

CLOSING PRAYER:

~ A Winter's 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

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

FIRST RECONCILIATION:

 Over the course of the next several weeks, many of our second grade children will be receiving the Sacrament of Reconciliation for the first time. This is a moment of great grace for them and for each of us. To meet Jesus in his loving embrace of mercy and forgiveness is an important part of our journey to God, our Father. Let us pray for **Trevor Bilant, Josie Bullock, Jo Callam, Gavin Colleran, Peter Daberk, Valentina DiCenso, Ana Duraes, Fernando Duraes, Madeline Everest, Caroline Gardner, Emily Kish, Julia Klein, Timothy Lennon, Robbie MacKinlay, Daniel Milkus, Casey Nakhooda, Louisiana Sawyer, Xavier Swinarski**, and all our second grade children during this special time in their lives. And let us also pray that we will all grow into a deeper appreciation of the blessings of this special sacrament.

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.**

**INDOOR CHAPEL PICNIC:**

Put this date aside; mark your calendars! Sunday, February 7th 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 tenders or chicken breast, Macaroni and Cheese, Chicken-Tortilla Soup, Philly Cheese Steak, 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 dessert 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 4th to Patty [440-473-3560]** in the chapel office, or simply **sign the sheet on the easel in the narthex of the chapel**.

**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.**



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PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- 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 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 recovering from 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 Kay Yunker, aunt of Mary Schmidt, great-aunt of Maggie ['12] Schmidt who is under the care of hospice.

LIVING IN THE AGE OF THE SPIRIT OF JESUS:

Isaiah the prophet proclaimed the coming of Jesus the Messiah, the Christ, the “anointed” one. The Lord knows who he is, not simply because he is a good Jew, but with every fiber of his divine Personhood — he is the God-man, the divine Messiah foretold and exalted by the holy prophets. The Lord reads the words of Isaiah to the assembly in the synagogue with the purpose of declaring the truth of his divine-human personhood.

The Messiah's characteristics are revealed above all in the “Servant songs” of Isaiah — see Isaiah 42, 49, 50, 52, and 61. These songs proclaim the meaning of Jesus' Passion and show how he will pour out the Holy Spirit to give life to the many — not as an outsider, but by embracing our “form as slave” [see Philippians 2:7]. Taking our death upon himself, he can communicate to us his own Spirit of life.

This is why Christ inaugurates the proclamation of the Good News by making his own the words of Isaiah — The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good tidings to the afflicted; he has sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the Lord's favor [Isaiah 61:1-2].

Isaiah's words directly concern the sending of the Holy Spirit as an oracle by which God speaks to the heart of his people in the language of the promise, with the accents of “love and fidelity. St. Peter will proclaim their fulfillment on the morning of Pentecost [Acts 2:17-21]. The Lord's Spirit will renew the hearts of all people, engraving a new law in them. He will gather and reconcile the scattered and divided peoples — he will transform the first creation, and God will dwell there with people in peace.

We live out our love for the Lord when we confidently declare that he is Lord and God to all we meet. Others will know we love them if we declare the divinity of the Savior — he who alone can forgive our sins, heal us and raise us up to holiness and joy.

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

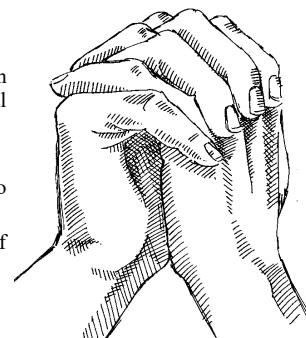
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PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Stephen Ungrady, father of Emily ['19], who is recovering from a stroke
- For Christina Parrilla, sister of Brother Carlos Parrilla, C.S.C., who is recovering from kidney transplant surgery
- 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 Jim Virant, grandfather of Noah Virant ['20], who is undergoing treatment for cancer.
- 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 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 Charles Babbush, father of Jeffrey ['83] who is ill.
- For Ali Priest, who is undergoing treatment for a rare muscular disease.
- 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 Colleen Lowman, grandmother of Religion instructor, Rachel Burkey, 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 Phyllis McGinley, grandmother of Middle school Head of School, Elizabeth Edmondson, great-grandmother of Mollie ['21] and Abigail ['23] Edmondson, who is seriously ill.
- 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 24: 3 rd Week in Ordinary Time	10:00 AM
Monday, January 25: Conversion of St. Paul	5:30 PM [Eucharistic Chapel]
Tuesday, January 26: Sts. Timothy & Titus	5:30 PM [Eucharistic Chapel]
Wednesday, January 27:	5:30 PM [Eucharistic Chapel]
Thursday, January 28: St. Thomas Aquinas	5:30 PM [Eucharistic Chapel]
Friday, January 29:	5:30 PM [Eucharistic Chapel]
Saturday, January 30: 4 th Week in Ordinary Time	5:00 PM
Sunday, January 31: 4 th Week in Ordinary Time	10:00 AM

UPCOMING CHAPE ACTIVITIES:

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
January 27	-----	1 st Reconciliation [Group 5]	6:15 PM
January 28	-----	7 th Grade Class Mass	9:45 AM
January 29	-----	1 st Reconciliation [Group 6]	6:15 PM
January 30	-----	EDGE Game Night	6:30 PM—8:30 PM

REFLECTION ON THE THEME FOR THE WEEK:

It's a big day in Nazareth — Jesus is going to speak in his hometown synagogue. He reads from one of the scrolls, returns the scripture to the attendant, and sits down. Anticipation is at an all-time high. Everybody knows him and his family, but he shocks them with his words [Luke 4:14-21]. They shake their heads — some get up and leave in some agitation.

Luke's Gospel does not present an "Epiphany" scene such as in Matthew's Gospel [2:1-12]. For Luke, this manifestation occurs within Jesus' hometown — a dramatic presentation of the presence of God in the midst of the people. To some, this insertion, this intervention, brings out fear and to others anger. How do we react? Is it with the comfort of our thinking that we "know the Christ"? Or are we challenged anew by the words of God's presence?

We need to listen to these words of Luke with more than our ears and more deeply than our minds. Jesus has come to speak to our captivity, our blindnesses, and our deeper-than-we-know desires for God's love. Allowing anybody — even God — to come across our protected thresholds is dangerous, and we too can feel that fear and even an anger about our having such deep needs.

We pray for a spirit of excitement that each of our days is "holy" because the Lord is more present to us than we are to ourselves. The word "today" is used several times in Luke's Gospel — the angels speak this word to the shepherds [Luke 2:11], Jesus announces that "today" salvation has come to Zacchaeus who has climbed down out of his tree [Luke 19:9]. Today is holy — a sacrament, an Epiphany, a Jesus-wink. Let us pray that we are able to hear it, see it, and taste it for what it is. May we dip a little deeper into the more central mystery of ourselves, and find the place where God's grace is already laboring to comfort us.

Our Scripture readings for this 3rd Week in Ordinary time begin with the prophet, Nehemiah. Ezra is the prophet's scribe and he has a big job to do. The people have recently returned from exile and are rebuilding and repopulating their city and country. Ezra gathers the people for the liturgy of the Reading of the Law. The people listen attentively from dawn until noon. As people are listening to the word of God, they begin to weep. Ezra asks them to stop crying and to begin to celebrate the special bond and relationship that they have with God [Nehemiah 8:1-12].

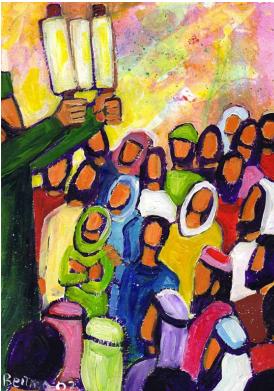
The people do go off and have a good time, but we might ask about the weeping while hearing the Law of Moses. Why did that happen? Was it because they were confronted with the Law's demands which they had not obeyed — which resulted in their captivity. Were they weeping because of the pain of being separated from their holy city for such a long period of time? Was it because they realized that they had lost their connectedness with God?

Their weeping may have come from sensing the love that God has had for them in bringing them back and giving them a second chance. They might be reflecting upon the first exodus and how God had formed them into a free people and had guided them through the desert to the abundant life which they were encouraged to enjoy.

Upon hearing the demands and customs of the Law, they may have experienced the sadness of their being told that they had responsibilities as a result of being so loved. Their individual freedoms may have been challenged and they would have to surrender their individuality for the sake of the community.

Luke's Gospel begins with a short explanation of why Luke is writing this account to a person whose name is Theophilus — a name which means: "God-loves" or "God-Lover" [Luke 1:1-4]. Luke is writing more specifically for those of Greek communities who have heard of the preachings from the Apostles.

The event that Luke is referring to takes place after Jesus has spent his time in the desert. He is

**PRAYER REQUESTS:**

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

FOR THE DECEASED:

- For Grace DeChellis
- For Wendy Houlahan
- For Sister Francine Stalter, O.P.
- For Barbara Leonardi.
- For Antoinette Mucciarone
- For Sister Rosemary Mayer, S.N.D.
- For Anthony Vitolo, Sr.
- For Pete Gray
- For Gregory Cooper ['74], brother of Gerald ['73], father of Andrew ['10] and Patrick ['13], uncle of Mary Elizabeth ['00], James ['03], and Kevin ['08] Komperda.
- 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 Robert Law.
- For John Caja

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.

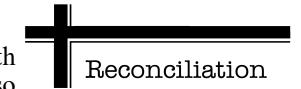
CHILDREN'S BULLETINS:

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

Children's Worship Bulletin

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



THE LIVING BODY OF CHRIST:

As much as strict Jews traditionally emphasize keeping the 613 regulations of the Mosaic Law, it seems impossible that Ezra would have to deal with a Jewish community which knew nothing of those regulations. Yet Nehemiah tells us that's exactly what happened in Jerusalem after the Babylonian Exile [Nehemiah 8:1-12]. Though we'd expect Ezra and Nehemiah to tear into these ignorant individuals, they unexpectedly tell the people: "Do not be sad, and do not weep. Go, eat rich foods and drink sweet drinks, and allot portions to those who had nothing prepared; for today is holy to the Lord." In other words, just be happy you finally found out what God wants you to do.

Those familiar with both Scripture and church history know Ezra and Nehemiah's experience isn't an isolated event — people of faith are always susceptible to forgetting the essentials of their faith. Paul — in his Corinthian Church — takes the community to task over the sin of "not recognizing the body" during their celebrations of the Lord's Supper [see 1 Corinthians 11].

Traditionally, when Catholics talk about the "Body of Christ", they are defining it in terms of the body of Christ under the species of bread. This made sense since many of us were taught that Pius X's criterion for children receiving their first communion revolved around their ability to distinguish Eucharistic bread from regular table bread.

Yet, as Paul goes on further, it becomes clear that the body to which he is referring has nothing to do with bread — it's the body of Christ found in the Christian community [1 Corinthians 12:12-31] — "As a body is one, though it has many parts, all the parts of the body, though many, are one body, so also Christ. Now you are Christ's body, and individually parts of it."

Though Paul states one of the most fundamental Christian truths, few followers of Jesus today know anything about it. It's far easier — and far less demanding — to discover the risen Jesus present in bread or wine than in one another. When we find ourselves in the presence of the former we certainly don't conceive of Jesus as actually being bread or wine. We conjure up our own personal images of him/her. We create whatever image we wish.

That can't happen when we attempt to discover Jesus in those other Christ's around us — we're forced to experience the risen Jesus in both men and women, straight and gay, white and black, Democrats and Republicans. No wonder we prefer bread over people. Like some in Paul's community, we'd like to bail out of the body of Christ. It's simply too complicated. If each of us is a part of his/her presence, which part are we? Maybe we'd prefer to be an eye instead of a foot. Yet, as Paul reminds us: "If we were all one part, where would the body be?"

As Luke tells us in his Gospel [4:14-21], as other Christs, our role is to "bring glad tidings to the poor, proclaim liberty to captives, and recovery of sight to the blind, let the oppressed go free, and to proclaim a year acceptable to the Lord." If, as the gospel Jesus says: "Today this Scripture passage is fulfilled in your hearing," then it must be being fulfilled in our day and age. It can't just be some pie in the sky daydream.

Perhaps we rarely carry on the historical Jesus' ministry simply because we've forgotten who we are. No tears, no regrets — just be grateful that we have Paul's letter to remind us. The "rich foods and sweet drink" will come later.

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

TRUE PRAYER:

What seems to be our worst prayers may really be, in God's eyes, our best — those which are least supported by devotional feeling. For these may come from a deeper level than feeling. God sometimes seems to speak to us most intimately when he catches us, as it were, off our guard.

—CS Lewis.



renewed and filled with the "Anointing Spirit". He has been preaching in the synagogues of Galilee, and now he appears in His home town to do more of the same. Jesus stands up to read from the prophet Isaiah, and then he makes a prophetic statement that He Himself is the fulfillment of this prophecy that he has just read [Luke 4:14-21].

The town's community quickly becomes divided. What we do not hear is how the town's people — after hearing this — want to drive Him away and kill Him [Luke 4:28-29].

Jesus is laying out His platform — he is telling the people how He intends to live out His calling. The listeners would be familiar with this passage from Isaiah — they have been waiting for the coming of the person foretold. But they cannot believe that Jesus, Son of Joseph, whom they knew, could accept the newness of a person whom they thought also that they knew.

Students — both High School and College — have recently begun their new semester. Teachers and professors have been outlining for the students exactly what is going to be required. It can all seem a bit overwhelming to know what lies ahead in terms of home work. The students know that their teachers and professors are going to make them work, learn, suffer and eventually grow and deepen.

The Divine Professor wants to tell us what He is going to do for us. Throughout the course of Ordinary Time, we are going to hear Him and His doings. What He will be doing and offering us will be intended to deepen us, change us, and mold us into our being His Disciples. We will not always like what we hear, and because of captivities and blindnesses we will be forced to admit and confront that within us which needs healing. It is one more year "acceptable to the Lord." These are meant to be "glad tidings", but we can love our prisons, our resistance to seeing and we won't find them "glad tidings" at all.

As we go on this journey, we all need to remember that it is very easy to become accustomed to what we already know and how we behave — we do not want anything new. That is the very reason why Jesus was driven out of His home town and eventually out of the city of Jerusalem. And that is why we are tempted to drive Him out of our own little personal temples.

—edited from the writings of Father Larry Gillick, S.J., 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].**



WALKING THE PATH OF CHRIST:

The path of the divine Dove is ever the same. His flight is always toward Calvary. The shining white wings can always be described above the blessed Cross, for that is where love is to be found on earth, as in Heaven it is found in the bosom of the Father.

—Archbishop Luis Martinez

ARE YOU IN?

One night, a shoemaker had a dream — he was told that he would see Jesus the next day. He waited in his store all day. The only one who came in the morning was a senior citizen. His shoes were worn out. The shoemaker gave him a fresh pair at no charge. In the afternoon came an old woman. She was hungry. The shoemaker promptly gave her his own lunch. As evening approached, a child came in crying bitterly. She was lost. The shoemaker took her home to the other end of town. Returning, he was certain that he had missed his rendezvous with the Christ. Then he heard a voice: "I kept my word. Three times today I came to your door. Three times my shadow was on your floor. I was the beggar with bruised feet; I was the woman you gave food to eat; I was the lost child you took home."

Luke's Gospel [4:14-21] puts the Master back in His hometown of Nazareth. He had come back for a long weekend. He was anxious to spend quality time with His mother. At this point, He was a celebrity. The news about the miracle at Cana had preceded Him — after all, Cana was only about four miles away. Politely He had declined to appear on the cover of a national magazine.

His name was on everybody's lips. A local boy had made good. Every eye in town was on Mary's door. The natives were expecting some kind of fireworks to erupt from the house. If He could do the "hat trick" in Cana, why not in His own backyard? Imagine what it would do for the town's tourist business. However, the Teacher — to everyone's annoyance — remained out of sight.

Probably He spent some time doing much-needed carpentry repairs on Mary's house. No doubt she knocked herself out making Him His favorite meals. She was appalled at the weight He had lost on the road — she had heard much about those fast-food shops down in Jerusalem.

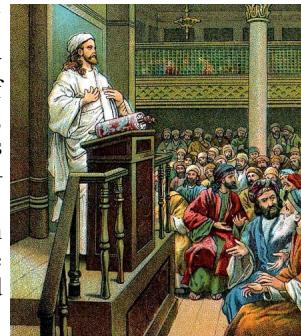
But on the Sabbath, Mary's door swung outwards. With her arm in her Son's, they walked to the synagogue. He would not miss Sabbath worship for all the olive oil in Palestine. There must have been many times when He was bored out of His skull by long, dull homilies. Yet, every Sabbath found Him in a synagogue in whatever town He was. If you have concluded that He was telling us we should be at Mass each Sunday, you have broken the code. There was never anything subtle about the Lord.

You can bet your life the synagogue was packed to the rafters that morning. Not even a shoehorn would get another body in. If scalpers could have sold tickets, they could have retired that day and moved to the south of France. I share your hunch that Jesus and His mother were given two seats on the aisle way up front immediately.

Predictably the synagogue president invited our Leader to read the Scriptures. He well knew that if he had not, he might be lynched by his fellow townspeople. The Teacher deliberately chose the particular passages from Isaiah [61:1-2] that He wanted to share with His neighbors that morning. These are the first recorded adult words of Jesus the Christ. These words of Isaiah are often called the Gospel of the Old Testament. The words of Isaiah would constitute the inaugural address of the Savior. They tell us what Jesus is all about and what He considers His most important mission. **He had come among His own to bring happy news to the poor, to tell captives they were free, to open the eyes of the blind, and to relieve the burdens of the oppressed.**

Having finished the reading, He rejoined His proud mother. She realized that every eye in the synagogue was on her Son. The crowd in the temple must have been astounded, but what is even more important is what is your reaction? The Christ allows each of us to make up our own minds.

As you make up your mind, read what the sixteenth century Spanish mystic, St Teresa of Avila



by, and radiating, gratitude is to be dangerously deluded. We must be clear about this, lest, as poet William Stafford puts it: "Following the wrong God home, we may both miss our star." —taken from the writings of Father Ronald Rolheiser, O.M.I., which appear on the internet

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.

**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 [1/16/16] ----- \$ 598.25

Total Offerings: Sunday [1/17/16] ----- \$ 458.00

**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 Szaniszlo at (440) 473-3560 or at szaniszlop@gilmour.org.

**EUCARISTIC 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 in 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.

LIVING IN THE SPIRIT:

Few expressions so succinctly summarize what is asked of us as Christians as does the expression: “to live in the Spirit.” Too often, however, this phrase is used in a way that is too pious, too over-charged with charismatic fervor, or too theologically abstract to have much meaning for ordinary people. It may well summarize Christian life, but it can also be little more than a very vague platitude. What does it mean “to live in the Spirit?”

St. Paul, in attempting to specify this, is anything but piously deluded or theologically abstract. Rather he speaks with a clarity that leaves almost no room for vagueness or false sentiment. He begins by a certain “via negative” — telling us that, if in our lives there is “lewd conduct, impurity, licentiousness, idolatry, sorcery, hostilities, bickering, jealousy, outbursts of rage, selfish rivalries, dissensions, factionalism, envy, drunkenness, orgies, and the like”, then we are not living in the spirit, pure and simple. Conversely, we are living in the spirit when, in our lives, there is “charity, joy, peace, patience, endurance, kindness, generosity, faith, mildness, and chastity” [see Galatians 5].

This is a valuable insight because, if we take Paul’s words seriously, we can never delude ourselves into identifying true life in the Spirit with what it is so often confused with false piety and over-privatized sentiment and confrontation out of hurt, paranoia, and narrow loyalties. When the fruits of the Spirit are absent — irrespective of how spiritually confident and self-righteous we might feel or how right our cause might seem — then the Spirit too is absent. We must be clear about this. The Spirit is present only when “charity, joy, peace, patience, endurance, kindness, generosity, faith, mildness, and chastity” are deeply in our lives — and permeate the air around us.

The Holy Spirit — as classically defined in theology — is “the love between the God and Christ, the Father and the Son.” It is in meditating this concept that we come to some understanding of what it means to live in the Spirit. Let me try to elaborate on this by using an image — that of romantic love in its peak fervor.

Imagine a man and a woman who are deeply, passionately, and completely in love. What will characterize their relationship? It is a constant giving and receiving, resulting in an ever deeper relationship and an ever intensifying gratitude — which will leave them both, daily, feeling ever more mellow, joyful, peaceful, mild, patient, chaste, and wanting to reach out and share with others what is so quickening in their own lives. Moreover, their love for each other will create around them, an ambience — a climate or atmosphere — of charity, joy, peace, patience, mildness, and chastity. The movement of giving-and-receiving-in-gratitude between them will create a warm hearth where others will spontaneously come to seek warmth in a world which offers too little peace, patience, joy, and the like.

Such a relationship can be a modest indicator for what happens in the Trinity — of how the Father and the Son generate the Spirit, and what results from this generation. The Father constantly creates and gives life. The Son receives life from the Father and gives it back in gratitude. This then — as is true in all relationships wherein gift is received lovingly — makes it possible for the Father to give even more to the Son. As this flow of life — this giving and receiving — goes on, gratitude intensifies and an energy, a spirit, the Holy Spirit, is exists.

This Spirit — since it is generated by gratitude — is naturally a Spirit of charity, joy, peace, patience, goodness, long-suffering, mildness, faith, and chastity. Also, it is a spirit that is naturally incompatible with idolatry, adultery, violence, gossip, factionalism, jealousy, rage, and infidelity.

When we meditate on how the Holy Spirit is generated, we are under less illusion as to what it means to live in the Spirit. To believe that we are living in the Spirit when our lives are not permeated



wrote: “Christ has no body on earth now but yours. Yours are the eyes through which He is to go about doing good. Yours are the hands with which He is to bless people now.”

The shoemaker took her advice. Why don’t we?

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

RESPONDING TO CHRIST THE LIBERATOR:

Luke’s Gospel talks about a time — relatively early in his ministry — when Jesus returned to his home town of Nazareth, and went to the synagogue on the Sabbath as was his custom [Luke 4:14-21]. During the service, he stood up and read a passage from Isaiah [61:1-2] about a prophet anointed by the Lord who is to proclaim glad tidings to the poor, liberty to captives, and freedom to the oppressed. Jesus then sat down and with all eyes toward him, declared: “Today this Scripture passage is fulfilled in your hearing.”



With this remarkable declaration, Jesus identified himself as the Messiah and set out the general theme of his liberating ministry. He proved to be an effective liberator — in part because he himself was so open to the Spirit, so free of compulsions, so willing to respond to the call of his Father. His liberating power took various forms — exorcising individuals held captive by demonic forces; instructing those confined by their own ignorance; curing people burdened by illness; encouraging persons limited by their fears; and forgiving those imprisoned in their sinfulness.

As the Christian community reflects on Christ the liberator of captives, we can envision various individual responses. A social activist finds encouragement to keep working for prison reform. A grandmother trapped in a serious drinking problem joins Alcoholic Anonymous. A young man near the end of his six month jail sentence for drug possession makes a firm decision to completely avoid the drug scene when he gets out. A husband burdened by temptations to adultery follows the advice of a counselor on satisfying his strong desires within marriage. A woman addicted to gossip does a face-to-face confession to get guidance on freeing herself from this unattractive habit. A grandfather very limited by a grade school understanding of his Catholic faith, reads one of his collegiate granddaughters theology textbooks so he can have a serious conversation with her.

What can you learn by reflecting on Christ the liberator of captives and how can you respond better to his liberating message?

—taken from the writings of Father Jim Bacik 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, or email Elina Gurney at gurney.oh@gmail.com.**

**LIVING GRATEFULLY:**

A grateful life is one in which we receive our gifts from God and then lift them up, trusting that they will multiply. That’s what Jesus did.

SEEING THE SACRED IN A SECULAR WORLD:

"Start as you mean to go on" is a very good proverb, and Jesus certainly does this in Luke's Gospel [4:21-24]. He stands up in the synagogue of Nazareth and issues a manifesto — he proclaims a statement of intent for the rest of his public ministry. And this manifesto is not something made up by himself — it consists of the words of one of the most revered of all the prophets — Isaiah. These are words every member of the synagogue would have been familiar with — they are words attributed to the Messiah who was so long expected. And now they are words proclaimed from the lips of Jesus who thereby makes them his own [Isaiah 61:1-2].

No wonder all eyes in the synagogue were fixed on him — especially when he went on to say: "This text is being fulfilled today, even as you listen." In the most explicit way, Jesus identifies himself with the Messiah — even though, as we will hear next weekend — it infuriates his listeners who regard his statement as little short of blasphemy. And yet, as it turns out, Jesus really should be taken at his word, for he does indeed prove himself to be the Messiah. And every phrase of that prophecy of Isaiah he makes his own.

We should not blame the people of Nazareth for getting angry with Jesus as he made this solemn proclamation. They were not scripture scholars or teachers of the law who ought to have known better. They were just ordinary townsfolk who were probably barely literate and who simply could not believe that one of their own would dare to adopt Isaiah's words and state that he was its living fulfilment.

This just goes to show that quite often when we are surrounded by what might appear to us as quite banal and ordinary we might actually be in the presence of something that is truly extraordinary. We need to develop eyes to see and observe the things of God. We need to train ourselves to notice his hand at work in our world. We need to acquire a certain sensitivity to the things of the spirit. And if we do so we might discover that we are surrounded on all sides by the things of heaven.

Elizabeth Barrett Browning put it well when she wrote: "Earth's crammed with heaven, and every common bush afire with God; but only those who sees, take off their shoes, the rest sit round it and pluck blackberries." In other words only people who have acquired the necessary insight to see the hand of God in all that is around them act reverently; the rest simply pick blackberries — or in other words just do what they would do anyway.

It is important that we are not fooled by just looking at the world as it presents itself to us and then believing that is all there is. Catholics have long understood that there is another world which is hidden from us as if by a gossamer veil — this is the world of the spiritual, this is the world of all things godly.

This spiritual world is invisible, but there are clues to it all around us. In this spiritual world live the angels and the saints as well as all the faithful departed. And it is through this spiritual world that Christ exercises his influence over the earthly realm.

The Book of the Prophet Nehemiah contains within it an extremely moving incident [Nehemiah 8:1-12]. In it we hear how the Prophet Ezra read from the law and gave explanations for half a day. The reaction of the people was quite different than the reaction of the people of Nazareth. In Nehemiah's time, the people raised their hands and responded with the words: "Amen! Amen!", and then prostrated themselves on the ground in reverence. The people in the time of Ezra were eager to hear the Law read and explained to them; they heard it with tears in their eyes, and after hearing it they feasted with great joy in their hearts.

This tells us something important — that the Word of God literally is Good News and needs to be received as such. Sometimes though when we hear the scriptures or the teaching of the Church — especially on a difficult point — we listen to it with critical ears. We might say to ourselves that while



Perhaps, you are a single person, and you wonder: "What significance can there be to my life?" Well, how do others view you? Do they see you as a Christian in the way you approach your life and in the way you respect their lives? Do they witness your reaching out to others in their needs with your time? Do you give an example of Christ's love? If any of this is true, then why would you doubt the significance of your role in God's plan?

Perhaps, you are young and in school. Maybe you are a child in grade school, or a Teen in high school, or a young adult in college. You have tons of homework, and you wonder why you should take it so seriously. What purpose does this serve in the Grand Scheme? If you do your best to realize your potential — to become all you can become — then you will be able to fulfill the role that the Body needs you to fulfill. More than this, if you work as a Christian — if you fight off selfishness and are determined to be good to others, in the home, at school and outside the school — then you will be fulfilling the particular role that God has set aside for you right now.

These are some of the general roles which you and I have been given. But there are a lot of doctors and lawyers and mechanics and teachers, and parents, etc. Still, God does not view us as one of many in this field and that field. None of us is number 2-4-6-0-1. To God each of us is a person. Each of us fulfills our roles in a unique distinct way. There is no husband in the Body of Christ like John, no parent in the Body of Christ like Mary, no dentist like Dr. Frank, no administrative assistant like Harriot, no 7th grader like Sally, and no sophomore like Billy. When John and Mary and Frank and Harriot and Sally and Billy and you and I live as parts of the Body of the Christ, we strengthen the presence of God in the world. At the same time we need the Body to give us the strength to reflect God's image — to be who He created us to be.

And then there are those talents the Lord has given each of us — unique talents. Two people may sing, but no two voices are identical. Each person brings a different tone, a different beauty to the world. Every talent we have is given to us to develop for the Body of Christ.

There is much in our world that attempts to depersonalize us. There is nothing with God that turns us into just another number. That is why we can be our true selves when we are united to God. It is also why we lose our identities when we turn away from Him. When we sin, we become to ourselves prisoner number 2-4-6-0-1 — just one of many. Don't people often say that when they sin: "I'm just a guy like the other guys, just a girl like the other girls." Sin leads us to reject our unique identity before God. But when we are united to God, we become the unique person God created us to be — a person with a name that God knows, and a reason for being that brings joy to the Body of Christ and receives life from the Body of Christ.

Paul reminds us of our dignity — we are children of God. In one Spirit we were baptized into one Body — and this Body is not a single part, but many. We are Christ's Body and, individually, parts of it. May we find the courage to embrace every moment of our lives as unique members of the Body — the Body that gives each of us meaning for our existence.

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

WHAT A PRAYER:

May God break my heart so completely that the whole world falls in.

—Mother Teresa

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NOT A NUMBER — AN INTEGRAL PART:

2-4-6-0-1. You hear this number numerous times in the musical adaption of Victor Hugo's great novel, *Les Misérables*. 2-4-6-0-1 is the prison number of the protagonist in the play and movie — Jean Val Jean. The antagonist, Inspector Javert, refuses to call Jean Val Jean by his name. To him, he is a number, depersonalized — just one of many prisoners who by law has to be released, but who in the eyes of Javert, is not fit to have a name — just a number.

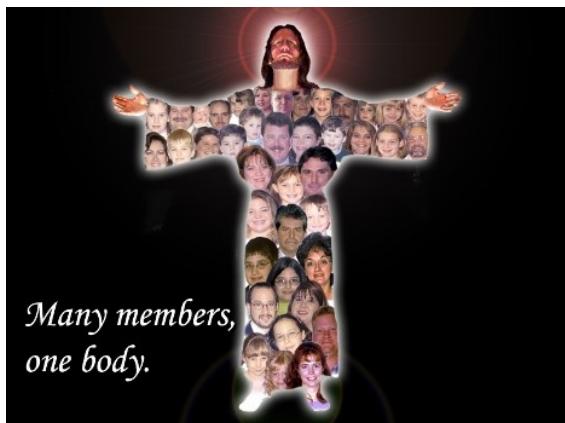
There is much in our society that also depersonalizes us. One of our greatest national jokes is the line on our social security cards that says: "This number is not to be used for identification." We all know that this is how all the branches of the government recognizes us — as well as banks, investments firms, colleges, etc. All this can easily lead us to see ourselves as just a number — one of many, depersonalized before all except our closest relatives and companions.

This is not how God views us. He doesn't see someone as human being #18,352,786,674,504. To God we are each a unique person — a unique reflection of his image and likeness, an integral part of the Body of Christ. He created each of us to have a particular role in the living, spiritual entity that is the Body of Christ on earth.

In his letter to the Church at Corinth, Paul paints a picture of each of us as a necessary function in the human body. No two of us are alike — no two functions in the Body are alike. We are each necessary for the victory of the Body [1 Corinthians 12:12-31]. As you read what Paul writes — how the eye needs the body and the body needs the eye, the ear needs the body and the body needs the ear, and so forth — it needs to lead us to ask ourselves: "So what is my function in the body? What is it that I have to offer?"

Paul presents parts of the Body of Christ as being prophets, apostles, healers, and teachers, etc. But we can add: "some are mothers, fathers, priests, ministers, artists, handymen, care givers, investors, service men and women. Some are health care workers, others protectors of legal rights. Some design buildings, others build them." All are different; everyone is necessary. Together we each have our general roles in the Grand Plan — God's plan — of love for his people. Together we constitute the vehicle for God's plan. Together we make God's plan a reality. Together we make up the Body of Christ.

None of our roles is insignificant. The Body of Christ needs every part — every person — to fulfill his or her role in life so that God's plan can triumph over the powers of evil. Perhaps, you work hard to make a life with your husband or wife; you spend endless hours molding your children, and you wonder what part your checking over fifth grade math homework has in the grand scheme of your life. Don't forget, the love, the care, and the encouragement you give to that ten year old helps him or her become the person God created your child to be. Perhaps, you are no longer working — in fact retired for so long that you happily forget what it was like to get up for work every day. You go about your routine the best you can, interrupting your week with a visit to this or that doctor, or two visits, or more. You wonder what part your present life has in God's plan. You forget that those younger than you are looking to you for wisdom and understanding and an example of a living Christianity. And when you spend your retirement drawing closer to God through prayer and Christian charity, you are helping the other members of the Body value their lives.



we believe in most of the scriptures, and the greater part of what the Church teaches, we can't go along with one or other specific bit of teaching.

When this happens, we need to say to ourselves: "This is supposed to be Good News." Then we need to look for the Good News in it. Some people, for example, disregard the teaching on artificial contraception. But the correct way to deal with what we might regard as difficult teaching is not to reject it but to look for the Good News in it.

What we need to learn to do therefore is to more and more get in touch with that spiritual world from which we are separated by that gossamer veil. We need to see beyond the purely material and come to an appreciation that creation also includes this spiritual world. If we would sensitize ourselves in this way, we will be more profoundly aware that God's creation is indeed immense — immense not just in the extent of the material universe, but immense too in its spiritual and other-worldly aspect.

This is the fundamental problem that atheists have. They simply cannot see this other world of which we Catholics are so conscious. They believe that what we see is illusory and ought to be stamped out. But we know that acknowledging the spiritual world is only coming to a true appreciation of the full extent of God's creation. —taken from the writings of Father Alex McAllister, S.D.S., which appear on the internet

READINGS FOR THE WEEK:

Monday:	Acts 22:3-16, Mark 16:15-18
Tuesday:	2 Timothy 1:1-8, Mark 3:31-35
Wednesday:	2 Samuel 7:4-17, Mark 4:1-20
Thursday:	2 Samuel 7:18-29, Mark 4:21-25
Friday:	2 Samuel 11:1-17, Mark 4:26-34
Saturday:	2 Samuel 12:1-17, Mark 4:35-41

4th Week in Ordinary Time: Jeremiah 1:4-19, 1 Corinthians 12:31-13:13, Luke 4:21-30

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.



RIGHTEOUSNESS AND KINDNESS:

There is a certain perception of "righteousness" in our culture which does not readily associate it with "kindness." A "righteous" person is assumed to be stiff, forbidding, thin-lipped, and full of that stern, gray rectitude of a 17th century Puritan we associate with the sorts of people who burn witches. But biblical righteousness is not like this. It is open-handed, happy, and full of an ebullient liberality that is ready to have a feast or shower gifts on the poor. Today, find life and honor by pursuing both righteousness and kindness. They are twins.

HOW I HAVE OVERCOME MY CHALLENGES WITH GOD'S HELP:

My name is Anya. I was born and raised Catholic. With God, I have overcome a lot of struggles in life. When I was just a very little girl I was diagnosed with Autism [Asperger's] and cognitive delay. Having this condition made it very hard for me to make friends or even communicate with people, because I didn't know how to explain things verbally.

Well, I am one of those kids who always loved God — no matter what was to happen. But at times I would get very stressed at my family for doing something that would make me very angry. I would freak out. My family calls this my "meltdowns." The older I got, I realized that it was still hard for me — there still were situations that made me angry; but now I began to realize that I had a God that I could pray to for help. God is my friend so I can talk to him.

It was very hard for me to make friends because I didn't have very good social skills. One time, when I was in 6th grade, I heard about LifeTeen Mass and youth group. I knew some of my siblings went and sort-of wanted to go, but I was afraid that it might not be "my thing". I didn't really like to be separated from my mom and she knew the only way she could get me to go — because she really wanted me to go — was if she went with me. So my mom started helping out at youth group, so that I would attend.

I felt worried because I didn't have any friends at youth group, but I kept on going back because I wanted to grow in my faith. As I kept on going, I started to make friends. As the months went on, I knew that saying okay to trying out youth group was a good thing — not just did it help me to make friends, but I learned more about my faith.

Another time I overcame a challenge was when I went to the Franciscan University of Steubenville Youth Conference and I wanted to go to Confession. I knew that I would not know any of the priests there, and that made me very nervous about going. I was scared because it would a priest that I have never been to, and up until then — because of my issues — I only would go to confession if I knew the priest. My mom would always go first to confession, and explain my issues to the priest — that decreased my anxiety and fear. But now I was petrified.

Well I prayed about it. I just said to God: "God, I trust in You. If this is what I need to do to be happy, then I need the grace to go." I was hoping the line would not go fast because I didn't want it to be my turn. All of a sudden it was my turn — and there I went. The next minute, I realized that I just went to confession! I felt so great after that, and I realized that it doesn't matter who the priest is because it is Jesus sitting there in front of me, and Jesus is happy that I went to confession. He realized that what I did was wrong, and He wanted to have those sins gone, and for me to be happy again. That was all that mattered. Since then I can just walk into any confession now and not be afraid.

Another great challenge for me is school. Between my cognitive delay and my Autism, school has been very difficult for me. Around the middle of freshman year, I was thinking about how I wanted go to college to do something with photography — or working with children. But I was really struggling because I wanted to be successful. I wanted to go to college, but with school being so hard already for me, how could I ever pass college?

So what did I do? I prayed to Jesus Christ. I just talked to him. I was like: "God, you know what is the best for me, and I know that you have a plan for me. So please give me a sign of what I should do." I prayed that constantly, and one day I realized that I don't need college to go far in life. All I need to do is something that made me happy. I took photography classes at my school, and my sister, Katya, and I started our own business called **Puzzle Pieces Photography**. We specialize in "special needs photography." Through this decision, God showed me how I can be a big help in other people's lives because — since I have Autism and sensory stuff — I know first-hand how people with those issues react. So I use my love for children and photography is a good way.

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St. Gemma says: "If you really want to love Jesus, first learn to suffer because suffering teaches you to love." Justin Fatica — from the band **Hard as Nails** — explains it this way: "God allows us pain to teach us to depend on Him. Those who have handicap, challenges and mountains to climb, give Jesus Christ the chance to be victorious. We're not victims — we are victorious with Jesus one person at a time. We will share memorable and powerful messages that Christ came, not for those who have it all together, but to take impossible situations make them possible."

With all of the struggles I have faced, it helped me to love God even more than I did before. God lets me struggle and have to climb mountains to get to Him. When I can't manage my struggles, I have learned to depend on him.

When I get frustrated, I have to find a way out the problem. That is the same way I think of a real mountain. When you climb a mountain, you may come upon a big rock. You have a problem to solve — find a way to get passed it to continue to the top. The top I am trying to get to is Heaven, and I can't go to Heaven if I don't love God and work on my struggles. I learned that Jesus is my friend, so He will listen to what I have to say. He takes what I think are impossible situations and makes them possible. Part of making them possible is working on them myself — but also remembering to ask God for strength to continue.

—written by Anya Rosien, a high school student, at the encouragement of the Bible Geek



LIFE TEEN

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.



EDGE
Catholic Middle School Ministry

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 dessert. 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!