receiving the Spirit's unique gifts. Though different, each is a manifestation of that Spirit in our daily lives. The realization that followers of the risen Jesus share in his/her Spirit was one of the pivotal insights of the early Christian community [1 Corinthians 12:4-11]. Just as the historical Jesus was gifted by the spirit, so now his disciples are gifted by that same Spirit.

Brainwashed by the seven gifts of the Spirit we had to memorize for Confirmation, most of us have never reflected on Paul's nine spiritual gifts. The traditional seven "Confirmation gifts" don't even come from the Christian Scriptures. Six of the seven are found in Isaiah [see Isaiah 11], and have nothing to do with Jesus' Spirit. They're the gifts an ideal Jewish king is expected to possess.

I suspect that we've traditionally replaced Paul's gifts with Isaiah's for the same reason that the Apostle referred to them in his Letter to the Church at Corinth. In this particular case, some Corinthian Christians mistakenly believed that all authentic followers of Jesus should be gifted with tongues, while others had it up to their eyebrows with Corinthian tongue talkers constantly interrupting community gatherings with their "holy gibberish."

Tension or no tension, Paul not only names the nine gifts — he also mentions that the Spirit has given them to specific individuals "for some benefit." He expects us to work through the tensions for the common good.

Following John's theology, if we're superior to Judaism, we should expect to have more tensions in our faith life than Judaism. We've got more gifts. It's no accident that when Luke described the Spirit's Pentecost arrive in the Book of Acts, he hooked it up with wind, fire and noises — all stressful symbols [see Acts 2].

It is clear through the centuries that many of us have surrendered our tension-filled superiority to a non-spiritual, peaceful existence — an existence that Paul and John would have judge inferior.

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

**A PROVERB:**

Life is about making an impact — not an income.

—Kevin Krause

Mother of Life, plays her part as did the "old Eve" in Genesis. Mary is saying to Jesus, "They have no real life." The former Eve was pictured as offering a taste of what "real" life might be. Mary echoes the longings of the prophets for the "real" life, the "breath" of God. The "wine" which is offered to the headwaiter is tasted by him and is reckoned unusual. The usual way is good wine first, then inferior after folks have had more than a little. John is presenting Jesus as a late wine, but more fulfilling.

This story in John's Gospel is a second Prologue — the first prologue appears in John 1-14, John presents Jesus not as a replacement of the older covenants, but as a completion of them. As water gives life, wine gives life to life. Jesus will offer that life to the lives of the Woman at the Well, the Man Born Blind, Nicodemus, the Man at the Pool, Lazarus, and eventually and ultimately to the world from the fountain of the cross. This will be his "hour" or time of Jesus' greatest revelation of his infinite love for our human condition of trying to live on water alone.

We still do not have enough wine and these next weeks of liturgical prayer will lead us closer to the source. God is still breathing over our chaos and Jesus is still offering the wine of life to us. That life is meant to be lived with the sober sense that our lives are sacraments meant to be poured out, distributed as wine was offered to the guests. We are the stewards and Jesus is the wine. These are our drinking days.

—edited from the writings of Father Larry Gillick, S.J., which appear on the internet

2016 CALENDARS:

Calendars for the year 2016 are available for your taking. Besides having space for you to write your family appointments, the calendar also contains information about Mass and Reconciliation times here at Our Lady Chapel. We wish to thank the Schulte-Mahon-Murphy Funeral Homes for their generous donation of these 2016 Calendars to us. Please feel free to take as many calendars as you would like. Thank you.

**ALTAR SERVERS and LECTORS:**

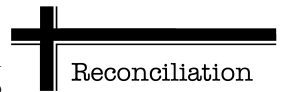
We continue to be in need of servers and lectors. **Any student who is in the 3rd [and up] grade is invited to become an altar server; any student who is in the 5th [and up] grade is invited to become a lector.** These are both wonderful ministries — a great way to serve God and the faith community.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

**EUCCHARISTIC MINISTERS:**

We are currently discerning a new group of Eucharistic Ministers who would undergo training within the next month. If you feel that the Lord is calling you to this ministry, we would be delighted to include you in that ministry here at Our Lady Chapel. Both adults and teens [must be going into Senior year of High School] are welcome to participate in this very special ministry. We are need of ministers for both our Saturday evening and Sunday morning Masses. **Contact Father John or the chapel office [440-473-3560] if you feel called to this ministry.** We are always in need of Eucharistic Ministers.

**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



JESUS THE COMMONER:

The little boy of a Christian father with a forever gloomy face saw a horse. He shouted: “Daddy, he must be a Christian — he, too, has a long face.” John’s Gospel story of the Wedding Feast at Cana [John 2:1-12] is an all-time favorite of almost everyone. Feodor Mikhailovich Dostoevski wrote in his book *Brothers Karamazof*: “Cana, the first miracle, the compassionate one when Jesus joined not in human sorrow but in human happiness.”

It is only John the Evangelist who tells us of this miracle. Very possibly the teen-ager John was among the guests present. And of course he wrote of it as an old man. But we must assume that the Cana incident was something which he could never forget; no doubt he dwelled upon it often, and felt that it had much to teach us. How correct he was!

The story tells us much about Mary. It was she who informed her Son that the wine had run out. How did she know? Possibly she was working in the kitchen with the bride’s parents — helping them to cook the food for the buffet. There she saw the alarm that the head waiter caused by coming into the kitchen to inform them that the wine had run out. Possibly the mother was a relative of Mary? But in any case, what the reading shows about Mary is that she is very much a warm Jewish woman. She is sensitive to their needs and anxious to help.

This picture of Mary may well be a fresh one for many of us. That is especially true of those of us who think only of Mary as a woman in “permapress” blue and white. For many of us, our picture of Mary is a “plastic person”, constantly looking ever so devoutly into the heavens with hands folded. Thus, the John is deliberately drawing for us a “flesh and blood” Mary. Our prayers to her will come easier if we keep this tableau before us.

Furthermore, the miracle reveals that whenever Mary found herself in a pinch or a bind, she instinctively turned to her Son — having lived with him for thirty years; she knew that He would deliver. Maybe we need to take her advice. Even when her Son apparently turned down her request, Mary did not throw in the towel. Quite the contrary! She turned to the bartenders and instructed them to stand ready. Her faith and trust in the Christ remained firm and solid. She knew her Son — He would not see the bride and groom humiliated in front of their guests.

Is not John instructing each of us that our faith in the Teacher must be similar to that of His own mother? Could it be that we take “no” for an answer too often and too soon? Notice, too, where this miracle takes place — it is situated in the home of working class people in an inconsequential, even run-down town in Galilee. This is a word-picture of Christ the populist. He is willing to squeeze Himself into our kitchens, slip off His old sandals, and take a seat at our scarred tables. God is obviously more than willing to involve Himself in the humdrum of our everyday lives. The same God, who keeps the cosmos alive in the palm of His hand, is likewise willing to concern Himself with my very mundane problems. If I do not bring Him my nickel and dime requests, it is I who am foolish. It is I who have misread the intent of this Gospel story. Notice, too, the occasion. It is a wedding. It is a time for laughter, music, and very obviously wine. John draws for us a Jesus who Himself enjoys a good time. A party was obviously not something which was beneath Him. It was something He sought. He was clearly no party pooper. A Christian who walks about with a long face should meditate long and loud on this Cana tale. We have much to learn and, more importantly, to change. The sooner the better!

Remember the remark of the boy who began our reflection. Anytime that we genuinely welcome the Teacher into our lives, a miracle takes place. What was colorless becomes a rainbow of colors. What was prosaic becomes poetical. —taken from the writings of Father James Gilhooley, which appear on the internet.



Knowing this, we should live our lives fully enjoying what is earthy and earthly. The beauties and pleasures of this life are a gift from God, meant to be enjoyed. But, by being aware of their source, we can also then be free enough to accept the very real limits that life puts on our desires. And, better still, we need not fear death since what we lose will be trumped one-hundredfold by what we gain.

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

THE ROLE OF MARY IN THE LIFE OF JESUS:

Our Lady has interceded for those who approach her divine Son from the very beginning of his public life and ministry. Mary was invited to a wedding at Cana, and “Jesus also was invited to the marriage with his disciples” [John 2:1-12]. Our Lady informs Jesus: “they have no more wine”. Though he hesitates, saying: “My hour has not yet come”, yet he accedes to her wishes and the needs of the wedding guests and changes water into wine upon our Lady’s instruction to the servants: “Do whatever he tells you.” We also are invited by our Lady to render obedience to her Son. Holiness consists in this — obeying Christ in all things.

In the public life of Jesus, Mary appears prominently — at the very beginning when at the marriage feast of Cana, moved with pity, she brought about by her intercession the beginning of the miracles of Jesus the Messiah [see John 2]. In the course of her Son’s preaching she received the words whereby, in extolling a kingdom beyond the concerns and ties of flesh and blood, he declared blessed those who heard and kept the word of God [see Mark 3:35 and Luke 11:27-28]. Thus the Blessed Virgin advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son unto the cross, where she stood [see John 19] in line with the divine plan, enduring with her only begotten Son the intensity of his passion, with his sacrifice, associating herself in her mother’s heart, and lovingly consenting to the immolation of this victim which was born of her. Finally, she was given by the same Christ Jesus dying on the cross as a mother to his disciple, with these words: “Woman, behold your son” [John 19: 26-27]. At Cana, Mary appears once more as the Virgin in prayer: when she tactfully told her Son of a temporal need. She also obtained an effect of grace — namely, that Jesus, in working the first of his “signs”, confirmed his disciples’ faith in him.

Why are Mary’s prayers so effective with God? The prayers of the saints are prayers of servants, whereas Mary’s are a Mother’s prayer — whence flows their efficacy and their authority. And since Jesus has immense love for his Mother, she cannot pray without being listened to. To understand Mary’s great goodness, let us remember what the Gospel says — there was a shortage of wine, which naturally worried the married couple. No one asks the Blessed Virgin to intervene and request her Son to come to the rescue of the couple; it stirs her to act as intercessor and ask her Son for the miracle, even though no one asks her to. If our Lady acted like this without being asked, what would she not have done if they actually asked her to intervene? By God’s design Mary is uniquely a Mediatrix for us — our Mother in the order of grace — just as she was for the wedding guests at Cana.

—taken from the writings of Father Kevin Cusick which appear on the internet.

CHAPEL 20th ANNIVERSARY NOTE CARDS:

Note Cards of the Vatican Treasure — Our Lady Of Gilmour — are also available for purchase. The card has a beautiful photo of Our Lady of Gilmour — taken by John Reid — on the front. The inside is blank for your message, and the back of the card has a description of the Vatican Treasure and it was brought to the Chapel, along with appropriate credits. **The Cards sell in packets of 5 for \$10.** The Cards are located in the chapel office and are available by contacting **Patty Szanislo at (440) 473-3560 or at szaniszlop@gilmour.org.**



THE GOD OF OUR DESIRES:

What lies deepest inside authentic faith is the truth that God is the object of all human desire — no matter how earthy and unholy that desire might seem at times. This implies that everything we desire is contained in God. We see this expressed in the Psalms which tell us that God is the object of our desires, and in Jesus, who tells us that it is in God that our deepest hungers and thirsts will be satiated. And so we pray, without perhaps ever really being conscious of what we are saying: My soul longs for you in the night; You, Lord, alone, can fill my heart; You, O Lord, are my all [see Psalm 42]. But is it really God that we are longing for in the night and aching for in our desires?

Do we really believe that God is the real object of our desires? When we look at all that is beautiful, full of life, attractive, sexually alluring, and pleasurable on earth, do we really think and believe that this is contained in an infinitely richer way inside of God and inside the life into which God invites us? Do we really believe that the joys of heaven will surpass the pleasures of earth, and that, already in this world, the pleasures of virtue trump the sensations of sin? Do we really believe that faith will give us what we desire?

It would seem not. We — and most everyone else — struggle to turn our attention towards God. We find religious practice and prayer more of a disruption to life than an entry into it, more a duty than an offer, more an asceticism than a joy, and more as something that has us missing out on life than entering into its depths. In most of us, if we are honest, there is a secret envy of those who recklessly plumb sacred energy for their own pleasure — that is, we doggedly do our duty in committing ourselves to something higher, but, like the Older Brother of the Prodigal Son, we mostly serve God out of obligation and are bitter about the fact that many others do not. This side of eternity, virtue often envies sin and, truth be told, this is particularly true regarding sexuality.

But partly this is natural and a sign of health, given that the brute reality of our physicality and the pressures of the present moment naturally impose themselves on us in a way that can make the things of God and spirit seem abstract and unreal. That is simply the human condition, and God, no doubt, understands. You would have to be a true mystic to be above this.

However it can be helpful to tease out more explicitly something we profess in faith — namely, that all that we find attractive, beautiful, irresistible, erotic, and pleasurable here on earth is found, even more fully, inside of its source, God. God is better looking than any movie star. God is more intelligent than the brightest scientist or philosopher. God is more witty and funny than the best of our comedians. God is more creative than any artist, writer, or innovator in history. God is more sophisticated than the most-learned person on earth. God is more exuberant than any young person. God is more popular than any rock star. And, not least, God is more erotic and sexually attractive than any woman, man, or sexual image on earth. We don't ordinarily think that or believe this about God, but those statements are as much dogma as are the strictest church-doctrines on record. Everything that is alluring on earth is inside of God — in even a richer form, since God is its author.

However that does not take away the power of earthly things to allure — nor should it. Countless things can overwhelm us with their stunning reality — a beautiful person, a sunset, a piece of music, a work of art, youthful exuberance, a baby's innocence, someone's wit, feelings of intimacy, feelings of nostalgia, a glass of wine on the right evening, a stirring in our sexuality, or, most deeply of all, an inchoate sense of the uniqueness and preciousness of our own lives. We need to honor those things, and thank God for the gift, even as we make ourselves aware that all of this is found more-richly inside of God and that we lose nothing when virtue, religion, and commitment ask us to sacrifice these things for something higher. Jesus, himself, promises that whatever we give up for what is higher will be given back to us one hundredfold.



THE FIRST SIGN:

The first part of John's Gospel is constructed around seven progressively more remarkable signs done by Jesus, culminating in the raising of Lazarus, which reveal him as the Son of God sent to establish the new era of divine blessings in the world. The Wedding Feast at Cana [John 2:1-12] is the first of the seven signs.

Jesus, along with his mother and his disciples, is at a wedding feast. His Mother — she is never named in John's Gospel — suggests to Jesus that they have no wine. Jesus seems to put her off, but then responds to her request by ordering the servants to fill six stone water jugs, holding twenty to thirty gallons filled to the brim. When the water turned to wine is taken to the head-waiter, he says to the bridegroom that everyone serves the good wine first, but "you have kept the good wine until now." The evangelist then tells us that this first sign done by Jesus revealed his glory and moved his disciples to begin to believe in him.



For us today, the Cana story — rich in symbolism — reminds us of some of the fundamental claims of our Christian faith — Jesus is the Son of God sent into the world to inaugurate a new era of divine blessing; his glory, initially manifested at Cana, was fully revealed in his supreme hour of glory when he was raised up on the cross; through his death and resurrection he sent the Holy Spirit to all of us as a superabundant resource that is always renewable and never runs out; and Jesus set the stage for a community that would rejoice in his continuing presence.

There are people who know from experience the spiritual truths suggested by the sign performed at Cana. A convert to Catholicism, who went through the RCIA program, just loves participating in the liturgy, which has an amazing power to lift her spirits and gladden her heart. A middle-aged couple did a Marriage Encounter which brought new life to their marriage and revealed unrecognized gifts in each other. A married man who was having an affair with his secretary broke it off, went to Confession, and felt like a new man with a clean slate and a fresh opportunity to form a more satisfying relationship with his wife. A youth minister, who read the apostolic exhortation by Pope Francis, *The Joy of the Gospel*, is very excited about sharing such an uplifting presentation of the Christian faith with her students.

Have you experienced the uplifting power of the Christ's grace? How can you share this gift with others?

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

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Winter is here — another time to once again clean out the closets. Clothing that no longer fits, or has been replaced by new items, can become 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 [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].**



WISDOM:

Life is short, and it's not about us. Eternity is long, and it's all about God.

YOU HAVE KEPT THE GOOD WINE UNTIL NOW:

Now that the liturgical seasons of Advent and Christmas are over we begin what is prosaically called Ordinary Time. This year is, the year of Luke's Gospel. But for reasons that might become clear we begin with the story of the first miracle as recorded in the Gospel of John [2:1-12]. It is a story that we know so well. And it is an important Gospel. It is not only the first miracle — or as John calls it: *"the first of the signs given by Jesus,"* it is also Jesus' first revelation of his glory. As John says: *"He let his glory be seen and his disciples believed in him."*

John's account of these events is very carefully crafted and loaded with significance. Almost every phrase is layered with different levels of meaning, and there is ample material for hours of fruitful meditation. But today let us just take a look at perhaps the most memorable of all the lines in this Gospel: "You have kept the good wine till now."

This phrase takes on even deeper meaning when you consider that the phrase refers to Christ himself. The prophets and holy men that went before Jesus, right back to the time of Adam — these were all excellent messengers of God. But none of them can compare with Christ — God's own Son. He is the best wine of all. There is no other who can compare with him — not in the importance of his message, the sublimeness of his words, the grace of his actions or in any other way.

Because of our humanity, God revealed himself to us only very gradually over many centuries of history. As we grew and developed over the generations — as we became more cultured and educated — so God revealed more and more about himself and about what he expected of us. He took us through this process by easy stages according to our readiness. He did this through the prophets and many other agents. So unteachable were we that God had to repeat particular lessons over and over again.

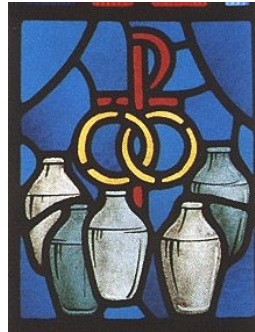
For example, in early history, God demonstrated his power by overthrowing the enemies of Israel in battle — enabling them to win improbable victories. This is something that today we can hardly comprehend, but which was certainly in those days the only way the people came to realize that God had singled them out and intended to give them his protection. Later on — when the People of Israel had grown more sophisticated in their understanding and appreciation of God — he used gentler methods. Remember the story of Elijah and how God was to be found not in the blasts of the mighty storm but in the gentle zephyr [see 1 Kings 19]. You can trace the myriad of ways God used to reveal himself in the pages of the Old Testament.

But when all was ready, he finally and definitively revealed himself in the person of Jesus Christ, his only Son. And in Christ our understanding of what kind of God we have is brought to its height. We realize that he is a God of love and gentleness — one who is prepared to make the greatest of sacrifices in order to save us from our sins; one who wants us to love him entirely of our own volition.

In this sense Jesus certainly is the best wine. He is the fullness of the revelation of the Father. We also realize that in this first of the signs given by Jesus the wine has a special significance — there is a clear reference to the Eucharist here.

As is often the case with the Gospels, in looking at the beginning we see the end — "My hour has not yet come", says Jesus. And we know which hour he is referring to — the moment when his mission of salvation comes to its fruition on the Cross of Calvary.

In the Last Supper wine is taken and given to us in commemoration of the pouring out of his blood on the Cross. Of course, when we say commemoration, we do not mean commemoration in the same way as we would commemorate a birthday or an anniversary. What we understand is that the Last Supper is made present to us in a real way. The elements of bread and wine become the body and blood of the Lord. We enter in to the Eucharistic sacrifice.



condition. The reality is that we are never alone. God knows; God cares; God is with us. We have to trust in his Word. The changing of the water into wine leads us to a consideration of the New World of Jesus Christ. This is a world where the ordinary becomes extraordinary. It is a world where simple people become great spiritual leaders. It is a world where the least important in society is raised up with dignity to become the most important in the Kingdom. Recall Mary's prayer: "My soul magnifies the Lord. As a result, all generations will call me blessed" [See Luke 1]. If we allow ourselves to magnify the Lord, to be epiphanies of the Lord, we also will be blessed. That is why we have to be careful that we don't get so bogged down with the sham events of our materialistically depraved world that we miss the really important events taking place. Look around. Children and Teens are proclaiming the presence of God.

Adults are reaching out to his presence in others. We are being enriched by his love in our families. For the Christian, the extraordinary is ordinary. It is quite normal for the water of the world to become the wine of Christ. John's Gospel is telling us that we live in miraculous times. Jesus is transforming our world through the blood of his cross. Our society may glorify violence and have no respect for life. Violent video games, assault rifles, the degradation of women by the sex industry, as well as and particularly the Supreme Court's horrific *Roe vs Wade* decision — all can all lead us to be pessimistic for the future of our country and the world. But Jesus tells us that we don't need to be so negative.

There is no room for pessimism in Christianity. St. Paul said that Jesus Christ is not alternately "yes and no, but only yes" [2 Corinthians 1:19]. The miracle of Cana is an epiphany. The Savior of the World has come. Just as He transformed water into wine, and wine into blood, He is transforming our world into the Kingdom of God. We have been given the grace to be members of that Kingdom, and the mandate to bring the Good News of God, the Gospel, to the world.

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

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 [1/9/16] ----- \$ 497.00
Total Offerings: Sunday [1/10/16] ----- \$ 1,334.00

MOVING FORWARD:

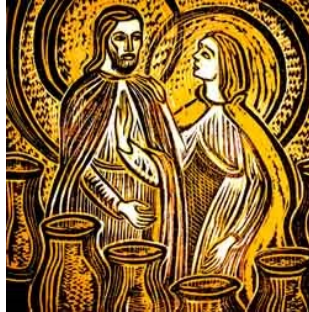
"Twenty years from now you will be more disappointed by the things that you didn't do than by the ones you did do. So throw off the bowlines. Sail away from the safe harbor. Catch the trade winds in your sails. Explore. Dream. Discover."

—Mark Twain

FROM WATER TO WINE TO BLOOD:

Two weeks ago we celebrated the Solemnity of the Epiphany. In the Roman rite of the Catholic Church we emphasize the visit of the three wise men. But the prayers for the Mass and The Liturgy of the Hours of the Epiphany point to more than the wise men's journey to Bethlehem. For example the antiphon for Mary's Prayer two weeks ago was: "Three mysteries mark this holy day — today the star leads the Magi to the infant Christ; today water is changed into wine for the wedding feast; today Christ wills to be baptized by John in the river Jordan to bring us salvation." So last Sunday when we celebrated the Feast of the Baptism of the Lord, we were celebrating one of the three occurrences of the Epiphany. John's Gospel for this 2nd Week in Ordinary Time provides us with a third epiphany — the changing of water into wine [John 2:1-12].

First of all, the setting — it's a wedding feast at Cana in Galilee. In the Gospel of John, where this passage is found, Jesus had not yet performed any miracles. Mary tells Jesus that there is no wine — that's probably because His disciples were there! Imagine the embarrassment of the groom's family that they could no longer provide for their guests. Jesus says to His mother: "How does this concern of yours affect me? My hour has not yet come." What Mary was presenting to Jesus would have a far deeper effect on the world than solving a simple matter of a lack of wine. If Jesus were to provide wine in a miraculous way, a path would open up that would lead to His passion, death and resurrection, His hour.



But Mary tells the servants of the wine steward to do whatever Jesus says. The hour — the time of the Lord — would begin with this epiphany — this manifestation of His power. In the first epiphany, the star and the magi pointed to Jesus as the King of Kings. In the second epiphany John the Baptist and the voice from heaven revealed Jesus to the world. In this Epiphany, no one points to Jesus — He manifests His glory. Jesus transforms the water into wine, and by doing so he will soon transform wine into His blood. The water that Jesus changes is water that was used for purification rites. People needed to wash their hands and feet to be ready for the meal. Cups and plates and other vessels needed to be washed in a ritualistic way. But this water meant for purification becomes wine pointing to the wine that will later be used for the new purification rite — our sharing in the eternal offering of Christ on the cross by drinking the Eucharistic blood of the Lord.

John's gospel presents the extraordinary transformation of the world begun at Cana. The transformation took place because people trusted in the Word of the Lord. The means for purification from the evil of the world would progress from symbolic washing to sharing in the Blood of Christ, from water to wine to blood. When we receive communion we are participating in the transformation of the world. When we receive communion we are united to the One who died on the Cross for us. Every reception of the Eucharist is a union with the crucified Savior whose blood has defeated the power of evil — not just in the world, but also in our lives. All of us, myself included, need to reflect more on what we are doing when we come up to communion. We cannot allow this extraordinary event to become ordinary even if we receive communion every day. Mary has an instruction for us in this gospel passage — she tells the servants of the wine steward — and she tells us — to trust in Jesus' word. This a simple directive.

Jesus has told us that we will never be alone. In the Gospel of Matthew, Jesus says that he will be with us always. Jesus has told us that God cares for each of us. Recall the story about the sparrows — "are not two sparrows sold for a penny? And yet not one of them is forgotten in God's sight. But even the hairs of your head are all counted. Do not be afraid; you are of more value than many sparrows" [Matthew 10:29-31]. We need to listen to Mary and trust in the Lord.

Yes, there are times that we feel alone. Henri Nouwen wrote that this was part of the human

The transformation of water into wine at Cana prefigures the transformation at the Last Supper of wine into the blood of our Savior. John understands these things well; he was there at Cana, and three years later he stood at the foot of the Cross. It was he — alone among the apostles — who kept faith with Christ when his hour had finally come.

This first of the signs given by Jesus was given at Cana in Galilee — at a wedding. And how fitting this was for the wedding of that anonymous couple symbolizes the far greater marriage that was taking place — the marriage between heaven and earth, between Christ and his Church. God chooses not to show the depth of his love and care for us by slaying thousands of Amalekites or Philistines, but through the sacrifice of his own dear Son.

At the beginning of this reflection, we wondered why there was a sudden switch from Luke to John just for this weekend in the year. The reason is that the Early Christians understood fairly quickly that there were actually four manifestations of Christ — [1] his birth at Bethlehem — the Nativity; [2] his being made manifest to the wise men, the first Gentiles to acknowledge him as the Messiah — the Epiphany; [3] his Baptism by John in the River Jordan, which inaugurated his public ministry and during which the Father's voice is heard acknowledging his Son; and [4] his changing of water into wine at the Marriage Feast of Cana.

This was his first miracle, and directly because of it, his first group of disciples came to believe in him. Up to that point they only had the word of John the Baptist. But now, having witnessed this extraordinary transformation of water into wine they truly believe in him. In this it is just as an important manifestation of Jesus as the others.

One can hardly reflection on the miracle of the Wedding Feast at Cana, without talking about abundance. That was an extraordinary quantity of wine. Let say that the water jars each held 25 gallons of water — that's 150 gallons of water. That translate — if you do the math — into over 900 bottles of wine! Now, remembering that all the wine that had been provided by the host was already consumed, this was something extraordinarily generous. Getting away from the undoubted joy of the wedding guests, what we see here is an astonishing demonstration of the overwhelming love that God has for us — his people.

This first of the signs given by Jesus provides us with the pattern for all the other miracles — and indeed for all of the dealings between God and his people. It is a pattern of overwhelming and undeserved generosity; going so far as to pay, as the price for our sins, the life of Jesus his Son. Our only possible response to this is to praise him, to bless his name and to try our best to live the kind of life that he wants us to live so be enabled to enter into glory with him forever.

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

READINGS FOR THE WEEK:

Monday: 1 Samuel 15:16-23, Mark 2:18-22

Tuesday: 1 Samuel 16:1-13, Mark 2:23-28

Wednesday: 1 Samuel 17:32-51, Mark 3:1-6

Thursday: 1 Samuel 18:6-19, Mark 3:7-12

Friday: 1 Samuel 24:3-21, Mark 3:13-19

Saturday: 2 Samuel 1:1-27, Mark 3:20-21

3rd Week in Ordinary Time: Nehemiah 8:2-10, 1 Corinthians 12:12-30, Luke 1:1-4, 4:14-21

BLESSED BE GOD'S HOLY NAME:

When my little sister, Martha, was seven years old, she learned the second commandment — “You shall not take the name of the Lord, your God, in vain.” She also learned that when she heard someone take the Lord’s name in vain, she could show reverence for God in her heart by saying the prayer: “Blessed be God’s holy name” to herself.

Martha decided to take this act of piety a bit farther. The lone girl on the street, she was regularly included in the games of cops and robbers, football and Star Wars re-enactments that the neighborhood boys her age played. As her older sister, I thought these boys were all very sweet. Martha, however, expressed concern that they regularly broke the second commandment and took the Lord’s name in vain while playing.

In the interest of teaching these boys some reverence, Martha started piping up with “Blessed be God’s holy name” whenever they took God’s name in vain. Explaining — as only 7 year old Martha could do — that their casual exclamation was very meaningful to her, she didn’t admonish them or chuck a Bible at their heads. She just slipped her prayer in as they played street hockey and battled with nerf guns.

Her efforts paid off — kind of! One afternoon, while doing my homework in the kitchen, I heard her friend Bobby mutter: “Oh-My-God-Blessed-Be-His-Holy-Name” under his breath when he was surprised by a bumble bee.

“Did I just hear what I think I heard?” I asked my mom, who was doing dishes at the sink.

“Blessed be God’s Holy Name? Yep. Martha’s said it so much that now they all say it after they take the Lord’s name in vain.”

Her efforts were not in vain. What 7-year-old Martha understood — and attempted to teach the neighborhood — was that the name of God is unlike any other word we say.

Imagine this moment — Moses has seen his people enslaved by the Egyptians and has fled into the desert. Then, “an angel of the Lord appeared to him in the fire flaming out of a bush” — a bush that is described as “on fire” but “not consumed” [Exodus 3:2]. He is literally called by God as in he hears God saying: “Moses! Moses” [Exodus 3:4]. We know what happens next — Moses is sent by God to lead the Israelites into freedom from slavery. However, at the end of this exchange, Moses asks an important question: “When I go to the Israelites and say to them: ‘The God of your ancestors has sent me to you,’ if they ask me: ‘What is his name?’ what am I to tell them?” [Exodus 3:13].

At this moment, God tells Moses: “I am who am.” “This is what you are to tell the Israelites: I AM sent me to you” [Exodus 3:14]. If you consult the footnotes in your handy Catholic Teen Bible, they explain that this is where the title “Yhwh” — the personal name of the God of Israel is given, since “many have interpreted the name ‘Yhwh’ as a third-person form of the verb meaning ‘He causes to be, creates’ ”.

The *Catechism of the Catholic Church* explains that “among all the words of Revelation, there is one which is unique — the revealed name of God. God confides his name to those who believe in him; he reveals himself to them in his personal mystery. The gift of a name belongs to the order of trust and intimacy.” I can’t speak for Moses, but when I read this passage I can only imagine the way his relationship to God must have changed at that moment. Moses could now call out to God by name.

A very weak analogy would be the moment of triumph that we feel when we’re introduced to a crush, or our favorite teacher recognizes us outside of school, when we’re shopping at the mall or something — oh wait! That was weird when it happened on *Mean Girls*, wasn’t it? Bad analogy. See! It’s so hard to even find a comparison to the wonder Moses must have felt!. To know and be known — it’s such a deep desire, and Moses — and consequently, all of us — now have this opportunity with our Creator and Redeemer.

God’s name is a big deal because He wants us to cry out to him with all our hopes, fears, wants and adoration. He wants to be in a relationship with us. This is why God commands us: “you shall not take



the name of the Lord, your God, in vain”, and even continues: “For the Lord will not leave unpunished him who takes his name in vain” [Exodus 20:7].

And yet, like my little sister, Martha’s friends from childhood, so many times we struggle with an “Oh my _____” or other exclamations that are not uttered in praise, honor, or thanksgiving. We can write it off as: “Oh, I was praying — kind of.” But in our hearts we know if we were sincerely communicating with our creator or taking His name in vain. So how can we battle this, if it’s a habit that’s crept into our language?

We can start by taking a hint from Martha by adding: “Blessed be God’s Holy Name” whenever we hear it used in vain — or when we break this commandment ourselves. How audibly you say it is up to you. It’s also a great habit to bow your head — a simple nod is fine — when you hear the name of God, or speak His name in prayer yourself. We can take the sin to confession and be specific: “Bless me Father, for I have sinned, I took the Lord’s name in vain when they served mystery meat in the cafeteria”, and we can ask our friends and family to hold us accountable.

God reveals himself to us because He is our Father and we are his beloved children. Knowing His name means we can know Him. Blessed be God’s holy name, indeed.

—taken from the writings of Alison Blanchet, an associate of the Bible Geek

LIFE TEEN:

Join us on Sunday, January 24th when we will be discussing the March for Life and the importance of being a person of value. Come and try us out. Life Teen generally 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. 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**. We will be taking a break until after the New Year. **If you can’t join us on January 24th, our next meeting will be on Sunday, January 31st**. Please join us for a wonderful experience. Also please continue to remember all our teens and young people in your prayers.



LIFE TEEN

MIDDLE SCHOOL YOUTH GROUP — THE EDGE:

Join us on Saturday, January 30th when we will have the **EDGE** version of “game night” — it’s a blast. **Pizza will be provided. Bring a snack or desert. Festivities begin at 6:30 PM and go until 8:30 PM**. Come and try us out. Come and find out what **the EDGE** is all about. If you have not joined us before, that’s OK. **Just call the office and let us know that you are going to be coming**. We ask you to do this because there will be food involved. Our **EDGE** Youth Group has a Faith-Service-Social component, and we look forward to your participation. All are welcome. **If you can’t join us on January 30th, our next meeting will be on Sunday, February 7th at the Chapel Indoor Picnic**. Please join us for a wonderful experience.

**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 2016. There is a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!

