

CLOSING PRAYER:

~ A Prayer of Baptismal Promise ~

Father,
I believe that
I do not just happen to exist —
I have been planned in your love,
And gifted with your spirit.

I come today
to listen for the word you speak,
to commune in prayer,
to offer myself
in Christ.

For the gift of life
And faith
I thank you.

I ask your help
to live my baptismal promise —
to be more like Jesus
releasing people from evil
and doing good works.
Let me glorify your name, O God,
In every face that I encounter,
In every person that I am called to serve.

Lord,
grasp me by the hand,
renew your Spirit within me.
make me your good servant,
for I am baptized
in your name.
Amen.

CAMPUS MINISTRY OFFICE:

The Campus Ministry Office is located in **Our Lady Chapel**.
phone: [440] 473-3560 or 216-570-9276 [cell]. e-mail: blazekj@gilmour.org

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.

THE FEAST OF THE BAPTISM OF JESUS:

This weekend, we celebrate the Feast of the **Baptism of Jesus**. With it, we draw a close to the **Christmas Season**. Jesus' baptism publicly inaugurates the reign of God. This is a kingdom to which all people are called. Thus, the intimacy of the Christmas story unfolds into the endless baptismal mission of all Christians. The story of Christmas is now the story of each person's daily life.



Think about this: on the last day of Christmas, my true Love — Jesus — gave to me a deeper life in the Spirit. On the last day of Christmas, my true Love — the Holy Spirit — cried out in my heart: “Abba” [“Father”]. On the last day of Christmas, my true Love — God the Father — revealed Jesus to me in a new way and gave me an even deeper life in the Spirit. On the last day of Christmas, I was caught in the crossfire of the Trinity's love — the Father spoke; Jesus saved; the Spirit descended.

Are you ready to “grasp fully, with all the holy ones, the breadth and length and height and depth of Christ's love, and to experience this love which surpasses all knowledge, so that you may attain to the fullness of God Himself?” [Ephesians 3:18-19]. Are you ready to be loved as the Father loves Jesus? On this last day of Christmas, will you let the love of God be poured out in your heart through the Holy Spirit?

“God is Love, and he who abides in love abides in God, and God in him” [1 John 4:16]. Christmas is all about God's love. Make this the moment, the day, the year, and the life of love. Thank you, God, for the gift of the Christmas season. I will never be the same because of it. Father, Son, and Holy Spirit, I live in Your love [John 15:10]. Thank You for the Christmas. —edited from: *One Bread, One Body*

2022 CALENDARS:

Calendars for the year 2022 are available for your taking. Besides having space for you to write your family appointments, the calendar also contains information about Mass and Reconciliation times here at Our Lady Chapel. We wish to thank the Schulte-Mahon-Murphy Funeral Homes for their generous donation of these 2022 Calendars to us. Please feel free to take as many calendars as you would like. Thank you.

**LIVE UNDER THE BLESSING:**

When we lose a family member or friend through death, when we become jobless, when we fail an examination, when we live through a separation or a divorce, when a war breaks out, when an earthquake destroys our home or touches us, the question “Why?” spontaneously emerges — “Why me?” “Why now?” “Why here?” It is so arduous to live without an answer to this “Why?” that we are easily seduced into connecting the events over which we have no control with our conscious or unconscious evaluation. When we have cursed ourselves or allowed others to curse us, it is very tempting to explain all the brokenness we experience as an expression or confirmation of this curse. Before we fully realize it, we have already said to ourselves: “You see, I always thought I was no good, but now I know for sure. The facts of life prove it.”

The great spiritual call of the Beloved Children of God is to pull their brokenness away from the shadow of the curse and put it under the light of the blessing. This is not as easy as it sounds. The power of the darkness around us is strong, and our world finds it easier to manipulate self-rejecting people than self-accepting people. But when we keep listening attentively to the voice calling us the Beloved, it becomes possible to live our brokenness, not as a confirmation of our fear that we are worthless, but as an opportunity to purify and deepen the blessing that rests upon us. Physical, mental, or emotional pain lived under the blessing is experienced in ways radically different from physical, mental, or emotional pain lived under the curse.

—Henri Nouwen

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Frank Nannicola, grandfather of Cassie ['17], Frank ['18], and Mia ['19] Nannicola, who is recovering from cancer surgery.
- For Marie Forsythe, who is in rehab
- For Brother Paul Kelly, C.S.C., who is under the care of hospice.

FOR THE DECEASED:

- For Quinn Clarke.
- For Robert Kowalski
- For Sister Helen Brown, C.S.J.
- For Sister Ruth Pearl, S.N.D.
- For Brother Joseph Annan, C.S.C.
- For Father John Ford, C.S.C.
- For Matt Ruppe, Ice-Arena Staff Person
- For David Palcisko, St. Edward HS freshman.
- For Brother Joseph Harris, C.S.C.
- For Lois Collins, sister of Father Len Collins, C.S.C.
- For Phyllis Donato, aunt of Father John Donato, C.S.C.
- For Robin Hynes, aunt of Shannon Traynor ['20].
- For a homeless person.
- For David Polcisko, a freshman at St. Edward High School
- For Sister Loretta May, O.P., former Lower School Director, and sister of Brother John May, C.S.C.
- For Brother Richard Eckhardt, C.S.C.
- For Vincent Matteucci
- For Patrick Augusta ['84]
- For Vidmant Joseph Prikockis, father of Larry Prikockis ['88]
- For Charles Graham, father of Kim Graham.
- For Daniel Perez
- For Cathleen Fitzgerald, wife of Bill ['52] Fitzgerald, sister of Terry Clyne ['65], and sister-in-law of Thomas Fitzgerald ['65]
- For Helen Sheridan

PRAYERS FOR OTHERS:

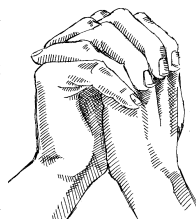
- For Thomas ['65] and Carolyn Brigham, and Hannah LeBerteaux ['05], whose homes were destroyed in the Colorado fire.
- For all those suffering from COVID.
- For a family going through a difficult time.
- For an end to violence and racial injustice in our society.
- For a growth in awareness of the blessing of family life.
- For all those struggling with various addictions.
- For an end to sexual abuse and lack of respect for human persons.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For all service men and women serving our country, and for their families.

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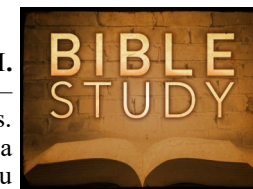
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PRAYERS FOR THE SICK:

- For John Visconsi, brother of Tom [*61] and Tony Visconsi [*75] and Paulette Poklar, who is undergoing treatment for cancer.
- For Sheila Coyne, aunt of Katie Coyne [*24], who is undergoing treatment for cancer.
- For Larry Lavelle, brother of Brother Robert Lavelle, C.S.C., who is under hospice care.
- For Jackie Puntel, who is undergoing treatment for pneumonia.
- For William Rogal, father of Jill Thompson, who is recovering from emergency surgery
- For Kelsey Cesar, Yearbook Co-Ordinator, who is recovering from shoulder surgery.
- For Carol Patton, who is recovering from surgery.
- For Cassandra Williams [*15], sister of Sebastian Williams [*18] who is undergoing treatment for inoperable cancer.
- For Tammi Ramsey, who is critically ill with COVID
- For Vicki Giancola, mother of Vince Giancola [*23], who continues treatment for cancer.
- For Joseph Borkey [*82], brother of Jeff [*80] and Jerrod [*87] Borkey, father of Christian Borkey [*16], and uncle of Jerrod [*12] and former Gilmour student, Ian Borkey, who is undergoing treatment for cancer
- For Katie Poelking [*01], sister of TJ Poelking [*98], who is undergoing treatment for breast cancer.
- For Mary Goers who is undergoing treatment for pancreatic cancer.
- For Serena DiCillo, daughter of David DiCillo [*84] and Polly Duval DiCillo [*84], and granddaughter of long-time Gilmour teacher, Bonnie DiCillo, and niece of John [*83], Dawn [*86], and Dan [*88] DiCillo and Laurie Duval Muller-Girard [*81], who is recovering from a bone marrow transplant
- For Ray Gruss who is battling cancer.
- For Mary Curran, mother of Megan [*10], Carolyn [*12], and Catherine [*17] Curran, who is undergoing treatment for cancer.
- For Addison McKito, sister of Aidan McKito [*24], who is undergoing treatment for Hodgkin’s Lymphoma.
- For Darlene Lonardo, mother of Joseph Lonardo [*00], and grandmother of Angelina [*22] and Giana [*22] Lonardo, who is undergoing treatment for leukemia.
- For Christine Maharg, mother of Lily Maharg [*21], who is seriously ill with cancer.
- For Margaret Malarney [*24] who continues rehab and medical care.
- For Bernice Girgash, aunt of Basketball Coach and Counselor, Dan DeCrane, who is undergoing treatment for cancer..
- For Krishna Gupta, Sister of Science teacher, Neena Goel, aunt of Nikhil [*13] and Nupur [*17] Goel, who is undergoing treatment for a brain bleed
- For Karuna Singla, Sister-in-law of Science teacher, Neena Goel, aunt of Nikhil [*13] and Nupur [*17] Goel, who is undergoing treatment for bone cancer.
- For Melita Chiacchiari, mother of Mark [*94], mother-in-law of Michelle DeBacco [*96] who is undergoing further treatment for cancer.
- For Mike Heryak, husband of Janet, father of Lillian [*09], Rosa [*12] and Edwin [*17] Heryak, who is seriously ill
- For Tom Podnar, father of Lower School art teacher, Eileen Sheehan, who is awaiting a heart transplant.
- For Father James Caddy, former pastor of St. Francis, who is undergoing treatment for cancer.



NEXT BIBLE STUDY — WEDNESDAY, JAN. 19th:
Our next Virtual Bible Study will be on Wednesday, January 19th at 6:30 PM. Bible Study continues to meet bi-weekly. The Bible Study is open to everyone — all middle and high school students, college students, young adults, and all adults. We will all come together to be enriched by God’s word. It’s a great time, and a good witness of our faith to others. If you can’t come at 6:30, come when you can. Gather your favorite snack and/or drink, but be prepared to be nourished on God’s word. **Our topic for this Bible Study will be: The power of Light in Scripture**



If you text or email Father John [blazekj@gilmour.org] he will send you the zoom link and password. This is an important step to prevent negative intruders.

We also need your help — we need future topics. **So, if you have a topic that you would like us to discuss, please let Father John know.** Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. **We will meet every other week — topic to be decided at the end of the previous meeting.** Join us. You’ll have a blast, and celebrate your faith along the way..

SCHEDULE FOR THE WEEK:

Sunday, January 9: Baptism of Jesus	10:00 AM In Person & Live Stream
Monday, January 10:	NO MASS
Tuesday, January 11:	NO MASS
Wednesday, January 12:	NO MASS
Thursday, January 13:	4:15 PM [Eucharistic Chapel]
Friday, January 14:	NO MASS
Saturday, January 15: 2nd Week in Ordinary Time	NO MASS
Sunday, January 16: 2nd Week in Ordinary Time	10:00 AM In Person & Live Stream

R.C.I.A [Rite of Christian Initiation for Adults]:

Our RCIA program will begin shortly. If you have been thinking about investigating the Catholic faith, or if you know someone who has been thinking about it; if you have been away from the Catholic Church for a while, or are interested in learning more about the Catholic faith; if you know someone who is not fully initiated [Baptism, Eucharist, Confirmation] in their Catholic faith — then consider joining or having them join our RCIA program.



PRAYER IS THE REMEDY:

I’m still so remote from God that I don’t even sense his presence when I pray. Sometimes when I utter God’s name, in fact, I feel like sinking into a void. It isn’t a frightening or dizzy-making sensation, it’s nothing at all — and that’s far more terrible. But prayer is the only remedy for that, and however many little devils scurry around inside me, I shall cling to the rope God has thrown me in Jesus Christ — even if my numb hands can no longer feel it.

— Sophie Scholl

REFLECTION ON THE THEME FOR THE WEEK:

Today we celebrate the feast of the Baptism of the Lord. This feast day is one that helps bridge the Christmas season and Ordinary Time. Today's feast is also a bit like a third epiphany, when Jesus appears or is presented to the world — the first two were Christmas itself, and the Feast of the Magi

We enter the Christian community through baptism — the event through which we begin to grow in the Lord. We enter this new year of gathering together as that community by our being offered the Feast of the Baptism of Jesus. While within the influence of the Christmas graces, we are being introduced to Him as alive and beginning His new years.

We enter into this celebration by recalling our own deep desires to be a part of the life of Jesus. Each of us who will be at the Eucharistic gathering has been on the same journey from baptism through growing up and out. Much is asked of us, and we in turn ask much of God Who calls us. May we acquire the simplicity of heart which is redeemed and inspired through water and the Holy Spirit. As we are living that New Life, we open ourselves to the New Light through our years. The white garment of our own baptisms may be less white as our hair grows whiter. But each time we enter the Eucharistic community's celebration, we renew our baptisms by signing ourselves with holy water recalling the words by which we were initiated into that holy assembly. Water cleanses and the Holy Spirit enlivens. We come to celebrate Christ's saving action in the Eucharist re-membering us to the community no matter how stained our pasts may be. We are re-blessed to be re-sent — no matter how white our hairs may be.

Throughout the course of history, Israel has been referred to as the Servant of the Lord. The prophet Isaiah introduces us to a special person of history who will assist God in caring for the people and the nation of Israel itself. This person will have God as his support; this person will have qualities of justice, calmness of spirit, and action; this person has a specific mission which involves his going beyond the boundaries of Israel, bringing a "light". This "light" will bring "justice" to the earth as well as recovery of sight and freedom for those in darkness and prison. This "Servant" will be gentle — not like other prophets who work themselves up into a feverish frenzy resulting in shouting and convulsions. He will be gentle of speech and action. He will be upheld by the Lord and loved explicitly so as to bring "justice" between God and God's creation [Isaiah 42:1-7].



There is a strong sense of the messiah here. This is a person of hope. The Spirit of God will be upon and within him and his identity will be known by the people of Israel through his actions.

Luke's Gospel gives us one more "Annunciation" scene [Luke 3:15-16, 21-22]. As with Gabriel's announcing to Mary [see Luke 1] that she would give birth to a son who will be born of the Holy Spirit, Jesus is announced as the "beloved son" by the same Spirit. John has baptized the crowd, and Jesus fulfills his ritual tradition. Then, while praying, there is a new form of baptism specifying him as the "beloved servant". In a sense, it is more of a "confirmation" — or even more, an "ordination". This is not the moment when Jesus takes upon himself a "Divine Nature", but an announcement of his coming of age in our salvation history. By the overshadowing of the Spirit Jesus became incarnate. By the "over-hoovering" of the same Spirit he becomes incorporated — that is embracing himself as "servant-Messiah" of God and for all God's people. The same Spirit "incarnates" and "incorporates" that family in Luke's account of Pentecost in The Acts of the Apostles [see Acts 2].

With our being baptized, we enter this same journey of coming of age — this same process of

COMING TO KNOW WHO WE ARE:

An event we now take for granted once created huge problems for the early church — Jesus' baptism. As we hear in today's Acts reading, biblical tradition made it the triggering device for Jesus' public ministry. Among other things, it shows the historical Jesus began that ministry as a disciple of John.

Yet first and second generation Christians are not only embarrassed about Jesus' baptism by John, some authors even refuse to mention it. The basic problem is a belief that superiors baptize inferiors. So if John baptizes Jesus, he must be superior to Jesus. That's exactly how disciples of John argued when they confronted disciples of Jesus — even two or three generations after the latter's death and resurrection.

Contrary to popular Christian belief, all the Baptizer's followers didn't just close up shop and become Jesus' followers after Herod had their mentor beheaded. A huge percentage continued to believe he was the Messiah. Neither his martyrdom nor Jesus' ministry altered their conviction of his uniqueness. According to some scholars, disciples of John were still active more than four centuries after Jesus' historical ministry! That controversy seems to have shaped Luke's treatment of this event.

Though the passage mentions Jesus' baptism, it's not as clearly stated as in the two earlier gospels of Mark and Matthew. Luke simply refers to it in a participial phrase: "and Jesus having also been baptized." More important, this brief mention is preceded by a couple of references — in John's own "Christianized" words — to Jesus' superiority: "I am baptizing you with water, but I am not worthy to loosen the thongs of his sandals" [Luke 3:15-16, 21-22].

Yet it's significant that Luke copies Mark's insight that this event contains an annunciation to Jesus. Just as an angel had earlier announced to Mary that her son was to be a special person, so now "a voice came from heaven: 'You are my beloved Son; with you I am well pleased.'" Most readers mistakenly presume the voice says, "This is my beloved Son," making it an annunciation to others. But according to this tradition, one of the reasons Jesus' baptism is significant comes from a belief that it was during this event that the gospel Jesus discovers who he is. The commitment contained in that ritual makes it essential to the person Jesus later becomes. Though embarrassing later, Jesus' baptism made sense when it originally happened.

The same can be said of the prophet Isaiah. At first sight, reading a suffering servant song does not make sense, but at second glance it has everything to do with Jesus' baptism. The prophet is reflecting on the implications of responding to God's call. Isaiah never doubts God has called him to prophetic ministry. But he's to be a prophet like no prophet before him, certainly not a hellfire and brimstone preacher — "Not crying out, not shouting, a bruised reed he shall not break, and a smoldering wick he shall not quench" [Isaiah 42:1-7]. He quickly learns he's unique, with almost no role models on which to fall back.

Luke's Jesus fits into the same category. As a human being, he has no idea what God is calling him to become. His annunciation, like all biblical annunciations, was composed at the end, not the beginning, of his life. Though his baptism implies he's certain of his call, like all our biblical heroes, he puts no limits on his response. We presume Jesus spent a lifetime discovering to what precisely he'd been called.

Too bad Jesus' historical situation eventually created problems for those narrating his baptism. Reflecting on it might help us in creating our own personal annunciations.

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

THOSE WHO GUIDE US:

We all need people in our lives who raise our standards, remind us of our essential purpose, and challenge us to become the-best-version-of-ourselves.

—Matthew Kelly

gratitude, and radiating it, 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

THE WATERS OF REBIRTH:

Today we celebrate the Baptism of the Lord. Even though he has no sin, Jesus submits to baptism so we can be baptized in him. God saves us also through this same bath of rebirth. We have just entered into a new year — a new beginning. St. Paul reminds us in his letter to Titus: “to those who accept Jesus he gives power to become children of God [Titus 3:4].

Before talking about divine generation, let's take a look at human generation. It's mind boggling when you think about it. As a result of the love of a man and woman we begin our existence about the size of a dot at the end of typed sentence. That tiny dot, furiously at work, starts to differentiate, forming various organs — a beating heart at 21 days, soon brain waves, miniature legs, arms, even fingernails.

I once had the opportunity to listen to a baby's heart beat — about twice as fast as his mother. That little guy, right from the start, sends chemical signals that take control of his mom's body causing dramatic changes — not to mention morning sickness, strange appetites and roller coaster emotions. In that way he gets his dad's attention.

The love of dad and mom has inaugurated an amazing adventure — human generation. There is really only one adventure more amazing — divine generation: Becoming a son or daughter of God.

Divine generation has two parts — one, accepting Jesus and two, baptism. Christians overall acknowledge these two aspects of second birth. Perhaps we Catholics have placed more emphasis on the sacrament of baptism while evangelical Protestants have more emphasized the accepting of Jesus. Both are essential. Jesus said that unless a person is reborn by water and the Holy Spirit, he cannot enter the Kingdom of Heaven [see John 3]. To become a child of God requires baptism and faith in Jesus.

And, you know, just as human generation is a pure gift so is divine generation. John underscores that we are reborn not by a human faculty, but by God willing it. We do, however, have a choice whether to accept that gift. It is something analogous to human generation. A humorous comparison: When I was 10-years-old I remember my older brother — a teenager — getting into an argument with our mom. She accused him of ingratitude and he responded: “I didn't ask to be born.” She shot back: “Oh, yes, you did.”

I don't know who won the argument, but I do know this: At some point my brother gratefully accepted the gift of life. He went on to a professional life of service. He has a lovely curiosity about people, listens and asks good questions. He married a beautiful gal and they have the joy of grandchildren. He was technically accurate about not asking to be born, but accepting that gift brought enormous blessings.

Something similar applies to accepting the gift of rebirth. It gives great power. One of the most beautiful things about divine regeneration is that we can always make a fresh start. A new year, a new beginning. We've seen that possibility in our families. Families do involve burden and anguish, but in family we find fulfillment and purpose. God invites us to lift up our eyes to see the other person — in our human family, in our parish family — and to see the star that leads to Jesus. By accepting him and the baptism he offers we experience the second birth.

—taken from the writings of Father Phil Bloom., which appear on the internet.

POWER OF PRAYER:

If you want God to hear your prayers, hear the voice of the poor. If you wish God to anticipate your wants, provide those of the needy without waiting for them to ask you.

—St. Thomas of Villanova



entering more into the salvific embrace of God's mission of returning creation to its proper state of praise and order. The incarnation of Jesus is the work of the Spirit; as the Spirit overshadowed and conceived a fleshly presence in the person of Jesus, so the Spirit sanctifies the family of faith. We are likewise inspirited to take flesh anew and our mission of extending God's family in Christ.

Throughout this Christmas season, we have been celebrating the Word becoming flesh. In doing so, we have come to realize that Mary's flesh was more than it seemed — her body was more than others knew. In time her cousin, the shepherds, and the Magi — and us — came to reverence that which was different from what it had seemed to be. Now we come to realize that the Word Made Flesh is transformed too — from what it seemed to be we come to see the “Beloved Son”.

Our flesh has been immersed in the baptismal experience of Jesus. His body and person were united by God to unite us within ourselves and incorporate us with and for each other. But here's the challenge — like Jesus, we are baptized, confirmed, and ordained to go public. Jesus had to leave his praying alone, leave the riverbank, leave the association with John and begin his walk towards Jerusalem. We, in our turn, must leave the privacy of our pews — our comfort zone, our well-planned, yet surprizeless ways. Each of us is much more than we seem. We are so close to ourselves though, that what “seems” is deceptive. As Jesus heard his new name, he moved from “seems” to “is”. The same has to happen in each of us — this is the grace of baptism.

There are two points for reflection here:

1. How might we learn from and grow closer to Jesus as he begins his adult ministry here on earth? Maybe we can renew our commitment to be in awe of both his humanity and divinity? Maybe we can closely follow him, walk with him, learn from him during his “ordinary” events of his public ministry in the coming weeks.
2. How might we better understand that each of us is called “beloved” by God and named as someone with whom God is well-pleased? How might our own identity — that God loves each of us without condition or merit — be more clearly defined? What might that mean for our daily lives as beloved sons and daughters of God?

May this feast, and this message of God's love, of Jesus' humanity, and our own belovedness be a hopeful reminder of how we are called to live in this new year and new liturgical season.

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

A CALL TO RECONCILIATION:

Reconciliation is much more than a one-time event by which a conflict is resolved and peace established. A ministry of reconciliation goes far beyond problem solving, mediation, and peace agreements. There is not a moment in our lives without the need for reconciliation. When we dare to look at the myriad hostile feelings and thoughts in our hearts and minds, we will immediately recognize the many little and big wars in which we take part. Our enemy can be a parent, a child, a “friendly” neighbor, or people with different lifestyles, or people who do not think as we think, speak as we speak, or act as we act. They all can become “them.” Right there is where reconciliation is needed. Reconciliation touches the most hidden parts of our souls. God gave reconciliation to us as a ministry that never ends.



—Henri Nouwen

SACRAMENT OF RECONCILIATION:

Father John is available to celebrate the Sacrament of Reconciliation with you. Please call him [440-473-3560] to arrange for this experience. All social distancing

will remain in place. Always remember the Lord's invitation: “I will give them a heart with which to understand that I am the Lord. They shall be my people and I will be their God, for they shall return to me with their whole heart”. [Jeremiah 24:7].



COMMITMENT IS THE BEGINNING OF NEW LIFE:

When did Jesus know who He really was? We can reasonably assume that as a little boy He grew into knowledge of who He was. Somewhere, He moved from being a little boy to being a young man and along the way He became aware of the fact that He had a unique relationship with our Father in heaven. In His maturation he came to know who He really was and that would determine His destiny in life.

We cannot possibly pinpoint when that realization came to full flower. But certainly at His baptism in the Jordan River by John the Baptizer He began to enter into that realization. Certainly at that moment when he heard the voice from heaven, He was committing Himself to the destiny that lay in front of Him. A booming voice from heaven proclaimed: “You are my beloved Son. On you my favor rests” [Luke 3:15-16,21-22]. Jesus knew that our heavenly Father had special plans for Him. But in His human nature He could not know all of the details of precisely how that would be worked out. Nevertheless, He made His commitment.

Making a commitment is the most important part of any great task that we undertake. But it’s not the only thing. We need to acquire education and knowledge. We need to practice and develop our skills. The highly challenging task of being a mother or a father draws up from deep within us everything we have. We don’t enter parenthood with an “Operators Manual” given us when a child is born. We get an Operators Manual when we buy a VCR but we certainly don’t get one with the birth of a child. And getting married and having a family is an adventure in which we are trained on the job. We can never adequately know ahead of time all what we’ll need to know in order to be good husbands and wives, fathers, and mothers. Certainly in the seminary I didn’t receive all that I needed in order to develop into being a reasonably decent priest — I’ve had to learn that while on the job [something that many people had to suffer!].

But in spite of all that we may have or not have, the one thing that is absolutely essential is commitment. Nothing at all of lasting value happens without commitment. It may not be everything that’s needed, but it is the key element. Nothing else will work without it. And there’s nothing easy about commitment. The culture that surrounds us sends us many messages that work against the keeping of our commitments. I’m not saying that all movies and all TV shows are bad. There are really good movies about commitment and keeping one’s promises. But clearly our surrounding culture promotes self-interest — not self-sacrifice.

Thankfully we do, from time to time, come upon stories and accounts of heroic and noble men and women who honor their commitments no matter what it costs them. We hear of mothers and fathers who stay with their children through horrible sicknesses and terrible misfortunes, giving them their message of faithful and steadfast caring love. And we hear stories and accounts of men and women of great nobility and great character who, who at terrible costs to themselves, maintain their commitments to loved ones, to friends and to noble causes, all in great self-sacrifice.

Commitment is the key element of all noble adventures, wonderful discoveries, and heroic human deeds. Jesus started with it. So did Mary, His mother. Likewise St. Joseph remained faithful to his commitments. And we know that our children are better off in the caring love of committed amateurs than they would be with professionals — however skilled — who must only regard them as clients. But when you find a skilled professional who is at the same time give committed love — well, then you’ve really hit gold.

Casual friendships can be fun like we see on television. But they can, at the same time, be deadly. Think of how young men and women have been ravaged by superficial promises. Look at what happens to people who treat sexual intimacy as something that is merely casual and fun. The excitement of a casual and superficial lifestyle quickly leads to depression, a sense of emptiness, loss, degradation, and loss of the ability to trust and believe. Compare that sort of living with living in the joy of a genuine and



LIVING IN THE HOLY SPIRIT:

Few expressions summarize so succinctly 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 Negativa”, 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” [Galatians 5:19-22].

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, regardless 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 on 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 the image 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? 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, an 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 makes it possible for the Father to give even more to the Son — as is true in all relationships wherein gift is received lovingly.

As this flow of life, this giving and receiving, goes on, gratitude intensifies and an energy, a spirit, the Holy Spirit, is created. This Spirit, since it is generated by gratitude, naturally is a Spirit of charity, joy, peace, patience, goodness, long-suffering, mildness, faith, and chastity. It is then also 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 by



BE LIKE JESUS — TRUST THE SPIRIT:

Do you remember the day of your baptism? It's highly unlikely, but your parents and godparents and an assortment of relatives probably do. Perhaps they remember the event itself, or the party, or something that went wrong. When we were baptized as infants, we were the star of the show, but, unless we were older, we had no clue about what was happening or the commitment the baptism entailed. When it comes to Jesus' baptism by John, the opposite is true — he knew exactly what he was doing.

Among the evangelists, John doesn't even mention Jesus' baptism; Mark openly depicts it, and Matthew qualifies the event by having John protest that Jesus should baptize him. Luke, our guide for this liturgical year, alludes to Jesus' baptism, then spotlights the descent of the Spirit and the divine voice that named Jesus as God's beloved son [Luke 3:15-16,21-22]. For the early Christian community, Jesus' baptism was an embarrassing admission that Jesus began his ministry as one of John's disciples.

The early community's embarrassment about Jesus' relationship to John helps us understand Jesus in his own context. Luke tells us that John's preaching left people filled with expectation. John preached radical conversion. He had set up camp along the Jordan River — a site with enough water for his ceremonies and near a well-traveled trade route that assured a steady flow of people could hear his preaching. Most of all, the site was near Jericho — the place where Joshua had first entered the Promised Land. John preached and baptized from a desert spot from where his converts could cross the river and enter renewed into the life God offered them. John's baptismal rite, unlike people's ordinary ritual washings, had to be received — people did not do it for themselves. This established a unique relationship between John and the baptized — symbolizing their acceptance of his call to radical conversion. Baptism was a public proclamation of commitment.

After the infancy narratives, this is Jesus' first appearance in the Gospel. Jesus' baptism signaled a life-changing decision. If we read the Gospels without imposing later teachings on them, we see that they depict Jesus as a thoroughly human man whose goal was to discern and do God's will and to bring others along with him. We assume that until this time, Jesus had lived as an ordinary craftsman, one more among the inhabitants of Nazareth. Then one day, he joined the tax collectors, soldiers and throngs of ordinary folk going to John. He identified himself with their hopes and needs rather than with the righteous who felt no need for major changes. This, Jesus' first public act, declared his loyalty — He would stand with the people who desired a radical return to God for themselves and their world.

After allowing himself to be baptized, Jesus heard the divine voice say: "You are my beloved Son." Whatever it had taken to get him to that moment, whatever the options he had discarded and doubts he had to overcome, Jesus had received not just a baptism, but an affirmation and a naming. When Luke describes the Spirit and the voice that came to Jesus, the background music is that of the Servant Song of Isaiah 42 in which God says: "Here is my servant, my chosen one upon whom I have put my spirit" [Isaiah 42:1-7]. That song about God's servant reaffirmed Jesus' choices and set him on a path to serve the neediest of God's people.

We noted that Jesus' followers were reticent to admit that he had been baptized by John. As he continued his mission, some would continue to be embarrassed and even scandalized by the way he enjoyed the company of sinners and portrayed God as always kind and merciful. The people had been full of expectation, but he was not exactly what they expected.

The day of Jesus' baptism might be compared to the day a couple marries, a priest is ordained, or a woman or man religiously pronounces their vows. Each of those is an extension of our baptismal call and grace. As on the day of our baptism, we have precious little idea about all that these commitments will call forth, except that they will call us to live radically, losing ourselves in love and serving others in the manner of Jesus.

Today is a good day to renew our baptism and the commitments that have flowed from it. It is always risky to make commitments about an unknown future, but like our Lord, we can trust that the Spirit will lead us to where God will say: "You are my beloved in whom I am well pleased."

14 —taken from the writings of Sister Mary McGlone, C.S.J., which appear on the internet

loving true friendship — one filled with commitment. After all, when you stop and think about it, commitment and faith go together. Each builds up the other.

I've heard the life-stories of lots of people — true-life stories that make fictional novels pale by comparison. Running through those accounts are stories involving deep, loving commitment — stories that can make you cry. Usually these stories involve treatment by others who have a lot of misunderstanding, who are downright abusive, nasty, and even disgusting. In their stories there are heroes and heroines who suffer from the hostility and misunderstanding of others, who suffer abuse, rejection and terrible pain at the hands of others, and who nevertheless maintain their commitment to "be there" and to love in the face of terrible, heartbreaking rejection. In the end we find in some of these stories (far too few of them in my opinion) the question is put to the one who is heroically committed: "Why did you put up with what you suffered? Where did you get this commitment?" And then comes the quiet, tear-choked reply: "Because I loved, and I hoped back then that eventually people would realize just how much I loved."

No matter what path our life takes — marriage, priesthood and/or religious life, single state — it begins with commitment. And if you're talking with someone who is thinking about any noble endeavor, tell him or her to start with commitment. Commitment isn't everything. A lot of other things are needed in any success story. But commitment is the key element. Nothing else will work without it.

That's why we have the Sacrament of Baptism and the Sacrament of Confirmation. And that is also why Matrimony and Ordination are also sacraments. All of them are sacraments of commitment. They are holy moments — holy moments that fill us with the Spirit that anointed Jesus Christ who, in His commitment, saw the heavens open and heard a voice thundering: "You are my beloved son. On you my favor rests."

Journey now back to your baptism. Open your ears once again. Hopefully you will hear the voice of God saying to you: "You are my beloved son. On you my favor rests. You are my beloved daughter, and I will love you no matter what." It is because of God's commitment to us that we in turn can give committed love to others. Baptism calls us to live lives like that.

—taken from the writings of Father Charles Irving, which appear on the internet

SERVING THE LORD IN THE POOR — JANUARY 15th:

Our Savior Lutheran Church, across the street from Gilmour, has a Food Pantry which distributes food to the community on **the third Saturday of each month**. They welcome volunteers. If you want to volunteer, they have instituted some **new procedures** because of the Coronavirus. **Thus they help pre-pack nonperishables in bags on Thursday evening beginning at 5 PM.** They continue this prepacking on Friday if needed. Check with Elina Gurney on this. **On Saturday morning at 9 AM, they need help putting items from the foodbank into the prepacked bags.** Only volunteers will be allowed in the Church building, so you will be protected against the virus. Clients will remain outside in their cars. **The food pantry is then open from 9:30 AM—1:30 PM on Saturday.**

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.

Please let Elina Gurney know if you would like to help. You can do this through the chapel office [440-473-3560] or by emailing Elina Gurney at gurney.oh@gmail.com. In this critical time, this is a wonderful way to serve others. Please consider this opportunity.

PRIVILEGE:

What separates privilege from entitlement is gratitude.

—Brene Brown

THE NEW RETIREMENT:

At Jesus' baptism the heavens opened and the spirit descended. A voice proclaimed: "You are my beloved son" [Luke 3:15-16,21-22]. At Jesus' baptism his vocation was revealed to him. God made clear to Jesus how he should live and what was the purpose of his life.

Wouldn't it be wonderful if God could deal that clearly with us? As we are trying to decide what should we do with our lives, or who we should marry, or whether we should make a change in our career, wouldn't it be wonderful if the skies would open and God would say: "Do this" or "Don't do that"? We know that God usually does not speak to us in this way. Nevertheless, even if the skies never open or the spirit never descends, we still believe that God is directing us. We are called to examine the patterns in our society. We believe that what we discover there is God's way of directing and guiding us. That is why today I want to direct your attention to a dramatic new pattern that is developing in our culture. I want to speak about this pattern from the perspective of faith, because I believe this development is a significant opportunity that God is offering to many of us.

Today our society is radically redefining the meaning of retirement. That's right. This homily addresses retirement from the perspective of faith. And before all of you in your teens and 20's and 40's tune me out, I want to promise that what I say applies to everyone in this church today. Because the development of retirement is changing the shape of all our lives. Today because of better nutrition and medicine Americans are living longer and better than any other people in the history of the world. Over the last fifty years the average American has gained ten years of productive life. That is an unheard-of advancement in the length and quality of living. It changes the shape of what all of us are moving towards, and how we need to prepare for it. The old pattern used to be this: You grew up; you raised a family; you worked hard; you retired; you played a little golf — and perhaps moved to Florida; and it was over. Today, people retiring in their 50's or 60's are facing 30 to 40 years of productive life. Now that is too long simply to play golf.

So, what are we to do with all that time? How can it be made productive? Much research is being done on this "new retirement". Already a few conclusions are coming into focus. I would like to highlight three qualities that research has shown typify people who are satisfied and happy in the new retirement. Those three qualities are: expansion, service, and relationships.

Those who study retirement insist that those who are happy in these years are those who are willing to expand. Success in the new retirement involves developing new interests and abilities. Before retirement, the task of life is to grow up and become productive. After retirement, life's task is not to grow up, but to grow out. When you are busy earning a living, your life by necessity has a narrow focus. After retirement there is more freedom to do things that are not tied to income. There is time to expand. And those who are happiest in retirement seem to be those who expand in a number of different areas and often in ways that are very different from what they used to do for a living. So, you have brain surgeons learning to play the trumpet, and history teachers studying astronomy and homemakers starting businesses. The ability to stretch oneself, to broaden oneself, to enlarge oneself is the first quality for those who live the new retirement well.

The second quality is service. Those who are happy in retirement are people who have found some way of giving back. This orientation to service seems to be an essential component in assembling a new pattern of living. Spending some time volunteering in a hospital or teaching a child to read contributes to long-term satisfaction. Serving is the second quality of a happy new retirement.

The third quality is relationships. For those facing 30-40 years of retirement, nothing is more important than friendship. Because loss through death is a clear reality in the latter years of life, living the new retirement with one spouse or one friend is often not enough. People need a network of relationships — a group of people with whom life can be shared and sorrows carried. Good and varied



When we love others, we are continuing His Mission, for He is the Tremendous Lover. When we develop and use the particular gifts He has given to each of us to make the world beautiful for others, we are continuing His Mission. When those of you who are married put your spouse before yourselves, you are continuing His Mission to make love the motivation of life. When those of you who have children empty yourselves so your children can grow into the reflections of God He created them to be, you are continuing His Mission. When we strive to be the best at whatever it is that He calls us to do in our careers, we are continuing His Mission. When we say "No!" to sin and "Yes" to care for all who are hurting, we are continuing His Mission. When we make time to be kind to those whom our society hates, the downtrodden, the socially unacceptable, the butt of jokes at school, at work, in the community, we are continuing His Mission. When we respond to the Grace to do something for someone else, we are continuing His Mission. When we realize with our lives that we are not the center of the universe, but that Jesus is the Center, and our center, we are continuing His Mission.

Today we join Jesus at the Jordan River. With Him we also accept the mission the Father has set aside for each one of us. And we thank God for making us part of His plan for His people.

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

A LESSON IN HUMILITY:

Luke's Gospel [Luke 3:15-16, 21-22] shows John responding to those who are wondering if he might be the Christ, the hoped for Messiah, by sharply distinguishing himself from Jesus — the one who is mightier and baptizes with the Holy Spirit and fire. The situation is complicated because John has already gained a large following impressed with his austere lifestyle in the desert and his blunt moral teaching. Furthermore, Jesus has just submitted himself to John's baptism of repentance for sin — seeming to indicate that John is the master and that Jesus is John's disciple. We might imagine John being tempted to retain control of the reform movement within Judaism that he started and was gaining momentum under his leadership.

But the disciplined ascetic will have none of it. He knows who he is; he recognizes his limitations; he accepts his vocational role; he vacates center stage. With genuine humility, John says he is not even worthy to perform the menial task of undoing the sandals of Jesus.

We know individuals who have made Baptist-like adjustments in their lives. Sue was very close to her daughter as she grew up, while her husband concentrated on supporting the family. When her daughter was faced with new challenges, such as buying a car, renting an apartment and finding a job, she naturally turned for help to her father who was pleased to become more a part of her life. As the father-daughter relationship grew, Sue found herself vaguely resentful — somehow diminished, and relegated to a secondary position. Over time, with prayer, she came to accept the new situation and was even pleased that two people she loved so much had developed such a close relationship.

Sam loved his job as a financial consultant. He had a great relationship with his boss, a golfing buddy, who appreciated Sam's expertise and often sought his advice. When his boss left the firm, Sam found himself with a new female boss who ran a tight ship, maintained an impersonal leadership style and was not particularly interested in his opinions. He grew increasingly unhappy with his situation to the point where it was causing him daily anxiety and hurting his health. Since he had no realistic alternative job opportunities and no real chance of improving his personal relationship with his boss, he began to work at accepting his limited role at work. Over time, Sam achieved enough acceptance so that he no longer dreaded going to work and regained some of his satisfaction in doing his job well.

What lessons from John the Baptist would be most helpful for your spiritual growth?

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

A GREAT DAY TO DIE:

Have you ever noticed how strange baptism is? Where else in the world can you find people smiling and consenting while someone pours water all over a baby's head? The other form of baptism is even more shocking — the new Christian is completely dunked under water three times. Even the prayers themselves are pretty intense, as the priest tells the newly baptized person that they are being baptized into Christ's death [Romans 6:4].

If baptism is supposed to be all about celebrating new life, why is there so much imagery of death and drowning?

When I was younger, I thought that baptism was kind of like hand washing for the soul. But it's so much more than that. During the Easter season, baptism and the renewal of baptismal vows are a constant theme that we hear repeated. The scriptures and the prayers of the baptismal rite remind us of the times that God used water throughout history to set His people free.

Recall the story of Noah and his family being saved [see Genesis 6 and 7], or the Israelite people's exodus from Egypt through the Red Sea [see Exodus 10], the image of water is a little bit more dramatic than hand washing. The flood in the time of Noah was devastating as it wiped out everything in its path. Immediately after God's chosen people marched safely across the Red Sea, the Egyptians chasing them were drowned and killed by the water.

So maybe baptism isn't really just about cleaning a baby's forehead or soul. God doesn't want to just wipe off the dirt on the surface of our lives. Just as we inherit different genetic things from our parents and our families, we are all born with "original sin" on our souls. Just as He drowned the Egyptians that had enslaved His chosen people, **God wants to drown the sin that seeks to enslave us.** In His death and resurrection, Jesus offers us eternal life. But if we want to live with Him, we have to be willing to die. I'm not just talking about the end of our lives — we need to die every day.

Baptism isn't just an excuse for parents to dress their babies in white outfits — it's a visible reminder that the only way to eternal life is through death. If I want to live, there are things in me that need to die — my selfishness, my lust, my greed, my grudges, and my sin have got to go.

Each day we are faced with this choice — will I live for myself, or will I lay my life down? Is my life focused on success or sacrifice?

When we walk into a church, we are confronted with the radical call to die. When we see the baptismal font, we are reminded that it's only through death that we can rise with Christ. And when we dip our fingers into the Holy Water, we trace the sign of the cross to say: **"God, drown whatever needs to be drowned in my heart. I want to live with you, so I'm willing to die like you."**

Many of us claim to live for God, but are we willing to die for Him every day in big and small ways? Today's a great day to die.

—taken from the writings of Courtney Kissinger, an Elementary School Teacher

**LIFE TEEN and EDGE:**

Our Life Teen and EDGE youth group is meeting in-person again. We will meet for an hour beginning at 11:30 AM following our 10 AM Sunday Mass in the Lennon Board

Room. If you are unable to join us, there are many resources available for you on the Life Teen website — lifeteen.com. There are numerous blogs and videos for you to connect with. The Life Teen national office continues to release many new programs.

Please contact Father John for more information. And please join us each Sunday for our Mass at 10 AM — in person or live-streamed, and then come to our Life Teen/EDGE gathering after Mass. And above all, let us continue to join each other in prayer. **Father John is available for you. Please contact him [cell: 216-570-9276].**

**WHO IS JESUS CHRIST?**

This is a question that people asked as they witnessed him preach, heal the sick, and work other wonders. It is a question people have asked through the centuries as they studied the gospels and tried to pattern their lives on his example of self-giving love. If we are to be his followers and pass on the good news to the next generation of believers, it is a question we must constantly ask ourselves. The Scripture Readings for this Feast of the Baptism of the Lord — and, in particular, the beautiful Gospel of Luke — teach us that Jesus is the Messiah and the Son of God.

First, Jesus is the Messiah. The words "Messiah" and "Christ" both mean "Anointed One." Throughout their history, the people of Israel have awaited the one anointed by God to lead them to freedom. This anointing meant that the Messiah would save them — not by his own power, but by the power of God.

At his baptism, the Holy Spirit descended on Jesus in the form of a dove. The Heavenly Father was anointing Jesus with power to preach the good news, to give sight to the blind, and to bring freedom to captives. Jesus received this anointing to make it clear that he is the Messiah.

What does that mean for us today? It means that we have no other Savior than Jesus Christ. If we are to find true and lasting freedom, it is only through him. If we are to experience true and lasting justice and peace it can only be through Jesus Christ. As Saint Peter declares on Pentecost Day in the Acts of the Apostles: "No other name is given to us in heaven or on earth by which we are to be saved" [Acts 4:12]. This means that in everything we do — whether as individuals, as a Church or as a nation — we must look to Jesus if we are to find the justice, truth, freedom, and peace our hearts yearn for.

Secondly, Jesus is the Son of God. After the Holy Spirit descends on Jesus, God's voice from heaven is heard, "You are my beloved Son" [Luke 3:15-16,21-22]. When we call Jesus, "Son of God", we are not saying that he is like God, or that he is very close to God. Rather, we are saying that Jesus IS God. As we say in the Creed, he is "God from God, Light from Light, True God from True God." Whatever we can say about God, we can say about Jesus. He is eternal. There has never been a time when he has not existed. He is All-Powerful. There is nothing he cannot do. And he is All-Knowing. He knows the future and knows our hearts. There is no limit to his power.

For this reason, we do not only revere Jesus as a great man, but we worship him as our God. We bow our heads when we hear his name. We kneel when he appears before us in the Eucharist. We pray to him, entrust our needs to him, and praise him.

Jesus Christ is the Messiah, the Son of God. We look to him to save us and we worship him as Almighty God. Just as John the Baptist pointed to him, so we must point him out to others as the only Savior of the World. Just as John the Baptist led others to him, we are to lead our family and friends to recognize him as the Messiah our hearts long for. Just as God from heaven declared that he is the beloved Son, so we are to declare to others that Jesus is the God we should follow and obey.

—taken from the writings of Douglas, which appear on the internet

EUCCHARISTIC MINISTERS:

We are currently discerning a new group of Eucharistic Ministers who would undergo training within the next month. If you feel that the Lord is calling you to this ministry, we would be delighted to include you in that ministry here at Our Lady Chapel. Both adults and teens [must be a Senior in 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.

