

CLOSING PRAYER:

~ A Prayer to Know Myself ~

O God,
you have searched me
and you know me
better than I know myself.

From the womb,
You have been nearer to me
than my mother or father.
You know the inner workings
of my heart,
my deceit and faithlessness,
my love and fear,
my hope and desire.

You dwell within me
with an abiding presence,
and my prayer to you
is more natural than breathing.

Yet do I hide from you;
yet to I run away
from your presence,
and each time
I run away as well
from my very self.

Bring me home,
O 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

WELCOME TO CATHOLIC SCHOOLS WEEK:

National Catholic Schools Week is the annual celebration of Catholic education in the United States. It starts the last Sunday in January and runs all week, which in 2016 is January 31-February 5. The theme for the National Catholic Schools Week 2016 is "Catholic Schools: Communities of Faith, Knowledge and Service." Schools typically observe the annual celebration week with Masses, open houses and other activities for students, families, parishioners and community members. Through these events, schools focus on the value Catholic education provides to young people and its contributions to our church, our communities and our nation.

**INDOOR CHAPEL PICNIC — NEXT SUNDAY:**

Put this date aside; mark your calendars! Sunday, February 7th is the date for our annual indoor Chapel picnic. Last year's picnic was 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 desert if you can. Even if you are unable to bring a dish to share, please come anyway.** Come and enjoy family and friends. **Games will also be provided.** In order to properly prepare for our picnic, we ask that you please **RSVP by February 4th to Patty [440-473-3560]** in the chapel office, or simply **sign the sheet on the easel in the narthex of the chapel.**

**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.**

**FAITH EDUCATION — JANUARY 31:**

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 31 and February 7-21-28.**

**LIVE LIFE:**

"Don't be satisfied with stories, how things have gone with others. Unfold your own myth." —

Rumi

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Kathy Hronek who is recovering from cancer surgery.
- For David Carr, Jr. ['79], son of Gilmour trustees David and Carole Carr, who is undergoing treatment for blood clots.
- For Joseph Frantz ['75], brother of Mark ['65], David ['66], Roger ['69], and Peter ['78] Frantz, who is critically ill.
- For Ann Ally, mother of former Gilmour teacher Deshia Joseph, who is under the care of hospice.
- 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 serious 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.

EUCHARISTIC 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.

**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].**



PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Viola Saunders, mother of Lower School Head of School, Yvonne Saunders, who is recovering from surgery.
- For Elaine and Bob Willey, sister and brother-in-law of Father John, who are undergoing medical testing.
- 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 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 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 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 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.



WARM HANDS, WARM HEARTS:

Did you know that a great deal of the donations made by people go to serve women and children? One of the greatest needs of shelters during this time of year is for gloves. In an attempt to reach out to all our brothers whose lives take them to homeless shelters and the streets and hidden places of our city, **we are collecting men’s gloves — new or gently used. Just place them in the container which is located on the floor by the windows in the narthex of the chapel.** We will take care of getting them to those who are in need. Thank you for your generosity.



SCHEDULE FOR THE WEEK:

Sunday, January 31: 4 th Week in Ordinary Time	10:00 AM
Monday, February 1:	5:30 PM [Eucharistic Chapel]
Tuesday, February 2: Presentation of Jesus	5:30 PM [Eucharistic Chapel]
Wednesday, February 3: St. Blaise	5:30 PM [Eucharistic Chapel]
Thursday, February 4:	5:30 PM [Eucharistic Chapel]
Friday, February 5: St. Agatha	5:30 PM [Eucharistic Chapel]
Saturday, February 6: 5 th Week in Ordinary Time	5:00 PM
Sunday, February 7: 5 th Week in Ordinary Time	10:00 AM

UPCOMING CHAPE ACTIVITIES:

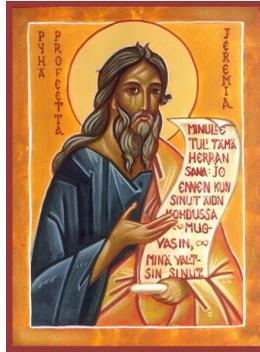
January 30 -----	EDGE Game Night	6:30 PM—8:30 PM
January 31 -----	Faith Education Session #15	8:45 AM—9:45 AM
February 1 -----	Senior Retreat	8:30 AM—3:30 PM
February 2 -----	1 st Reconciliation [Group 6]	6:15 PM
February 3 -----	1 st Reconciliation [Group 7]	6:15 PM
February 4 -----	8 th Grade Class Mass	9:45 AM
February 7 -----	Faith Education Session #15 Chapel Indoor Picnic	8:45 AM—9:45 AM 11:15 AM—1:30 PM
February 10 -----	Upper-Middle School Mass Lower School Mass Community Mass for Ash Wednesday	9:30 AM 12:45 PM 5:30 PM

REFLECTION ON THE THEME FOR THE WEEK:

When I was a young boy, I cracked my knuckles, bit my nails, and jiggled my knees up and down — I must have been a very nervous young man. These behaviors drove my grandmother to distraction. She would tell me all kinds of things that would happen to my fingers and ankles if I kept up these unsightly activities. While grandmother was well-meaning — and, of course I wanted to make her proud — there were nonetheless fear elements present in this approach.

God, however, is much more of a reinforcer — telling us often to not to be afraid, to be a person of confidence, and trust always in the Lord. These are all quite comforting and our faith does bring us peace, but there are times when we are nervous believers and frightened trustlings. This all means that we are quite human beings and experience fears and doubts as naturally as we experience hunger and thirst. Yet God’s grace meets us where we are at as we try to find ourselves.

A good case in point are the words that God speaks to Jeremiah the prophet. God tells Jeremiah how he has known and prepared Jeremiah even from the womb [Jeremiah 1:4-10,17-19]. With this as a framework, God then challenges Jeremiah by telling him that he will have to speak the Word of God to his fellow Israelites — words that they are not going to like to hear. But even with this challenge in hand, God confirms a sense of strength and power that Jeremiah will receive from God in order to resist the external forces which will attempt to crush him and paralyze him in his vocation. In the end, Jeremiah will learn — as all the prophets have even to our time — that announcing the truth does not always end in the clover patch. Being summoned by God — chosen and included — usually ends in being excluded and rejected by those who, independently, decide what their truth is and who will be their god. This rejection, however, does not mean that God has forgotten him.



Luke’s Gospel for this 4th Week in Ordinary Time continues the scene of Jesus in his “hometown” synagogue [Luke 4:21-30]. Jesus had read in the synagogue a passage from Isaiah, following which Jesus tells His listeners that He Himself is the One Who fulfills that prophetic announcement [Isaiah 61:1-2]. All of His hearers speak well of this home-town product and rub their hands together in delightful anticipation of all the good things that Jesus is going to do for them.

As the townsfolk become very engrossed in self-centered excitement — they had heard all the great miracles that Jesus had done elsewhere, and they assume He will “naturally” do even greater deeds for them — Jesus speaks to them about their lack of faith. This conversation changes their acceptance and excitement into anger and rejection of Him.

Jesus offers the townspeople two historical — and scriptural — examples which the people with which the people would have been well acquainted. The first was the widow of Zarephath who has miraculously cared for by God through the prophet Elijah [see 1 Kings 17]; the second was the leper Naaman, who has cured by the prophet Elisha [see 2 Kings 5]. To make matters worse, neither of these people were Jews, nor did they live in Israel — thus they are foreigners.

The synagogue congregation knew instantly what Jesus was saying by making these references. Clearly Jesus was telling them that faith — more than family familiarity — was required for miracles, and they did not have faith that He was the fulfillment of what He had just read to them. Jesus got what He deserved from his former neighbors. He insulted them, and they wanted to get rid of him. He is led out to the brink of a hill, but slips away to live toward His final life’s statement on another hill where He will again experience what it means to Him to be Savior.

Jesus invites us to experience an inner conversion of heart — to follow Him toward His sisters and brothers and change the basic self-centered question from “What’s in it for me” to “What’s in it for

PRAYER REQUESTS:

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

FOR THE DECEASED:

- For John Bondra, father of softball coach, Tony Bondra.
- For Sally Leaman
- For Tim Alexander.
- For Brother Joseph Berg, C.S.C.
- For Rose Afful, mother of Brother Nathaniel Obbih, C.S.C.
- For Anna Nagin
- 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.

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.

FORGIVING IN THE NAME OF GOD:

We are all wounded people. Who wounds us? Often those whom we love and those who love us. When we feel rejected, abandoned, abused, manipulated, or violated, it is mostly by people very close to us — our parents, our friends, our spouses, our lovers, our children, our siblings, our neighbors, our teachers, our pastors. Those who love us wound us too. That’s the tragedy of our lives. This is what makes forgiveness from the heart so difficult. It is precisely our hearts that are wounded. We cry out: “You, who I expected to be there for me, you have abandoned me. How can I ever forgive you for that?”

Forgiveness often seems impossible, but nothing is impossible for God. The God who lives within us will give us the grace to go beyond our wounded selves and say: “In the Name of God you are forgiven.” Pray for that grace.

DILIGENCE:

The expectations of life depend upon diligence; the mechanic that would perfect his work must first sharpen his tools.

—Confucius



RECOGNIZING OUR GIFTS:

I presume most of us don't worry about even coming close to being martyred for our faith as Jeremiah and Jesus did during their ministries. We know from reading Jeremiah's "confessions" — chapters 10-20 of the Book of Jeremiah — that the prophet constantly had to deal with people who wanted him dead. And Jesus' encounter with his hometown folk in Luke's Gospel [4:21-30] demonstrates how frequently his ministry brought him to the "edge."

On second thought, perhaps we shouldn't boast about our distance from martyrdom. If we're supposed to be "other Christs" — and the first Christ was martyred on Golgotha — should we be proud that we've avoided that part of the historical Jesus' ministry?

In his letter to the Church at Corinth, Paul tells us that he is convinced that the Holy Spirit has given every follower of the risen Jesus a unique gift — a talent which makes him or her a special part of the body of Christ [1 Corinthians 12:12-31]. Though the Apostle lists only eight of these special abilities, we presume there are as many unique gifts as there are disciples of Jesus — each given "for the common good," each when used together with the gifts of those other Christs around us help to make the risen Jesus present in this world.

The problem is that some of us are still waiting for those gifts to appear in our lives. We presume one day that the Holy Spirit will make a miraculous appearance, tap us on our foreheads, and "zap!" We're gifted. My experience with the permanent diaconate years ago convinced me that's not how it works.

One of my tasks was to find out if those who applied for this ministry possessed the special characteristics which would make them good deacons. We quickly learned, for instance, that the abilities which an effective priest possesses aren't the same which an effective deacon has. But we also discovered that someone's unique gifts were always part of that individual's personality. There wasn't a time in their lives when they weren't part of who that person was. That's why most of the candidates never recognized them as the Spirit's gifts.

As I was giving the men "feedback" on what we'd discovered about their gifts, their wives, usually sitting next to them, would often give them a gentle nudge and remark: "I've been telling you this for years, but you never listen to me." Just as Jeremiah was already dedicated as a prophet in his mother's womb, so are we dedicated as parts of the risen Jesus' body in our mother's womb.

I, for instance, "by nature" can mentally order parts of a homily or a college class in just a few seconds. As far back as I can remember, I could always think well on my feet. On the other hand, I'm the messiest housekeeper around — I never know what to keep or what to throw away. The Spirit hasn't gifted me with that ability.

What Paul is reminding his Corinthian Community about isn't just about the fact that they are "gifted" — it's that they use the spiritual gifts they already have with the love which will help them build up the body of Christ [1 Corinthians 12:31-13:13].

If we can't immediately surface our unique gifts, we should check with someone close to us — A spouse or parent or child would be perfect. But once we find out what they are, we should reflect on how we've used them. If we constantly employ them with love, then we're using them as the Spirit intended. Of course, if we do so, we might also reflect on how close we also come to Jesus' and Jeremiah's "edge."

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

**BEING GIFTED
NEEDS
COURAGE.**

A PROVERB:

The human mind plans the way, but the Lord directs the steps.

—Proverbs 16:9

them?" Jesus insulted His neighbors by what He said and what He did. Faith is an insult to the scientifically-data-based spirit of our day. Hope is an insult to the desperately-communicating tell me-who I am cell-phony world. Love is an insult to our strip-me and leave-me half dead society. Trusting, longing for, and cherishing are worth passing along as Jesus did and lived. Jesus called people from rugged individualism to an intimate, caring community life. In Luke's Gospel we see Jesus beginning His Own Cultural Revolution. The Great Impostor "passed out of their midst" — and is patiently entering ours.

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

FISH FRY:

The Gilmour Academy Women's Club will host its annual Lenten Fish Fry, **Friday, February 12th**, from **5:00 PM — 8:00 PM** in the **Gilmour Academy Commons**. Bring your family and friends. Choice of baked tilapia, fried cod planks, salad, coleslaw, hush puppies, pierogis, macaroni and cheese, New England Clam Chowder, apple cobbler, coffee and beverages, and a wonderful ice cream sundae bar. The price — just **\$12 for adults, \$6 for students, \$5 for children 5-12, children under 5 are free. Take Outs are available.** In addition, there are going to be a 50/50 raffle and a Chinese Auction. Join us for the best fish fry in town!!!

**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].**

**WHAT IS FAITH?**

The problem of the nature of faith plagues us all our lives. Is openness to other ideas infidelity, or is it the beginning of spiritual maturity? What is it that can possibly take us so far afield from the initial believing self? How do we explain to ourselves the journey of getting from there to here, from unquestioning adherence to institutional answers, to the point of asking faithful questions? It took years before I realized that maybe it is belief itself that carries us there. Maybe if we really believe about God what we say we believe, there comes a time when we have to go beyond the narrow-mindedness of law. Maybe, if we are to be really spiritual people, we can't afford the mind-binding of denominationalism. In order to find the God of life in all life, maybe we have to be willing to open ourselves to the part of it that lies outside the circles of our tiny little worlds.

The Sufi tell of disciples who, when the death of their master was clearly imminent, became totally bereft. "If you leave us, Master," they pleaded, "how will we know what to do?" And the master replied: "I am nothing but a finger pointing at the moon. Perhaps when I am gone you will see the moon." The meaning is clear — it is God that religion must be about — not itself. When religion makes itself God, it ceases to be religion. But when religion becomes the bridge that leads to God, it stretches us to live to the limits of human possibility. It requires us to be everything we can possibly be — kind, generous, honest, loving, compassionate, and just. It defines the standards of the human condition. It provides the basis for the ethics that guide our human relationships. It sets out to enable us to be fully human beings.

—Sister Joan Chittister, O.S.B.

THE GOLDEN RULE FOR LIVING:

Some years ago, Sheryl Crow sang a popular song: “What the world needs now is love, love, love.” Perhaps she was inspired by St Paul’s letter to the Church at Corinth [1 Corinthians 12:31-13:12]. At any rate, Paul of Tarsus would totally agree with the main lines of the song.

Only one person in the history of the United States has had the good fortune or, if you prefer, the misfortune to be inaugurated four times as President. He was the remarkable Franklin Delano Roosevelt. As his biographer Doris Kearns Goodwin will attest, the man from Hyde Park, New York was not an especially religious person. Yet, he knew his St Paul. At each of his inaugurations, the Roosevelt family Bible was held by the Chief Justice of the US Supreme Court. And each time it was open to Paul’s beautiful words on love. The President was as much impressed by Paul’s letter to the small Christian colony at Corinth in Greece as we are.

Very often Paul’s words are correctly called a “hymn of love.” I suppose, too, we might name it a hymn to Love. Many would argue that this is the most beautiful passage in the entire New Testament — the Holy Spirit had full burners working when He inspired Paul of Tarsus.

All of us at some time have asked in one form or another: “What is love?” There are of course many answers to this question. The one offered by mystics is simply: love is a person — his name is Jesus. And, if you want to be an authentic lover, become that Jesus. To paraphrase Nobel Prize laureate Seamus Heaney, He is the “lure let down to tempt the soul to rise.” Another author further suggests that whenever Paul mentions the word “love,” we should substitute the word “Jesus.”

Listen! Jesus is always patient and kind. He is never jealous. He is never boastful or conceited. He is never rude or selfish. He does not take offense and is not resentful. He takes no pleasure in other people’s sins, but delights in the truth. He is always ready to excuse, to trust, to hope, and to endure whatever comes.

The glorious language does fit our Leader well, does it not? But suppose that wherever St Paul mentions love, we substitute our own names. Do you think that the language fits you? If anything, most of us — all of us — would grow red in the face, and hopefully sigh our regrets. Yet, the exercise does tell us the direction we Christ followers should be heading.

However, we might better be able to substitute our own names with more confidence if we were to begin to practice what someone has called the Golden Rules for Living — if you open it, close it; if you turn it on, turn it off; if you unlock it, lock it up; if you break it, admit it; if you can’t fix it, call in someone who can; if you borrow it, return it; if you value it, take care of it; if you make a mess, clean it up; if you move it, put it back; if it belongs to someone else, get permission to use it; if you don’t know how to operate it, leave it alone; if it’s none of your business, don’t ask questions.

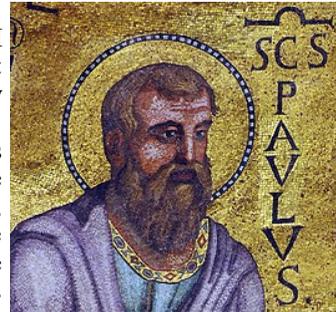
Aldous Huxley spent some time as professor of the Humanities at the celebrated Massachusetts Institute of Technology. He was a world-class intellectual. There he told a friend: “it’s rather embarrassing to have spent one’s entire lifetime pondering the human condition and to come toward its close and find that I really don’t have anything more profound to pass on by way of advice than: ‘Try to be a little kinder.’” St Paul would say: “Amen to that!”

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

SETTING OUT ON THE VOYAGE:

“What can we gain by sailing to the moon if we are not able to cross the abyss that separates us from ourselves? This is the most important of all voyages of discovery, and without it, all the rest are not only useless, but disastrous.”

—Thomas Merton



“ringing false”. But only bells ring. Is there a bell inside us that somehow rings in a certain way when things are true and in another when they are false? In essence, yes! We nurse an unconscious memory of once having known love, goodness, and beauty perfectly. Hence things will ring true or false, depending upon whether or not they are measuring up to the love, goodness, and beauty that already reside in a perfect form at the core of our souls.

And that core — that center, that place in our souls where we have been branded with the first principles and where we unconsciously remember the kiss of God before we were born — is the real seat of that congenital ache inside us which, in this life, can never be fully assuaged. We bear the dark memory, as Henri Nouwen says, of once having been caressed by hands far gentler than we ever meet in this life.

Our souls dimly remember once having known perfect love and perfect beauty. But, in this life, we never quite encounter that perfection — even as we forever ache for someone or something to meet us at that depth. This creates in us a moral loneliness — a longing for what we term a “soulmate” — namely, a longing for someone who can genuinely recognize, share, and respect what’s deepest in us.

—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 [1/23/16] ----- \$ 1,120.00

Total Offerings: Sunday [1/24/16] ----- \$ 618.00

THOUGHT PROVOKING:

The realization that we know very little about the universe grows as we experience the presence of God everywhere. That divine presence enables us to forget ourselves and enter into collaboration with the creation of the universe. Apparently, we have been given an enormous capacity to affect it. We are accountable for everyone else in the human family and for all living things. For all practical purposes, how we treat other people is what we are doing to ourselves.

—Thomas Keating

THE KISS OF GOD ON THE SOUL:

What is the real root of human loneliness? A flaw within our make-up? Inadequacy and sin? Or, does Augustine's famous line, "You have made us for yourself, Lord, and our hearts are restless until they rest in you," say it all?

Augustine's adage, for all its merit, is not quite enough. We are infinite souls inside finite lives, and that alone should be enough to explain our incessant and insatiable aching; except there is something else — that is, our souls enter the world bearing the brand of eternity, and this gives all of our aching a particularized coloring.

There are various explanations of this. For example, Bernard Lonergan — the much-esteemed theologian and philosopher — suggests that the human soul does not come into the world as a "table rasa" — a pure, clean sheet of paper onto which anything can be written. Rather, according to Lonergan, "we are born with the brand of the first principles indelibly stamped inside our souls." What does he mean by this?

Classical theology and philosophy name four things that they call transcendental — meaning that they are somehow true of everything that exists. These are: "oneness", "truth", "goodness", and "beauty". Everything that exists somehow bears these four qualities. However these qualities are perfect only inside of God — God, alone, is perfect oneness, perfect truth, perfect goodness, and perfect beauty. However, for Lonergan, God brands these four things, in their perfection, into the core of the human soul.

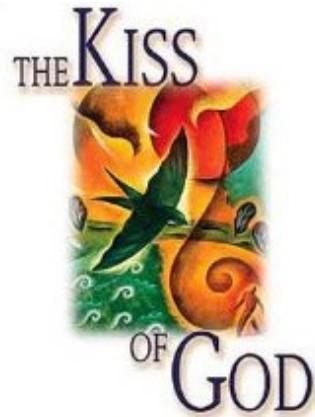
Hence we come into the world already knowing — however dimly — perfect oneness, perfect truth, perfect goodness, and perfect beauty because they already lie inside us like an ineradicable brand. Thus we can tell right from wrong because we already know perfect truth and goodness in the core of our souls, just as we also instinctively recognize love and beauty because we already know them in a perfect way, however darkly, inside ourselves. In this life, we don't learn truth — we recognize it; we don't learn love — we recognize it; and we don't learn what is good — we recognize it. We recognize these because we already possess them in the core of our souls.

Some mystics gave this a mythical expression. They taught that the human soul comes from God and that the last thing that God does before putting a soul into the body is to kiss the soul. The soul then goes through life always dimly remembering that kiss — a kiss of perfect love — and the soul measures all of life's loves and kisses against that primordial perfect kiss.

The ancient Greek Stoics taught something similar. They taught that all souls pre-existed inside of God, and that God, before putting a soul into a body, would blot out the memory of its pre-existence. But the soul would then be always unconsciously drawn towards God because, having come from God, the soul would always dimly remember its real home — God — and ache to return there.

In one rather interesting version of this notion, they taught that God put the soul into the body only when the baby was already fully formed in its mother's womb. Immediately after putting the soul into the body, God would seal off the memory of its pre-existence by physically shutting the baby's lips against its ever speaking of its pre-existence. That's why we have a little cleft under our noses, just above center of our lips. It's where God's finger sealed our lips. That is why whenever we are struggling to remember something, our index finger instinctually rises to that cleft under our nose. We are trying to retrieve a primordial memory.

Perhaps a metaphor might be helpful here. We commonly speak of things as "ringing true" or

**MOVING BEYOND THE ORDINARY TO FIND CHRIST:**

In the beginning of Luke's Gospel, Jesus, who has identified himself as the Messiah, seems to be making an initial positive impact on his fellow citizens of Nazareth, who were amazed at his gracious words [Luke 4:14-21]. But then the people also asked: "Isn't this the son of Joseph?" — perhaps indicating some doubts about a hometown boy making such claims, or wondering why he didn't work miracles for them as he did elsewhere. At any rate, Jesus went on to note that two Gentiles — a widow and a leper received God's special help when Jewish widows and lepers did not. Terribly upset with the suggestion that God somehow favored Gentiles, his neighbors turned completely against Jesus, to the point of trying to kill him but he passed through their midst and went away [Luke 4:21-30].

This fascinating story suggests some important things about Jesus. [1] He lived a very ordinary life in his hometown for over thirty years; [2] he made a big impact on people in his public life by his eloquent preaching and amazing miracles; [3] he courageously spoke the truth people needed to hear despite personal danger; [4] he challenged the narrow minded outlook of his own people; [5] he was willing, when the time was right, to die for the cause of God; and [6] he came to save all people without exception.

We could think of Luke's Gospel as an invitation to reflect on our own temptations to exclude others, to embrace prejudice, and to display intolerance. Jill has been very upset with the terrorist attacks on the United States by radical Muslim extremists. She is worried about the safety of her children and grandchildren. She finds herself fearful of people who look Middle Eastern, suspicious of Muslims, and negative about Islam as a violent religion. The political rhetoric about excluding Muslims resonates with her fears. Jill confesses her feelings to a Christian friend who told her some positive things about Islam — the vast majority of the 1.6 billion Muslims in the world are opposed to violent jihadism; the Quran puts great emphasis on loving God and loving neighbor; Muslims believe in doing God's will, praying every day, fasting periodically and giving alms to the poor. She warned Jill that she was falling into "Islamophobia" and more generally "xenophobia" which she explained meant fear of people from other countries. Jill got the point, but the conversation with her friend did not touch her heart. However, when she reflected on Jesus and his message of inclusion — especially that he died for all people — she knew in her heart that she had to readjust her whole attitude toward Muslims. She attended a prayer service at the local mosque for the victims of terrorist attacks and made initial efforts to get to know a Muslim family in her neighborhood.

The Gospel does indeed have an inherent power to transform exclusion into communion and fear into love.

Do you find exclusive attitudes in your own life? How could you do better at putting on the inclusive mind of Christ?
—taken from the writings of Father Jim Bacik which appear on the internet

DRESSES FOR HONDURAS:

One of the nurses in our Gilmour Clinic is involved in a **dressmaking project** for the children of Honduras. They have devised a method of making sundresses out of common pillowcases, and then adorning them with other items for decoration. And that is where you come in. **If you have any old buttons, ribbon, ric-rac, lace or other sewing trim**, please bring them in. The group would like to collect these items to help decorate the dresses they are working on. This is an on-going project; the dresses will be sent to Honduras every time there is a mission trip. The next trip is scheduled for March of 2016. There is a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!



ON BEING A FAITHFILLED WITNESS:

The scripture readings for this 4th Week in Ordinary time center around rejection. Both Jeremiah and Jesus experience this as they attempt to call the people of God to something more. Jeremiah had an unpopular message to deliver — it fell to him to predict a disastrous invasion of the country and the destruction of Jerusalem followed by the enslavement of most of the people in Babylon. His message was that this was because they had not sufficiently repented from their sin of turning away from the Lord. As a result of this, Jeremiah was attacked, beaten, put into stocks, thrown into a cistern, and then eventually imprisoned — all of this was because the people could not accept his message and failed to understand that he was one of God’s greatest prophets. But rejecting his message did not stop the disaster that he predicted from happening.

In the beginning, Jeremiah was a very reluctant prophet and he initially resisted God’s call, claiming that he was unworthy and did not know how to speak. But God insisted that he be his prophet — despite the opposition he would face [Jeremiah 1:4-19]. God then touched Jeremiah’s mouth, giving him the gift of speech; so Jeremiah set about preparing himself for life as a prophet, and eventually he began to proclaim the Word of God and to warn the people of the impending disaster.

It was this that won him the many enemies who plotted his demise and brought constant trouble upon him. But Jeremiah did not give up. Ironically it was the invaders about whom he had warned the people who eventually released him from prison, and let him live in good conditions.

We see from Luke’s Gospel how Jesus was also rejected by many in Israel. Maybe he did not have quite as many enemies as Jeremiah, but the ones that he did have eventually brought about his death on the Cross. We see this process begin in his own home town of Nazareth [Luke 4:21-30]. It was a bold thing to stand up in the synagogue and proclaim that you were the Messiah who was predicted by Isaiah. His listeners were enraged at his words, and attempted to push him over a cliff. The people were certainly outraged by Jesus presenting himself as the Messiah, but what really annoyed them was the fact that they knew him and all his family very well. They would not have believed it possible for the Messiah to come from among their own people.

From our perspective, we realize that the Messiah had to come from somewhere and Nazareth is as good a place as any. But the people there would not have seen it in those terms; according to them there was nothing to distinguish Jesus from anyone else. They were unaware of the circumstances of his conception and birth — they thought that he was just the same as them; in other words, unworthy and therefore unfit to be the Chosen One.

This is a common failing — not seeing the extraordinary among the ordinary. Our eyes are so often accustomed to seeing ordinary things that we fail to spot the truly exceptional lying hidden in plain view. This was certainly something true of the people of Christ’s day who did not recognize him or his mission to the world. It was easier for people from other towns and villages to recognize that Jesus was an extraordinary man since they hadn’t known him from childhood; yet even they did not see him as the long-foretold Messiah. They rejoiced in his miracles and were captivated by his message but seeing him as the Messiah was probably a step too far for most of them.

We are all called to be Disciples of Christ. In other words, we are asked by God to be prophets in the modern world. We are asked to be the ones who proclaim Christ’s message of salvation to the people around us. If we take on this role, we will inevitably find that we are opposed, and perhaps even persecuted for it. In certain circles, we will find ourselves unpopular if not facing outright rejection.

Some of us might accept this role as prophet, but not actually live up to the task — we might say

existence of this particular freedom.

No matter what the situation, as Christians we have to learn how to deal with our differences and problems in charity rather than to attack each other.

“Love is patient” — patience is difficult. It is something we want everyone else to have with us while we put limits on the patience we have with others. It is rare that I hear young people talk about the patience that they need to have with their parents. Occasionally, I’ll hear a Teen say: “My parents never had teenagers before, but whether I agree with them or not, I know they are trying their best.” Most of the time I hear: “My parents are so unreasonable.” Some parents take the view that their patience ends at high school or at college — as though they no longer need to act as parents once their children become 14 or 18. Yet, they want their children to be patient with them as they try to learn how to deal with them as young adults.

Many older people — myself included — drive through life with our hands on the horn of our cars. We want our needs to be met now — we want that person in front of us to get moving as soon as the light turns green. At the same time, we often don’t respond to the needs of others with a great deal of enthusiasm. When a baby wants something, the baby wants it immediately — and will cry to get attention. An adult is willing to recognize that his or her needs are not the most important things in the world — “When I was a child I used to think like a child, reason like a child, but when I became a man, I put aside childish things”.

“Love is kind.” Picture yourself standing before St. Peter at the Gates of Heaven. He’s just told you the good news that you are going in. Now, you’re just waiting for the shuttle to pick you up. So, as you’re waiting you ask him: “Hey, St. Peter, what was Jesus like during those three years that you followed Him through Galilee and Judea.” I am absolutely convinced that St. Peter would not say that Jesus was a great healer, a performer of wonderful miracles — nor would he say that Jesus’ words were electrifying, holding everyone spellbound. Instead, the first thing Peter would say would be: “He was the kindest man to ever live.” The tax collector Zaccheus, the woman caught in adultery — even Peter himself — were just a few that were embraced by the Lord’s kindness.

He was kind. “Love is kind”, and, in Jesus Love is Incarnate. He was kind, and the Kind One said to us: “Come, pick up your cross and follow me” [see Luke 14]. By that He wasn’t limiting us to accept our struggles in life — he was telling us to deal with all that life throws at us as He dealt with life, in complete kindness, in complete charity.

When I was a child — we all have a lot of growing up to do to live as Christians. But that’s OK. The Lord is not done with any of us yet.

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

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.

**KNOW THIS:**

The least movement is of importance to all nature. The entire ocean is affected by a pebble.

—Blaise Pascal

WHEN I WAS A CHILD:

“Well, I certainly could have handled that differently. I certainly could have been more caring, kinder, or, at least, not so abrasive.” Images of past situations often plague me. There was the time that the elderly lady said something to me that was none of her business, and I let her know that she was out of line in a way that she would not forget. And, maybe she was hurt by my comment. Or the time that someone went out of their way to be good to me, and instead of noting the act of kindness, I reacted to something else that the person did that was dead wrong. I don’t know if it is part of my getting older, but I am more aware than ever that there have been many times that I could have and should have handled things differently.

How true that probably is for all of us. You said something to your husband or wife, child or parent, that was correct, but was said in a way that ended up doing more harm than good. Being right does not excuse us from charity. Plenty of people — and all of us plenty of times — have used truth to hurt rather than to help.

St. Paul has it right when he says: “When I was a child, I used to talk like a child, think as a child, reason as a child. When I became a man I put aside childish things.” Why did St. Paul attach this to his great treatise on love? What does “being a man not a child” have to do with “love is patient, love is kind, it is not jealous, it is not pompous, it is not inflated, or rude, or self-serving, or quick tempered, or sulking, etc.?” Simply enough, a child has to be taught to be patient, and kind, not jealous, etc. — some never learn the lesson and remain childish. Sometimes all of us are spiritually immature.



Many people — including people who claim to be devoted to God — use truth in a way that is hurtful. Look at the way that so many handle the situation of gay marriage — or, for that matter, the situation of gays in the Church. The truth cannot be questioned — marriage as we use the term in the Church, means a union of two people of opposite genders which is open to bringing children into the world. But this truth has been proclaimed by many in such fierce terms that people often ask: “Why is the Church anti-gay?” The mere fact that people ask that question tells us that something is drastically wrong in the way truth is presented. The Church is not anti-gay. It declares the immorality of sexual relations outside of marriage, but that position applies to all people — heterosexual and homosexual. When a gay person says to me: “I’m gay, but am doing my best to live a moral life”, I respond: “And I am a heterosexual doing my best to live a moral life.” That doesn’t make me better than you or you better than me. But that message is not conveyed by many in the Church. Instead, what the gay person most often hears is: “You really don’t belong here. We’ll tolerate you, but little more than that.” How exactly does that attitude comply with “Love is patient, love is kind?” It does not. That attitude is the attitude of a child who refuses to recognize a world from a viewpoint very different than his or hers.

Currently, as a nation, we are engaged in the whole question of gun control and the second amendment. WE have all heard the arguments of gun lovers who proclaim their right to bear arms. How should we respond? Should we respond by speaking about the absurdity of having automatic weapons in our schools rather than limiting weapons to sporting use? While that position might be reasonable to some, it is unreasonable to others. Should we just send the person the names of the children killed? Or should we send a box of business cards with the words: “Have gun, will assault.” Those kinds of responses would knock the person over the head with the truth. Those responses would be immature and unchristian. Instead, a better approach might be to say that we need to do everything possible to prevent tragedies like San Bernardino and Newtown while respecting the right of people to be free of government intrusion into their lives. Perhaps, we could note that all freedoms have limits — even the freedom of religion. No religion has the right to do physical harm to its members. The better approach might be to say that in this case, we need to work together to find the acceptable limits to ensure the continual

that we are disciples of Christ, but do nothing about it — and certainly not speak up for the Gospel when occasion demands. If we take this track we can only be regarded as failures.

Other Christians, however, feel this responsibility very keenly. They feel that in order to be authentic they need to be constantly speaking up for Christ. In fact, some people like this go a bit beyond what we might consider to be prudent and almost seem to invite persecution. Now while we might admire some of those people who fall into this category, we might not be quite so keen on some of the others who we might regard as taking things too far because they express views which seem to go beyond what the Church teaches. There will always be such extremists who go to Lourdes five times a year and laugh at those who try to raise the bar of cultural morality.

But it is possible to take a middle course — it is possible to be a normal person and yet to stand up for Christ and his Gospel of love. It is possible to have firm moral convictions and to have views about personal responsibility while still remaining a reasonable person. It is this group of people who possess the greatest credibility of all.

To be a Christian doesn’t mean that you have to shove the Gospel down other people’s throats. Being a reasonable person who gives good example and who is a witness to the values that Christ is truly what is needed. People are more impressed by those who go about their lives in a normal way, yet who obviously show kindness to others and who express moral conviction at the right times. It is a life that is lived like this that is much more convincing to those who have no fixed convictions. We do not have to make a big noise; what is needed is people who won’t compromise their faith, and who stand up for their convictions when the occasion arises.

The role Jeremiah was asked to perform was an exceptional one. We too have a role; we too have a path to steer through life. Our path may seem unexceptional, it might not expose us to harassment, but it ought to be convincing, it ought to be authentic, it ought to be faithful to Christ’s teaching and his message of universal love. —taken from the writings of Father Alex McAllister, S.D.S., which appear on the internet

READINGS FOR THE WEEK:

Monday:	2 Samuel 15:13-16:13, Mark 5:1-20
Tuesday:	Malachi 3:1-4, Hebrews 2:14-18, Luke 2:22-40
Wednesday:	2 Samuel 24:2-17, Mark 6:1-6
Thursday:	1 Kings 2:1-12, Mark 6:7-13
Friday:	Sirach 47:2-11, Mark 6:14-29
Saturday:	1 Kings 3:4-13, Mark 6:30-34

5th Week in Ordinary Time: Isaiah 6:1-8, 1 Corinthians 15:1-11, Luke 5:1-11

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.



BROKEN AT YOUR FEET:

How can I glorify God? What can I do to glorify God? How am I already glorifying God and not realizing it? These were questions I used to ask myself all the time. I didn't play any sports, so I couldn't give the team the incredible prayer before and after the game giving God all the glory. In high school I was in theatre, but I was doing the tech back stage so I was never in the spotlight to give God the glory that was coming my way. I was just a normal kid, in a normal family, living a normal life, being the best Catholic-Christian that I could be.

Once I got to college that trend continued. I got involved in the Catholic Campus Ministry, joined a fraternity, and various other organizations, but never was able to answer my questions that were continually on my mind. I felt like I was doing something wrong because I had no idea how I was glorifying God, or if I even was glorifying God.

This past summer I was blessed to be able to serve as a summer missionary at Life Teen Camp Hidden Lake. While working at camp I was able to take a step back from my normal life and bring those questions that were in my mind to my heart and pray with them. I prayed that the Lord could reveal to me how I could glorify Him. It was a simple prayer that transformed my life once I was ready to listen.

After praying with that for a few days, God kept speaking to me through different things. I kept finding myself meditating on scriptures with the common theme of kneeling at Jesus' feet [see Matthew 15:25], kissing Jesus' feet [see Luke 7:36-50], falling at Jesus' feet [see Luke 11:32], and being at the foot of the Cross [see John 19:25-27]. I did not realize this theme until I looked back at my journal and realized that the Lord kept referencing Jesus' feet or the foot of the cross. I was really confused for a while because praying and meditating on feet is not exactly the way I was expecting the Lord to speak to me — but God certainly shattered my expectations.

I really felt in my heart that God was telling me that I need to throw everything at His feet — I need to deny myself and humble myself to His feet. I needed to lay my brokenness at His feet and at the foot of the Cross. I didn't even realize how much I had to give Him until I started to give it to Him.

Once I was able to continually lay things that took over my heart at Christ's feet, I was able to realize who I really was. My identity was no longer in the things that were on my heart — because there was nothing there. I was empty. My identity was in the only thing I had left — Christ himself. I finally was able to capture who God was calling me to be — His beloved son. And for the first time ever I believed that being His beloved son was enough.

St. Paul reminds us of this in his letter to the Church at Rome: "For you did not receive the spirit of slavery to fall back into fear, but you received the spirit of sonship, when we cry 'Abba! Father!'" [Romans 8:15].

I started to believe that to glorify God all I had to do was be who He created me to be. How much more glory can He get than by my being what He created me to be — his beloved Son. He continued to speak to me from a series of quotes I read from Thomas Merton that affirmed what He was already saying — "For me to be a saint means to be myself — who am I? I am one loved by Christ".

Every day I have to remind myself to glorify God in my identity in Him. It is a constant reminder that my identity is in Him and Him alone, and the best way to glorify Him is to continue to be who He has created me to be — His beloved son.

—taken from the writings of John Schmidt, a college student.

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

**LIFE TEEN:**

Our next Life Teen gathering will be on **Sunday, February 7th** at the **Chapel Indoor Picnic** which goes from **11:15 AM—1:30 PM**. Bring your friends. 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**. If you can't join us on February 7th, **our next meeting will be on Sunday, February 14th**. Please join us for a wonderful experience. Also please continue to remember all our teens and young people in your prayers.

**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.

**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**.

**LETTING GO OF OUR FEAR OF GOD:**

We are afraid of emptiness. Spinoza speaks about our "horror vacui" — our horrendous fear of vacancy. We like to occupy-fill up every empty time and space. We want to be occupied. And if we are not occupied, we easily become preoccupied — that is, we fill the empty spaces before we have even reached them. We fill them with our worries, saying: "But what if ..."

It is very hard to allow emptiness to exist in our lives. Emptiness requires a willingness not to be in control — a willingness to let something new and unexpected happen. It requires trust, surrender, and openness to guidance. God wants to dwell in our emptiness. But as long as we are afraid of God and God's actions in our lives, it is unlikely that we will offer our emptiness to God. Pray that you can let go of your fear of God, and embrace God as the source of all love.



—Henri Nouwen