

CLOSING PRAYER:

~ **A Prayer for Justice** ~

O Lord,
open my eyes
that I may see the need of others;
Open my ears
that I may hear their cries;
Open my heart
so that they need not be without hope.

Let me not be afraid
to defend the weak
and the poor.

Show me where love
and hope
and faith
are needed,
and use me
to bring them
to these places.

Open my eyes
and ears
that I may,
this day,
be able to do some work
of peace
for you.
Amen.

CAMPUS MINISTRY OFFICE:

The Campus Ministry Office is located in **Our Lady Chapel**.
phone: [440] 473-3560 [office] 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.

INDOOR CHAPEL PICNIC — FEBRUARY 19:

Put this date aside; mark your calendars! Our Chapel Indoor Picnic is returning following a COVID Hiatus. Sunday, February 19th is the date. 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 11:15 AM – 1:15 PM. Family Mass takes place at 10:00 AM and the picnic begins right after Mass. The menu for the day is being planned. The rest will be pot luck. Families are asked to sign up on the Easel in the vestibule of the chapel. Please feel free to bring your favorite side dish or desert if you wish. Come and enjoy family and friends. Get your Bingo fingers ready. In order to properly prepare for our picnic, we ask that you please RSVP by February 15th to Patty [440-473-3560] in the chapel office, or simply sign the sheet on the easel in the narthex of the chapel.

**FAITH EDUCATION:**

Faith Education meets next on Sunday, February 5th and then again on Sunday, February 26th at 8:45 AM. There are no classes on Sunday, February 12th [Super-Bowl Sunday] or February 19th [Presidents' Day]. As has been our custom in the past, our Faith Education Classes are followed by our 10 AM Mass which is held in the chapel. If you have any questions, please contact Patty in the Chapel Office [440-473-3560]. Thank you.

**ST. ADALBERT SCHOOL SUPPORT CONTINUES:**

Student enrollment at St. Adalbert School has doubled. The need for ongoing support is important — especially at this time. Therefore we have decided to continue to support for school supplies, responding to their monthly needs. Currently they have a great need for Backpacks, socks and underwear — grades K-8. They also requested 1-Subject Spiral Notebooks. Any and all quantities of these supplies are welcome!

Here is how you can be a part of this outreach. Simply shop for items on the list. Kindly return the items whenever you come to Our Lady Chapel. If you do not have time to shop, simply place an envelope in the collection basket and mark it “St. Adalbert’s” or drop it off in the chapel office. Together, we work and plant our seeds of hope and goodness to this community. Thank you in advance for your generosity and helping the children of St. Adalberts! Contact Patty in the Chapel Office [440-473-3560] if you have any questions.

**2022 CONTRIBUTION STATEMENTS:**

If you would like a copy of your 2022 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.

**BE LIKE A CHILD:**

Children are willing to forgive almost limitlessly. At the same time, it would never occur to a child that the forgiving love of his father and mother might come to an end if he were disobedient too many times. Taken together, these two elements comprise a package of perfect trust. If we would be willing, again and again, to forgive without hesitation, the failings and shortcomings of people we interact with daily, we would be less afraid and would once again dare to live quite practically in a fresh new beginning of the childlike spirit.

—Harpo Preiss

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For David Martin, who is recovering from triple Bypass Surgery
- For Bill McGinley, father of Chief Academic Officer, Elizabeth Edmondson, and grandfather of Mollie [‘21] and Abby [‘23] Edmondson, who is hospitalized with a serious infection
- For Chuck Shade, father of Loren Shade, grandfather of Michael, Madeline, and Charles Shade, who is in rehab following injuries sustained in a fall.
- For Rick DeBacco [‘99], brother of Michelle DeBacco Chiacchiarri [‘96], uncle of Aurelia [‘28], and Olivia [‘30] Chiacchiarri, who is undergoing treatment for pancreatitis.
- For Brother Walter Gluhm, C.S.C., who is under to care of hospice.
- For Angela Wahl, who is critically ill with cancer.
- For William Rogal, father of Jill, who is undergoing treatment for kidney issues.
- For Michael Beiting, husband of Holy Cross Sponsorship Team Member, Mary Ann Beiting, who underwent surgery.

FOR THE DECEASED:

- For Mary Coyne, mother of Cathleen Coyne Lane [‘73], and Dennis [‘75] and Thomas [‘78] Coyne, grandmother of Heather [‘07], John [‘09], and mother-in-law of Joan Betchkal Coyne [‘84]
- For Dennis Bednar, grandfather of Chief [‘33] and Pepper [‘33] Deitelbaum
- For David Deioma, father of Donna Deioma Cole [‘82], Deborah Deioma Danto [‘84], David [‘88] and Daniel [‘95] Deioma.
- For Karuna Singla, Sister-in-law of Science teacher, Neena Goel, aunt of Nikhil [‘13] and Nupur [‘17] Goel.
- For Shirley Donley.
- For Dennis Sating
- For Jean Caputo, mother of Jeff [‘83]
- For Larry Piotrak
- For Evelyn Bibbo, mother of Randall [‘71] and Donald [‘72] Bibbo.
- For Frank Karfes, father of James Karfes [‘85]

PRAYERS FOR OTHERS:

- For the Holy Cross Religious in Haiti, and for the people of that country, which is under siege because of political and civil strife.
- For the victims of the flooding in California.
- For a family going through a difficult time.
- For an end to violence and racial injustice in our society.
- 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.
- For a greater awareness of our call to create a more humane and just society.

THE MEASURE OF STATUS:

Wealth is not measured in money or status or power. It is measured in the legacy we leave behind for those we love and those we inspire.

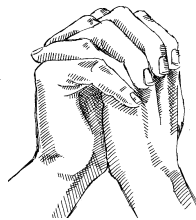
—Cesar Chavez

PRAYER REQUESTS:

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PRAYERS FOR THE SICK:

- For Laurie Lozier, sister of Fathers Bill and Jim Lies, C.S.C, who has been diagnosed with an aggressive form of dementia.
- For Gary Russell , who is seriously ill with heart issues.
- For Kim Clark, who is undergoing treatment for an aggressive form of cancer.
- For James Routhier, husband of Grace O'Rourke Routhier ['08], who is recovering from brain surgery.
- For Beverly Jacklitch, mother of Kitchen Associate, Susan Jacklitch, who is undergoing treatment for cancer.
- For Paula Smith, mother of Tyler ['10] and Alec ['13] Smith, who is undergoing treatment for cancer.
- For Jacqueline Schmidt, ['13], Lower School toddler instructor, who is recovering from foot surgery.
- For Findley Stay, husband of former Gilmour Instructor, Emily Stay, father of Allen Stay ['87], who is undergoing treatment for a serious blood disorder.
- For Andy Andino, Sr., father of Music Director, Andy Andino, who is undergoing treatment for cancer.
- For Jill Shemory, mother of Adam ['08], who is undergoing treatment for cancer.
- For Ethel Nagy, mother of Lazlo Nagy, grandmother of Rich ['16] and Josh Nagy, who is seriously ill.
- For Carol Lowen, mother of Denise Shade, grandmother of Madeline, Michael, and Charles Shade, who is undergoing treatment for Breast Cancer.
- For Sue Elliott, who is critically ill with complications of Parkinson's Disease.
- For Cameron Monesmith, who is recovering from Brain surgery
- For Baylea O'Brian, friend of former Gilmour Teacher, Erin Thompson, who is undergoing treatment for Hodgkins Lymphoma
- For Walter Carey, who is undergoing treatment for leukemia.
- For Pat Malak, who is seriously ill.
- For Carol Triplett, sister of Linda McGraw, who is undergoing treatment for cancer.
- For Judy Collins, aunt of Chief Academic Officer, Elizabeth Edmondson, great-aunt of Mollie ['21] and Abbie ['23] Edmondson, who is undergoing treatment for brain cancer.
- For Marina McCarter, grandmother of Aaron ['25] and Mason ['28] McCarter, who is ill
- For Michael Bares, brother of James ['80] Bares and Religion Instructor, Eileen Pryatel, uncle of Michael ['08, Meghan ['13] , and Kevin ['15] Pryatel, who is recovering from cancer surgery.
- For Susan Plavcan, sister-in-law of Linda McGraw, who is undergoing treatment for cancer.
- For James Law, husband of LS resource associate, Elana Law, who is undergoing treatment for non-Hodgkin's lymphoma
- For Fletcher Linsz, brother of Logan Linsz ['26], who is undergoing treatment for Hodgkin Lymphoma.
- For Michael Nestor ['98], who is undergoing treatment for a rare form of cancer.
- For Bernice Girsch, aunt of Basketball Coach and Counselor, Dan DeCrane, and great-aunt of Mackenzie DeCrane ['36], who is undergoing treatment for cancer..
- For Melita Chiacchiari, mother of Mark ['94], mother-in-law of Michelle DeBacco ['96], grandmother of Aurelia ['28], and Olivia ['30] Chiacchiari, 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 recovering from heart transplant surgery.



NEXT BIBLE STUDY — WEDNESDAY, FEBRUARY 1st:

Our next Virtual Bible Study will be on Wednesday, February 1st 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: Jesus as a Companion on the Journey

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 29: 4 th Week in Ordinary Time	10:00 AM In Person & Live Stream
Monday, January 30:	Check with Office for time
Tuesday, January 31: St. John Bosco	Check with Office for time
Wednesday, February 1:	Check with Office for time
Thursday, February 2: Presentation of Jesus in the Temple	Check with Office for time
Friday, February 3: St. Blaise	Check with Office for time
Saturday, February 4: 5 th Week in Ordinary Time	5:00 PM In Person
Sunday, February 5: 5 th Week in Ordinary Time	10:00 AM In Person & Live Stream

HOLY SILENCE:

At first, silence might only frighten us. In silence we start hearing voices of darkness — our jealousy and anger, our resentment and desire for revenge, our lust and greed, and our pain over losses, abuses, and rejections. These voices are often noisy and boisterous. They may even deafen us. Our most spontaneous reaction is to run away from them and return to our entertainment.

But if we have the discipline to stay put and not let these dark voices intimidate us, they will gradually lose their strength and recede into the background, creating space for the softer, gentler voices of the light.

These voices speak of peace, kindness, gentleness, goodness, joy, hope, forgiveness, and most of all, love. They might at first seem small and insignificant, and we may have a hard time trusting them. However, they are very persistent and they will be stronger if we keep listening. They come from a very deep place and from very far. They have been speaking to us since before we were born, and they reveal to us that there is no darkness in the One who sent us into the world, only light. They are part of God's voice calling us from all eternity: "My beloved child, my favorite one, my joy." —Henri Nouwen 3

A REFLECTION ON THIS WEEK'S THEME:

Being special has its privileges; it also has invitations that demand a response. Israel was given the dignity of being God's chosen people, and the prophets had to call continually to Her to keep Her mindful and heartfelt of God's choice and Her forgetfulness.

To understand what was happening, think about a time when you threw a dinner party. You clean the house, buy the fixings, and decorate — all the while thinking about those who will be attending. In cleaning up after they all finally leave, you might reflect on the conversations, the stories, and the new relationships which were also part of the party. So, the three elements of a celebration are really one. The dinner, of course, is central, but it is led up to and lived from by the inviters and invitees alike.

Our participating in the Eucharistic Assembly each week is like this — after each “meal”, we are sent to “love and serve the Lord.” We were with others who went their merry and blessed ways. We are sent to be a blessing and be available to all the ways we are graced throughout our days. Each of us carries with us the events and persons which are our daily experiences. At the Offering Prayer we put on the Altar Table all that has been offered to us, and we wait again to receive His Sacred Presence which makes us a sacred present for all to whom we are sent.

The Prophet Zephaniah offers a few instructions and a promise to us as we enter this 4th Week in Ordinary Time. Pride, posturing, and forgetting Who formed them, was a disintegrating sin for Israel. God often had to remind them that He was their origin and their destiny [Zephaniah 2:3; 3:10-13]. The promise is that instead of a constant prophetic instruction, God would plant in their midst a people whose lives would reveal a sense of godliness and the presence of God. Instead of telling everybody not to tell lies or how to act toward each other, this remnant will live justly because they will know who they are.

Jesus will see crowds coming toward Him often in His life. He will feed, heal and teach them — this is his life mission. But in the midst of all of this, Jesus takes time to be with his disciples. Matthew pictures Jesus as a figure or reminder of Moses who presented the first laws or instructions for proper relating to the mysterious God. There are nine positive spiritual reminders that Jesus lays out for them in this beginning of His Sermon on the Mount [Matthew 5:1-12].

It has been said that God so loved the world that God didn't send a lawyer. We are half way between Christmas and Ash Wednesday. The Word became Flesh to save us and to be in our lives. The Sermon on the Mount begins the process of how we take flesh, how we give birth and life to Him. These are not laws — rather they are invitations for being alive and present in and to this world.

Pope Benedict XVI gave much thought to each of these invitations when he wrote his wonderful book about Jesus of Nazareth. Each of these reminders sponsors all kinds of reflections on their meanings. For example, poverty of spirit — what does this mean for us today in our world? Some of the reminders are comforting; others are more challenging. For example, being “meek” seems misunderstood by many — meekness is not being a “pushover”; rather it is being gentle in our dealings with others.

Poverty of Spirit might be related to the spirit of meekness. Our minds are driven by an entitled force which is irresistibly forces us toward grasping, possessing, and consuming. We feel entitled to possess. That force never goes away; it is a wonderful gift to guard and reverence.

Where does being meek fit in to all this? God is a mystery. God is entitled to be God and the blessedness of being meek is that we are entitled to be human — that is having the power to know what to ask. We are not entitled to a richness of God's ways. Our “whys” crash like huge waves into God's “ways”. Young children learn that their parents can't do everything that will satisfy them. We keep learning to love the questions and experience life as the meek-time of waiting.

**LOOKING AT THE BIG PICTURE:**

I presume that one of the most difficult things the historical Jesus encountered as an itinerant preacher was simply to get people to “try it” — to actually carry out the unique concepts he was sharing; to weave these new behavior patterns into their daily lives. Matthew has placed many — but not all — of these concepts in his well-known Sermon on the Mount [see Matthew 5-7]. For the next four weekends we're going to be hearing some of Jesus' “unconventional” ways of relating to others.

I once paraphrased several of these concepts and read them to a junior boys' religion class, asking just two questions: “Who said this?” and “What do you think about what he or she said?” Though at that point they had at least 10 years of Catholic religious education, not one student could tell me who taught the morality Matthew included in his Sermon on the Mount! One young man finally raised his hand and said: “I don't know who said those things, but whoever it was must have been crazy!” Most people find it quite difficult to both appreciate and imitate the faith of Jesus.

That seems to be why Paul of Tarsus not only was amazed that some Corinthians could do both, but it also forced him to reflect on the caliber of people who actually pulled this off — “Not many of you were wise by human standards, not many were powerful, not many were of noble birth” [1 Corinthians 1:26-31]. This certainly ran counter to his expectations.

There could only be one reason for these most unlikely people to accept and imitate Jesus' dying and rising — God. Who else would have chosen “the lowly and despised of the world, those who count for nothing, to reduce to nothing those who are something?” As the historical Jesus had promised, the Apostle eventually discovered God at work in these “weak, foolish” individuals.

Paul's experience ran parallel to that of the classic Hebrew prophets like Zephaniah. Like all those unique individuals who spoke in God's name, Zephaniah had to deal with the disappointment that only a handful of Israelites actually listened to and carried out their words. Only this “poor, lowly remnant” dared “take refuge” in the Lord. The vast majority of the prophet's audience looked in other directions for the security they needed [Zephaniah 2:3; 3:10-13].

Yet as Jesus' earliest followers also discovered, once someone commits himself or herself to relating to God and one another in a totally unselfish way, their whole lives turn upside down. That seems to be why Matthew chose to begin — not end his Sermon on the Mount with the “Beatitudes.” Though chronologically such a reflection usually happens at the end and not the beginning of our faith experience, it gives his readers something to look forward to.

Such things as poverty and mourning take on a deeper meaning. Seeking for righteousness — creating life-giving relationships with one another — gives us more satisfaction than anything else we'll achieve in our lives. Being mercy-giving and peace-creating people turn us into the individuals God expects us to be.

But on the other hand, such a constant quest for righteousness will certainly bring problems and persecution. Many of our friends will believe we're also “crazy.” Though we don't enjoy such painful encounters, never should they weaken our determination to work at becoming other Christs. It's the one thing that brings real blessedness — real satisfaction — to our otherwise humdrum lives.

The late Karl Rahner once remarked that once Christians become more than 20 per cent of the population, the faith becomes so watered down that it no longer has an effect on the world around us. In God's plan, only an “insane” remnant can actually change things.

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

THE CHALLENGE:

If we are to welcome God and his peace, we cannot stand around complacently, waiting for things to get better. We need to get up, recognize the moments of grace, set out and take a risk.

—Pope Francis

But the Scripture Readings for this 4th Week in Ordinary Time offer encouragement to the disenfranchised, define the interests of the divine one, and present a way forward for those seeking to live alternatively to the dominant social model of power, prestige, status, control and the colonization of others.

The reading from the book of Zephaniah is a clarion call to the humble of the earth, to those among us who are disenfranchised. They are not to embrace humiliation and the feeling of powerlessness. Rather they need to seek justice and truth while remaining rooted in the divine presence who is the source of virtue and peace [Zephaniah 2:3, 3:12-13].

Paul's letter to the Church at Corinth reinforces this message. Divine favor rests with and empowers those having no status and prestige, who live a life of humility, acknowledging that all is a divine gift [1 Corinthians 1:26-31]. Holiness and godliness, then, entails standing with the margins while working toward their justice. Holiness can never be separated from mission.

Finally, as part of the Sermon on the Mount, Matthew's Gospel showcases a narrative that presents a way to live alternatively [Matthew 5:1-12]. Called the Beatitudes, Jesus puts forth his agenda when Jews, Sadducees, Pharisees and Essenes competed for followers. Each sect had its own approach to Judaism and vied for allegiance. While they all believed in the Torah, they disagreed about details of observance.

Aside from the Jewish population, various representatives of the Roman government strived for power. Priests collected tithes and, as representatives of the Roman government, collected taxes. Zealots wanted to throw off the yoke of Rome. Clearly, Jesus was not the only voice speaking against the status quo. The Sermon on the Mount, however, was tantamount to a mission statement for the religious organization Jesus inspired.

At one level, the Sermon on the Mount appears to be a talk in which Jesus inspires his listeners to do good deeds, to live simply, and to behave honorably. When we view the oration in the context of its first-century times, however, we can understand how it also is part of social conflict. Political and economic conditions were oppressive; resources were scarce; power imbalances existed; values were challenged; several sects tried to win the hearts, minds and loyalties of the people as many Jewish leaders cooperated with Roman rulers; and a variety of Jewish sects rivaled others for power and influence. These conditions are all situations that contributed to social conflict.

Many of these conditions and similar ones exist today. The Beatitudes provide a vision for life lived alternatively to power, prestige, status and the resultant competition and conflict. They showcase a way to handle social conflict that preserves the dignity and well-being of all while establishing and sustaining peace.

The entire Sermon on the Mount — and especially the Beatitudes — functions as a polemic against the ways and attitudes of the Roman Empire. As such, the Gospel is also, however, an invitation to personal and communal transformation for all, where differences are honored and the true exercise of power leads not to conflict and division but to unity and peace.

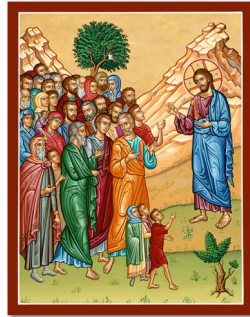
In sum, will we who struggle, like the rest of humanity, with the crisis of identities, choose self-serving power, prestige and status, or will we set foot on a different, alternative path characterized by humility and blueprinted by the Beatitudes?

This alternative path and the divine one's choice for those on the margins offer us much needed hope.

—taken from the writings of Sister Carol Dempsey, O.P., which appears on the internet

THE ONLY WAY:

Love is the only force capable of changing the heart of the human person and of all humanity, by making fruitful the relations between men and women, between rich and poor, between cultures and civilizations.



At the heart of each of these reminders is the word “blessed”. Many people undervalue the word “blessed”. For instance, we some individuals think of being blessed as some good thing that occurs after having done something good in their life — akin to a spiritual carnival game where one receives a small prize for having hit a target. Being blessed, though, is more than just some good thing happening to us — it is a state of being. The Aramaic word Jesus may have used conveys a much deeper sense that we are enriched by God's providence and grace, that we are spiritually fortunate and prosperous, blissful, delighted, and content. The idea here is that blessed persons “enjoy union and communion with God.”

Some individuals subconsciously change the verb tense from present [“Blessed are”] to future [“Blessed will be”]. They think of blessings as only occurring in the future, when our “reward will be great in heaven.” However, Jesus did not present a list of “If/Then” statements — whereby you do a thing and get a token to be redeemed at a later date. We can be blessed now. We can enjoy a deep relationship with our Triune God now.

In each of these nine invitations, Jesus ensures us that there will be join in meekly surrendering to the ways of God in our lives. The questions of life are swallowed up in the loving embrace of our God.

—taken from the writings of David Crawford and Father Larry Gillick, S.J., which appear on the internet

JESUS OUR BROTHER:

One of our most basic understandings of our relationship with Jesus is to think of him as our brother. Yes, he is the son of God. But think for a moment — most of us have brothers and sisters as members of our families. It is so common that we take those relationships for granted in our own life experiences.

God loved us so much that the second person of the Trinity — the Word of God — became flesh in the womb of Mary of Nazareth — another mind-boggling truth! We might be tempted to say that the human part of God became our brother. But we can't divide Jesus into parts and pieces. Jesus is one person — the son of God, who became a human being with all that it means to be human. He experienced life and death as you and I do and will. He had human emotions and feelings and experiences. He was even human enough to be tempted by Satan.

Just think about the humility of God and God's son becoming our brother. How is that possible? It's possible because that's exactly what God did in his plan for creation and the salvation of all humanity.

We were created because God wanted to be with his sons and daughters on earth. Each and every human being, made in God's image and likeness, was willed and chosen to be created as his sons and daughters. With God, there is nothing that happens by chance. We may look at the world today and wonder how life could get so messy. Of course, what we can't see is the good that exists, but is hidden under the evil that is constantly brought to our attention.

God's humility in becoming human and entering our world to redeem us is, of course, more than we can comprehend. We might be tempted to say that we are unworthy of this gift. But that is not true! God's love reaches all of us. The Gospels are all about Jesus seeking and searching for the “worst” kinds of people — the wayward and the sinners.

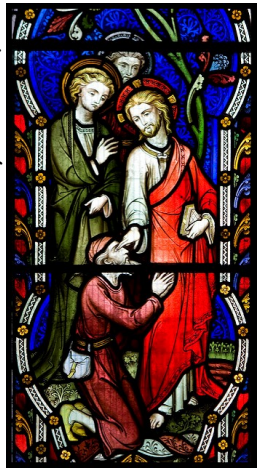
Isn't it true that, in our own limited minds and imaginations, God does such outlandish things? No wonder — when we reflect on God giving us Jesus and allowing him to suffer and die because of the perversity of the very people he came to save — we are overwhelmed and speechless. We will spend eternity understanding more and more of God's love for us and, in a special way, the love of Jesus, our brother.

—taken from the writings of Friar Jim Van Vurst, O.F.M., which appear on the internet.

YOU CAN DO IT:

What is a prophet? One who names the situation truthfully and in its largest context.

—Richard Rohr 5



HOW TO BE HAPPY:

When Jesus saw the crowds, Matthew tells us, he went up the mountain [Matthew 5:1-12]. He went up the mountain — like Moses going up the mountain to receive the law from God and present it to the people. Jesus also was going to present the law — the new law, his law, his law that would go beyond the old law of Moses and propose a way of life that he says is also the way to happiness, a life of beatitude, of blessedness. In giving us this new law, Jesus seems to be proposing things that are the exact opposite — poverty of spirit, meekness, suffering, bearing the taunts of enemies. This is certainly not what we would normally think of as the way to happiness.

It's interesting to compare Matthew's version of the beatitudes with Luke's [see Luke 6:20-26]. In Luke's Gospel, Jesus spends the night in prayer as he so often does in Luke's Gospel. Then he comes down from the mountain and in the plain on the same level with the people he addresses them. He looks at them and he says: "Blessed are you poor. Yours is the kingdom of heaven." Matthew adds the qualification, "poor in spirit" — not just economically poor. Luke's version might be closer to what Jesus actually said, given his own personal option for the poor, but apparently Matthew wanted to universalize it so that in some way it could apply not just to the economically poor but to everyone.

Well, then, what does it mean, to be poor in spirit? Basically it means to realize that ultimately I am not self-sufficient, that, in the final analysis I depend completely and totally on God. The person who is down and out, who is really poor, knows that he or she is not self-sufficient, even for basic everyday necessities. But the comfortable, and even more so the wealthy, are not confronted on a daily basis by their own radical inadequacy before God, so it is harder for them to realize their ultimate dependency. But they can do it with God's help. And to the extent that they manage to do just that, they are poor in spirit.

There seems to be a lot of unhappiness in the world we live in. Our news media report far more bad news than good news. I don't know about you, but I find it difficult to read the papers, watch television, or listen to the radio and be constantly reminded of all the bad things that are happening in our world: the unending war in Ukraine, people being killed and wounded every day, homes destroyed, families decimated, the impossibility of bringing Israelites and Palestinians together even to talk about peace. It can all be a bit discouraging.

That's why it's good for us to come to hear Jesus tell us some good news. There must have been plenty of bad news in Palestine in his time, too. After all, the country was occupied by Roman conquerors. There was plenty of real poverty. A wicked king was on the throne. John the Baptist was in prison. Things did not look too good.

But what I hear Jesus saying is something like this: You know, it wouldn't be too hard to find some good news to shout about. After all, look around you. Look at the good things that are happening. There is happiness. There is hope. The Kingdom of heaven is establishing itself. Look at the gentle people, the comforting people, the outgoing people, those who do not hold on to what they have, but use it to help others. Think of all the help given to our brothers and sisters who are sick and helpless. Look at the peacemakers, the merciful ones, those who seek justice, those who struggle for wholeness. Because of what they do, happiness is everywhere.

There was a wonderful sister I worked with a few years ago at the Retreat House. She used to call the Beatitudes "the Be-Attitudes." She would fracture English grammar to make a point. She liked to say: "If these be your attitudes, then you are happy; you are happy right now, and the kingdom of heaven is yours already — not at some future time, but now, today."

So, listen to Jesus. Pray about what he says. Let these be your attitudes and be happy.

—taken from the writings of Father Leo Murphy, S.J., which appear on the internet



simple, and would have us believe that holiness can be achieved quickly, unmessily, without confusion and without great patience.

All of us are pathologically complicated. Each of us could write our own book on multiple personalities. But that points to the richness, not the poverty, of our personalities. It does not suggest that there are parts of us that aren't spiritual, but that the attainment of wholeness is a lot more complex than any one part of us would have us believe. Nikos Kazantzakis once wrote that "the spirit wants to wrestle with flesh that is strong and full of resistance because the deeper the struggle, the richer the final harmony."

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

READINGS FOR THE WEEK:

Monday: Hebrews 11:32-40, Mark 5:1-20

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

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

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

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

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

5th Week in Ordinary Time: Isaiah 58:7-10, 1 Corinthians 2:1-5, Matthew 5:13-16

NOVENA TO BLESSED BASILE MOREAU:

Blessed Basile Moreau was the founder of the Congregation of Holy Cross, to which Fr. John and the Brothers at Gilmour belong. We have two booklets with Novenas to Blessed Basile Moreau. One is used for a personal intention or healing; the other is used when praying for the intention or healing of someone other than yourself. The Novenas were composed by Father Thomas Looney, C.S.C. Many have received blessings and healings through the intercession of Blessed Basile Moreau, and now we want to extend this invitation to you and your family. Please see Father John and he will be glad to give you the booklets.

**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].

**HOPE IN THE MIDST OF CONFLICT:**

This weekend marks the last days of the first month of the new year. With every new year comes new possibilities, new opportunities, new dreams, and new hopes and desires for a more equitable and just world for all creation. Despite the dawn of a new year, competition and conflict continue to weaken and sometimes even destroy the bonds of human relationships. Technofeudal lords jockey for position in the global market as oligarchs bankroll private interests — all for the sake of creating economic empires of power, prestige and control that leave many people disenfranchised and distanced from what is really going on behind the scenes.

THE STRUGGLE FOR WHOLENESS:

Contemporary spirituality tends to identify holiness with wholeness. Given that theology has always affirmed that grace builds on nature, that equation is, if taken correctly, good algebra. What is less emphasized in contemporary spirituality is how difficult it is to attain any kind of wholeness. Why? Because we are all so incredibly complex. We spend much of our lives sorting through various rooms within our hearts — trying to find out where we are really at home and trying on various personalities the way we try on clothes. It's hard to come to wholeness when we aren't always sure who we are or what's ultimately truest within us.

I remember once seeing a fascinating interview with Catherine de Hueck Doherty — the foundress of the Madonna House Apostolate. She was already 80 years old and was reflecting upon her own spiritual struggles. "Inside of me," she said, "there are three persons: There is someone I call the Baroness. This person is very spiritual, efficient, and given to asceticism and prayer. The baroness is the religious person. She has founded a religious community and writes spiritual books challenging others and herself to dedicate their lives to God and the poor. The Baroness reads the Gospel and is impatient with the things of this world. For her, this life must be sacrificed for the next one.

"Then there is Catherine. Catherine is, first of all and always, the woman who likes fine things, luxuries, and sensual things. She enjoys idleness, long baths, fine clothes, putting on make-up, and healthy sex life. Catherine enjoys this life and doesn't like renunciation and poverty. She is nowhere as religious or efficient as the Baroness — in fact, she hates the Baroness, she and the Baroness don't get along at all.

"And finally, inside of me too there is another person — a little girl, who is lying on a hillside in Finland, watching the clouds and daydreaming. This little girl is quite distant from both the Baroness and from Catherine. And as I get older I feel more like the Baroness, long more for Catherine, but think that maybe the little girl daydreaming on a hillside in Finland is the true me."

Had these words been written by someone with fewer credentials within the spiritual life, they would not be as meaningful. However, they basic level of initial conversion, but from someone who had long before made a deep irrevocable commitment to God, community, and the poor.

How complex is the human personality and how difficult is the struggle for wholeness!

All of us are pathologically complicated. Like Catherine Doherty, all of us have a number of persons inside of us. Inside of each of us there's someone who hears the Gospel call, that's drawn to the religious, to the beatitudes, to renunciation, to self-sacrifice, to a life beyond this one. But inside of us there is also the hedonist, the sensualist, the person who wants to luxuriate in this world and its pleasures. Beyond that, inside of each of us there is too a little boy or little girl, daydreaming still on some hillside somewhere. Soren Kierkegaard once said that to be a saint is to will one thing. However, given all of these people inside of us, what can we really will?

Moreover, given too that grace is not meant to annihilate nature, it is too simple to say that the spiritual life is simply a question of having the "spiritual person" win out over the "hedonist," the "sensualist," the "lover of this world," and the "daydreaming child." Wholeness must somehow mean precisely that, a making of one whole out of all of these parts. To ignore, annihilate, invalidate, or bypass one part for another is precisely never to achieve wholeness. The truly spiritual person is a whole person and a whole person is, as Christ was, the ascetic and the hedonist, the lover of this life and the lover of the next life, the dreamer and the realist, and countless more things, all at the same time.

What must be rejected in our spiritual quest is not our nature, with its endless paradoxes and seeming schizophrenia, but all spiritualities, ideologies, and conventional wisdom, which tell us it's

LIVING THE BEATITUDES:

Sixty years ago, *New York Magazine* listed only one Catholic amidst its outstanding New Yorkers — she was Dorothy Day of the Catholic Worker. For fifty years, she practiced the Beatitudes daily in her House of Hospitality in New York City. She fed, clothed, and housed the poor. She practiced the Beatitudes so well that secular editors saluted her. She was our tainted nature's solitary boast. Why were there not more Catholic New Yorkers on the list? There are a million in New York City. A woman came to Jesus saying: "I can give you nothing but myself." Christ replied: "Then you have given me everything." The Beatitudes are the owner's manual that Jesus gave to each of us at Baptism [Matthew 5:1-12]. What is beautiful about the Beatitudes is that they refer to the world we live in — not the life hereafter.

Matthew's Gospel opens in Galilee in northern Palestine. Were Jesus to return to the province today, He would find it unchanged. Its terrain would bring happy memories to Him. This area gave Him the colorful title — the Eternal Galilean. For twenty centuries, Christ followers have struggled to practice the Beatitudes. Some have achieved splendidly the goals of Christ, but the majority of us have not done well.

There's an old saying: "Nothing beats a try but a failure. Those who would climb to loft heights must go by steps — not leaps." We can take consolation from TS Eliot: "For us there is only the trying. The rest is not our business." The Beatitudes as outlined in Matthew's Gospel were portions of a longer talk of Jesus. The whole talk is called the "Sermon on the Mount." The Beatitudes are called the Charter of Christianity and the Magna Carta for humanity.

If you journey to Israel, you find guides working on the principle that "paying customers should be kept happy." They will point out to you the mountain where the Beatitudes were first spoken to a spellbound crowd. But scholars do not know the precise spot. Jesus spoke these famous words in the second year of His public ministry. So perhaps we talk about 28 AD. The eight Beatitudes are considered many slices of one brilliant emerald. There is little to distinguish them one from the other. The Nazarene could have added or subtracted one and still the total message would be the same. No one would have been wiser. The Beatitudes were given not to increase our knowledge, but change our lives. James Lowell wished Christ had added: "Blessed are they who can laugh at themselves, for they will never cease to be amused. Blessed are they who have nothing to say and cannot be persuaded to say it." Nor would Jesus pull your leg by claiming that He was the first to enunciate these principles. Cicero, who died in 43 BC, penned: "There is nothing that makes a man more like God than mercy." The spinal cord of the Beatitudes is love. This is our love of God as well as belief in His love for us.

But, also, it includes love of neighbor. Important too in this formula is love of one's self. It is difficult and perhaps impossible to love others if we dislike our self. The God of the Old Testament required of his people justice. That is the same justice commanded of us by tax collectors. With the Beatitudes, the modus operandi has evolved to a new level. God through His Son asks us for love. We are asked to help others even though they don't deserve it. We are invited to be generous with money even though we have mortgage payments. From what we get, we make a living. From what we give we make a life. God the Father said: "You shall not do evil;" His Son says: "You shall do good."

The former is the Silver Rule; the latter the Golden Rule. Why was Dorothy Day a saint? She was cheerful when it was difficult to be cheerful, patient when difficult to be patient, pushed on when she wanted to stand still, kept silent when she wanted to talk, and stayed agreeable when she wanted to be disagreeable. It was quite simple and always will be. To paraphrase GK Chesterton: one cannot argue that the Beatitudes have been tried and found wanting. Rather, they have been found hard and not tried. If you need courage to practice the Beatitudes, think of the recent US Supreme Court Justice Antonin Scalia's words: "We are fools for Christ's sake. We must pray for courage to endure the scorn of the sophisticated world. Jesus is greater than our greatest problem."

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



A LOOPHOLE IN THE KINGDOM:

W.C. Fields — the famous comedian from the first half of the 20th century — was known throughout the movie industry as an irreligious person. He did not take much stock in churches or church practice. It was therefore a surprise when an associate of his came across Fields reading the bible. “Mr. Fields,” the man said, “I never would have taken you to be a person of faith.” “I’m not reading with devotion,” Fields responded. “I’m looking for loopholes.”

W.C. Fields might have been interested in Matthew’s gospel, because there is a loophole in it — an escape clause from which a number of us might benefit. Matthew’s Gospel is from the beginning of Jesus’ famous sermon on the mount [Matthew 5:1-12]. It consists in the eight beatitudes. These eight sayings by Jesus are widely recognized to be the heart of his teaching. They have been called the Magna Charta or the Constitution of the kingdom of God, because they express both what the kingdom is and what must be done to be a part of it.

Each one of the beatitudes begins by describing a present quality or condition in us which will lead us to happiness and inclusion into the kingdom of God. Most of the beatitudes point to a virtue, a good habit, which qualifies us to belong to the kingdom — Blessed are the merciful, for they will receive mercy; Blessed are the pure of heart, for they will see God; Blessed are the peacemakers, for they will be called children of God. These qualities of mercy, purity, peace characterize the kingdom and those who belong to it.

But one of the beatitudes is different—the fourth beatitude. The fourth beatitude does not begin with a present virtue or good habit but rather with a hope or desire — “Blessed are those who hunger and thirst for righteousness, for they will be satisfied.” The fourth beatitude says that we are blessed if desire righteousness. What is righteousness? It is what God calls us to be. It is righteousness that mark us for the kingdom. It is, in fact, what the other beatitudes describe. To be a person of mercy, of purity, of peace means that you are righteous. The other beatitudes say we are blessed if we have these qualities, the fourth beatitude says we are blessed if we wish we had these qualities. As such, this beatitude qualifies as a loophole — as an escape clause for us. For it tells us even if we are not completely merciful or pure or peaceful, as long as we hunger and thirst for those virtues, we can still be included in the kingdom of God.

Now when we first hear of this fourth beatitude, it can cause concern. We can question whether the high moral tone of the beatitudes is being undermined, whether we are bypassing the need to be righteous, merciful, peaceful and pure. I do not think we are. What motivates the fourth beatitude is not a disregard for righteousness, but a deep compassion on the part of God who recognizes how difficult it is to be good.

Most of us know who we should be and how we should live. But many of us struggle to find the wisdom and the strength to be what God calls us to be. We know that we should be merciful, forgiving those who hurt us. Yet time and again we cling to our anger, refusing to let go of our hurt, still longing to get even. We know that we should be peacemakers. Yet instead of taking steps to build harmony in our relationship we continue to explode with impatience and exasperation. We know that we should be pure of heart. Yet our thoughts and our lifestyle are overcome with unwholesome desires that drag us down. We know that we should be poor in spirit. But we cannot resist the temptation to throw our weight around, to promote our self-importance, to judge others because they are different.

When we recognize the ways in which we miss the mark, how we fail to become the people God calls us to be, then the fourth beatitude is our loophole, our escape clause from the expectations of the



Modern life is often complicated. People try to balance their jobs, their family needs, the latest technological innovation everyone else is convinced is a necessity, the lack of time they have for leisure and their efforts to crowd the little leisure time they have with endless and sometimes mindless activities. People love their children, but are so busy keeping up with the demands of society that they see them less than parents of any other age saw their children.

Modern life is complex. So are modern people. Modern people try to balance their personal needs with the natural need to form lasting relationships. Many want to be giving, yet with limits. For example, many people are not willing or not ready to commit to marriage, but they still want the physical, emotional and financial benefits of marriage; so, they live together rather than marry forming what is fundamentally a selfish relationship that by its nature says: “I’ll stay with you as long as this is pleasing to me.” Then they are astounded that their partner is selfish. When some attempt to make the transition from living together to marriage, they are shocked at how difficult the adjustment is. It is a philosophical leap to go from a life revolving around fulfilling one’s needs to a life revolving around giving oneself to another. As a result, there is a higher rate of divorce for those who live together prior to their marriage.

Another example of the complexity of the modern person: The modern person is inclined to hide behind the material things of the world and then berates the lack of the spiritual in the world. Perhaps, the twentieth-first century person is no different than people of other ages. People have always confused their lives with the desire for material goods. People have always sought happiness through selfishness. People have always been too complex to be open to the reality of the spiritual. People have always been too proud to realize that they cannot generate inner peace and happiness. Inner peace and happiness come from God.

And Jesus went up a mountain. After he had sat down his disciples gathered around him, and he began to teach them: “How blest are the poor in spirit: the reign of God is theirs” [Matthew 5:1-12]. And Jesus went up a mountain and said: “Simplify your lives. Let me simplify your lives. Just trust in God, don’t let your lives revolve around other things. Be poor in spirit. Don’t mourn the loss of possessions, mourn for those who have lost their souls. Accept the presence of God in your lives, recognize your need for God and inherit the Promised Land. Don’t be two faced, and double dealing. Be simple and single hearted and you will be capable of enjoying the Vision of God. Bring God’s peace to others and assume the mission of his angels, be sons of God. And if you are mocked for this simplicity, this humility, so what? Your reward in heaven is great.”

Only a humble person can have a spiritual life, because only a humble person senses the need for a spiritual life.

Humility is not looking negatively at ourselves. Humility is not berating everything we do. Humility is recognizing that God has made us wonderful and will continue to work His wonders in us. The humble person enters into a dialogue with God to seek that which really matters. And the only things that matter in life are those that flow from God and those that lead back to God. Today we pray for humility.

—taken from the writings for Monsignor Joseph Pellegrino, 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.

**TRUTH:**

A bird is safe in its nest — but that is not what its wings are made for.

—Amit Ray

BLESSED THE BEGGAR — WHO ARE THE “POOR IN SPIRIT”?

A couple years back, I was downtown in a big city rushing to get to a weekday morning Mass. On the way up the steps of the Cathedral, I passed a homeless man asking for money. I offered to buy him breakfast, but he refused to come with me, saying that he wasn't hungry. I invited him to come with me to Mass. He declined. I asked if he wanted to pray right there. He refused, telling me that God had abandoned him, and that “if God was really loving, He would never have let so many bad things happen.”

It was a gut-wrenching conversation that I told him I'd wanted to continue over coffee or a meal after church. I asked him to wait for me, as I'd be free to talk more in about thirty minutes. He declined that invitation, too.

Upon entering the church — still thinking about the soul I'd just encountered — I found myself seated next to a smattering of different people — a nurse between shifts, some elderly couples, a young mom wrestling with her little kids, a couple of nuns, some tourists, and a handful of professionals starting their work day with God's greatest act of love which we call the Mass.

Moments after I sat, in walked another — slightly tardy — Catholic, out of breath and rushing in so as not to miss the Readings. I recognized him — as we had met on a few occasions. I motioned for him to sit next to me. He is a well-known and highly respected businessman, and a Godly husband and father. Incidentally, he's also a millionaire — which is important to the story, stick with me.

Now, the man outside the church and the man sitting beside me could not be more different economically — one rich and one poor, right? The most intriguing difference between the two souls, however, was the posture of their souls. Now, I am in no way judging either man — God alone is judge [see 2 Corinthians 5:10, Matthew 7:1]. Based upon the conversations I had with each, though, I'd like to draw a comparison for the purpose of this blog. In terms of spirituality, the millionaire praying beside me was far more impoverished than the homeless man on the steps because true poverty extends well beyond the wallet.

When our Lord gave us the Sermon on the Mount, He began with the Beatitudes [Matthew 5:1-12] and in those Beatitudes He began with this proclamation: “Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.” This is one of those Scripture passages that many people “know” — meaning, they've heard it before. But countless people fail to understand what it means. My own parochial school teacher taught us that it simply meant God loves poor people more. To put it as charitably and bluntly as possible — no, that's not what it means.

God does not love anybody “more” than another. God loves the prostitute as much as the Pope, the pagan as much as the priest, the atheist as much as the greatest saint. God is perfect Love [see 1 John 4:8]. Sin destroys the relationship — it deadens our capacity to both love and receive God's love, but it does not, in any way, reduce His love.

That being said, physical poverty — material and financial — is often associated with holiness. Jesus, Himself, praised the economically poor on more than one occasion [see Luke 4:18, 7:22; Matthew 11:25], and He shared in physical hardship often living in a destitute way [see Matthew 21:18, John 4:6-7, Luke 9:58]. Truthfully, the Incarnation, itself, is a living example of poverty as God emptied Himself and took on flesh [see 2 Corinthians 8:9, Philippians 2:7-8]. Jesus even teaches that loving the poor is a condition we must fulfill if we are to enter into His Kingdom [see Matthew 25:31-46].

Now, the phrase “poor in spirit” speaks to an even deeper reality — beyond physical poverty — but to true spiritual poverty. To be poor in spirit means to acknowledge our deepest human need for God and to grow in that longing and that dependence on a daily basis. It's only when we realize how badly we need God and how we are nothing without Him that we become worthy of the Kingdom He promises us; when we realize we are the beggars, our gratitude to the Giver of life becomes that much greater.

The Old Testament speaks in several places of this longing for God and His faithfulness in our

spiritual poverty. Take a few minutes and pray through Psalms 34:6, Isaiah 61:1, and Zephaniah 2:3. The root of this teaching on spiritual poverty isn't just reserved to the Old Testament, either. Do you remember why the Rich Young Man went away downcast [see Mark 10:17-31]? Do you recall why the widow was so praised by Jesus [see Luke 21:1-4]? Do you remember what the apostles were supposed to take with them and rely on during their missionary work [see Mark 6:7-12]?

That day at the Cathedral I encountered great poverty, to be sure — both outside the church and within its walls. Poverty exists everywhere in our world — on park benches and in cardboard boxes as well as within penthouse apartments and suburban homes. Don't pray for riches. Don't doubt God's love during times of great suffering, either. God's love is constant, regardless of whether it's a ‘sunny or rainy’ day for you on earth.

The key isn't whether you have money or have it not, but whether you have God or have Him not. As the great St. Francis de Sales put it in his *Introduction to the Devout Life*: “Woe then to those who are rich in spirit, for their portion will be hell. He is rich in spirit whose heart is in his riches, and whose riches fill his heart — if you possess them, preserve your heart from loving them. Do not, then, complain of your poverty if you are poor, for we complain only of that which displeases us; and if poverty displeases you, you are no longer poor in spirit, for your heart would rather be otherwise.”

So, blessed are those who realize their constant need for God over, above and beyond everything else. Blessed are those not chained to the material and passing pleasures and luxuries of this finite world. Blessed are those free from anything and everything that would interfere with an ever-growing awe of God's mercy and love. Blessed are those who recognize that no matter how their life is going in the eyes of the world, they are successful in heaven when they are faithful on earth. Blessed are those who need nothing more than God's love and want nothing more than to share that love with all they encounter.

A soul with nothing to lose on earth is a wonderfully dangerous soul — a soul that will lead many to heaven. Truly blessed are the poor in spirit.

—taken from the writings of Mark Hart.

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].**

**CHAPEL ENVELOPES:**

There are many ways that you can support our Holy Cross Mission and support Our Lady Chapel. You can place your offering at the door of the chapel as you enter; you can use our on-line donation link; or you can mail in your offerings to the Chapel itself — whatever best serves your needs. If you need a supply of envelopes, please pick them up off the table in the Narthex of the Chapel when you come to Mass. Or you can call the office or stop in to request them. **If you would like us to send you a supply of**

WEEKLY OFFERING:

Thank you to those who have begun to send in weekly offerings. We really appreciate it. Thanks for not forgetting about us.

Offerings-----[Saturday, January 21]-----[Mass, Online, Mail-in]----- \$ 540.00

Offerings-----[Sunday, January 22]----- \$ 155.00