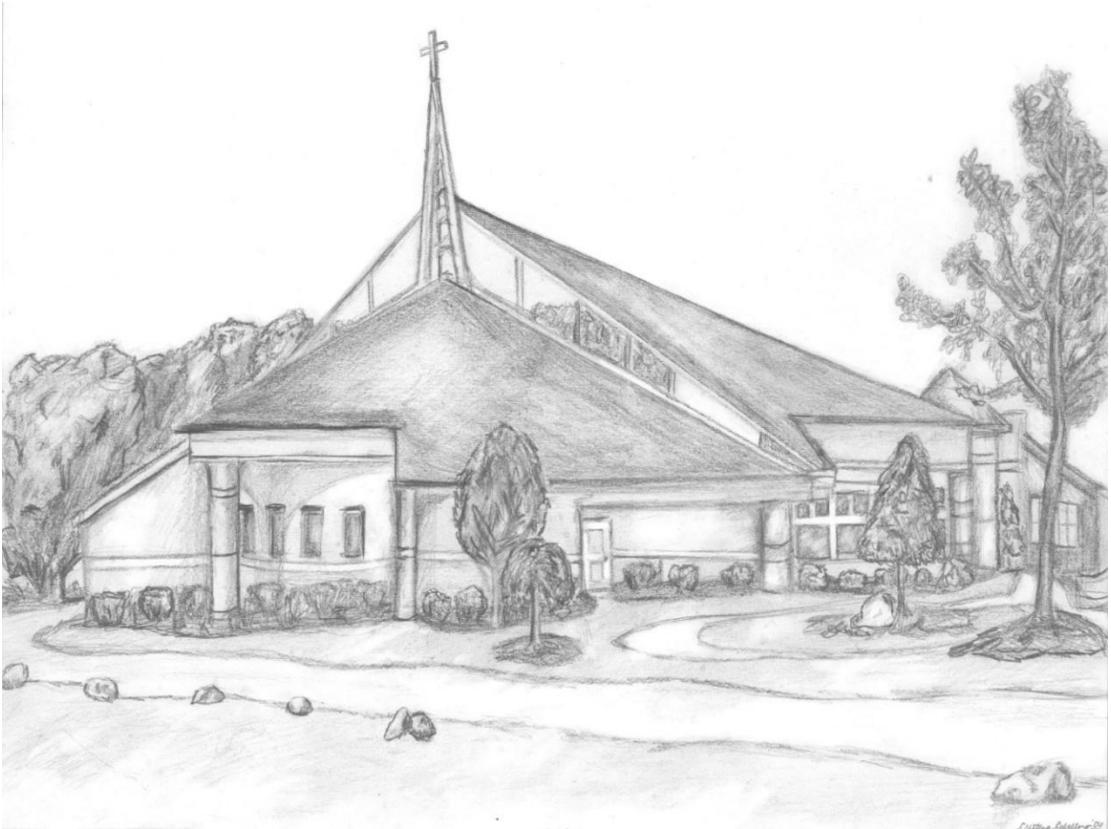


# Our Lady Chapel



*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.*

## WELCOME ADVENT:

Advent beckons our hearts and attention. Advent scrapes away at our doubt, our apathy, and our lack of attention in order to uncover in our hearts our deepest longings for love, for hope, and for mercy. Advent is a call from within to change our approach to life in order to find the fidelity of God's incarnate love. Advent is not just a reordering of our interior lives, but a gesture of hope in the absolute darkness of injustice, wrong-doing, and infidelity. Advent claims our conscience if we allow the passionate scriptures to capture our hearts and lives in the world.

Advent shatters our small expectations of life. Advent preparation goes further than baking cookies for house guests or wrapping gifts in secret to offer our loved ones on Christmas morning. Advent cannot be ordered from Amazon or packaged neatly under a fake tree. Advent releases us from fear when our minds close up and our perspectives in life shrink. Now is the time to reimagine Advent. Now is the time to be quiet in the busiest season of the year. Now is the time to reexamine God's fidelity toward us as we scurry to purchase gifts, create parties, and spend more money than is in our budgets.

Advent carves in our daily lives a well of courage when we discover we have been living in shallowness and insecurity. Advent opens doors of faith as we enter the mystery of these four weeks before Christmas. Advent prepares our hearts but not in the ways we may first realize. Advent opens for us our deepest longings for God. In Advent, we come to realize that we live in the beauty of God's fidelity all year long and we prepare our fragile lives with the abundant care of Christ's presence in the world.

—Father Ronald Raab, C.S.C.



## FEAST OF THE IMMACULATE CONCEPTION:

Monday, **December 8<sup>th</sup>**, is the Feast of the **Immaculate Conception of Mary**. **It is a holy day of obligation**. This is an important feast day because Mary, under the title of her Immaculate Conception, is the **patroness of the United States**. This Feast is also at the heart of the Advent Season. We will have a **Mass on Monday, December 8<sup>th</sup> at 5:30 PM**. We will also have Mass in the morning at **9:15 AM** [Lower School] in the chapel, and at 1:, which will have seating available. All Masses will take place in the Chapel. We have much to pray for in our nation at this time. Please mark your calendars so that you will be able to join us for Mass on this important Feast Day.



## FAITH EDUCATION SCHEDULE:

**Faith Education schedule for December is December 7<sup>th</sup> and 14<sup>th</sup>**. Faith Education is an important part of every young person's formation. Please make sure that you have not forgotten this important responsibility for your children. **Our Sessions go from 8:45—9:45 AM, on Sunday mornings, with the hope that our children would then participate in our 10:00 AM Family Mass**. Thank you for taking care of this important responsibility. **Please contact Patty or Father John in the Chapel Office for more information.**

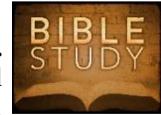


## COLLECTING FOR THE FOOD PANTRY:

**Our Lady Chapel's Council group has decided to begin an ongoing food collection to assist the Food Pantry at Our Savior Lutheran Church. Any non-perishable food items are accepted.** We have bins in the Chapel Narthex for your donations. Thank you!



**NEXT BIBLE STUDY — WEDNESDAY, DECEMBER 3<sup>rd</sup>:**



**Our next Virtual Bible Study will be on Wednesday, December 3<sup>rd</sup> at 6:30 PM.** Bible Study usually meets 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: The Life of Advent**

Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. **We usually 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, November 30: 1 <sup>st</sup> Week in Advent	<b>10:00 AM</b> In-Person & Live Stream
Monday, December 1:	<b>9:15 AM; 10:40 AM; 12:05 PM</b>
Tuesday, December 2:	<b>8:30 AM</b> 5 <sup>th</sup> Grade Retreat
Wednesday, December 3: St. Francis Xavier	<b>NO MASS</b>
Thursday, December 4:	<b>NO MASS</b>
Friday, December 5:	<b>NO MASS</b>
Saturday, December 6: 2 <sup>nd</sup> Week in Advent	<b>5:00 PM</b> In-Person only
Sunday, December 7: 2 <sup>nd</sup> Week in Advent	<b>10:00 AM</b> In-Person & Live Stream

**ADVENT PENANCE SERVICE:**

On **Monday, December 15<sup>th</sup> at 7:00 PM**, we will celebrate our Advent Communal Penance Service. This service will consist of scriptural reflections by those involved in the Christmas Story. There will also be songs and hymns, and a time to straighten the paths of our lives to ease the arrival of our God. Each of us needs to truly hear in our heart the message of John the Baptist: “Repent, for the Kingdom of God is at hand” [see Mark 1:15]. The service will last about 45 minutes. There will be an opportunity for individual reception of the Sacrament of Reconciliation following the service. Please join us.



**THE GUIDE FOR YOUR LIFE:**

Faith and love are like the blind man’s guides. They will lead you along a path unknown to you, to the place where God is hidden.

—St. John of the Cross

## REFLECTION ON THE THEME FOR THE WEEK:

The Season of Advent is upon us. Advent is more about fidelity than it is about fearfully watching. We do not like waiting. Because of this, Christmas often comes before we have allowed Advent to become the grace that it is. And so, it would be well for us to take to heart these holy hints for living these days of longing.

Have you ever experienced being alone, or being left out — or even being lost? Such experiences are Advent graces. Reflect upon how you have waited for a phone call, or the arrival of a special person, or an anticipated announcement. If we do not enter into Advent graces, then Christmas might be a celebration of longing rather than arrival.

Something new is being announced! About seven hundred years before the birth of Jesus, Isaiah has a vision of a new place for the presence of the Holy and one God. There will be a holy mountain which will rise above all others and to which all nations will come to visit and learn the instructions and the ways of the Lord. The new presence of the Lord in the new house will bring a new light into the world, and by this light there will be no need for preparing for wars. If all the nations continue walking up the hill towards the light — towards the temple of Jerusalem — then they will walk together and live together within that light [Isaiah 2:1-5].

The mountain, the temple, and the city are all to center the lives of all the nations. God is taking up residence in a new way and inviting the nations to a new way of living from that center. Warring needs distance and God has come to gather the peoples together to prevent the absolute necessity of relating with others at “arms” length.

The Gospel passage for this 1<sup>st</sup> Week in Advent begins near the end of Matthew’s Gospel [Matthew 24:37-44] with Jesus speaking of the downfall of the Jerusalem temple. The apostles ask Jesus when this will happen. The temple does come down at the hands of the Romans around the year seventy. It does seem that Jesus has prophetic sight, or that he knew which way the political winds were going to blow. This is not the real issue here. Jesus is asking for his apostles to stay alert rather than their being prepared by certain knowledge. The rearranging has to do with the apostles’ needing to be more people of faith in Jesus as the personal presence of the covenanting God. If they and the early church for which Matthew is writing can trust Jesus as they trusted the permanence of the temple, then the exact time of the “final” coming will not remain important.

The example of Jesus’ awareness of Noah and what was going on during the times leading up to the flood, really hits the mark. The people were living with their disorders and remained unaware of the call to them until it was too late. This is quite a dramatic historical picture for us all. Jesus did come, after all, through the pages of the Gospels, to get the attention of the reader.

The Scripture Readings for this 1<sup>st</sup> Week of Advent give us an invitation to be awake — to embrace the Light that comes after the darkness of night. We are called to hear the invitation to recognize the dawn of a new day — the resurrection after death.

Today, we begin a new day — new season, a new liturgical year. As with all things new, it is a good time to look back and reflect on the year past — the joys and the struggles. How have we awakened during this past year? How have we seen the Lord in a new way? How have we grown in our relationship with Jesus, the Christ? New days, seasons and years also invite to look ahead. And so we can ask: How are we being invited to wake again, or maybe for the first time? What is old, tired, dark that needs the Spark of Christ to make it new?



Lastly, there is a reminder to stay awake in the night — the times of darkness. How do we do that? What comes to mind at first is the discipline of prayer and practice of meditation — for there is strength in the relationship with God. But this would be falling into the trap of thinking that I can do it. I can stay awake in the darkness. Yes, prayer, meditation and relationship with God are important, but we cannot forget that we have received an invitation to remember that Christ is always and everywhere present. We must lean into, rely on and trust in that presence. Christ is the Light in the midst of darkness — if we can only choose to open our eyes, turn our face, choose the perspective that shows us that, Christ will keep us awake.

Jesus is asking for a more personal, individual response more than a collective national relationship. Instead of relying on a tribal history, each follower of Jesus is called to learn about trusting their personal futures. In the past there was the need for swords and spears; in the future there must be no more training for personal and family, and racial, and national wars. The past is history, the future is mystery. In the past there was the solidity of the temple; in the future there will be the learning time to trust the solidity of each person’s relationship with Jesus.

We may feel unready and have the urge to re-create ourselves into someone perfect. Deep down, we know our own flaws; we can pray for help — but at a distance. We may believe that if we aren’t perfect, we probably aren’t worthy of God’s love and affection. But that is not what God wants. We can’t save ourselves, but it is God’s delight to come to save us. Jesus is not waiting for our perfection, but for our attention.

There are many ways to achieve this. Paying attention five minutes a day could change us and our Advent. We could read the daily scriptures and the message of the season. Perhaps we could set out a nativity image or a favorite crèche scene. We can start our day by imagining the smelly, cold stable and harsh and undignified place that was Jesus’ first home. This child, this savior, born into the stink of a shed full of animals, can certainly love us with all of our own embarrassing stench. We can sit in silence and speak to Jesus about our upcoming busy, chaotic and confusing day. We can bring our worries and joys to Jesus and ask that our hearts be opened in new ways. We can close by asking for the grace to carry that peace with us to all those we encounter that day. We can end our simple meditation by saying, “Come, Lord Jesus.”

Loving God, I am so aware of my imperfections and flaws, and my instinct is to come to you later — when I have cleaned up my act. But when I quiet myself and sense your presence, I can feel that you come to meet me exactly as I am right now. I recognize your love in my heart — beyond anything I can understand with my head. Thank you for loving me exactly as I am. Help me to pay attention in these weeks of Advent. Come, Lord Jesus!

—taken from the writings of Amy Hoover, Maureen Waldon, and Father Larry Gillick, S.J., which appear on the internet

## ADVENT DEVOTIONALS:

Welcome to Advent. On the table in the narthex of the Chapel are several Advent devotionals to assist you in your spiritual journey during this season of Advent. We hope that you will make use of them for you and your family. [1] **The Little Blue Book** with daily readings and devotions. This book corresponds to “The Little Black Book” that is so popular during Lent. [2] The daily scripture devotional, **The Word Among Us**, is also available. It lists the scripture passage for the day along with a short reflection on one of the passages.



## HOPE

Hope does not mean having all the answers; it means trusting in God

—Pope Leo XIV

## IT'S ALL ABOUT AWARENESS:

Our Scripture Readings for this 1<sup>st</sup> Week in Advent begins with the words of the prophet Isaiah which call us to climb to the top of the mountain and look for the Lord's advent — the Lord's coming into our lives. At the end of his message, we hear Isaiah cry out: "O house of Jacob, come, let us walk in the light of the Lord!" [Isaiah 2:1-5]. We need to understand that Isaiah isn't simply talking about nature's daylight and nighttime's darkness; he is talking about what we see with our minds and hearts. He's calling us to rise above our daily worries, concerns and anxieties in order to take a look over the whole of our lives with all of their peaks and valleys. As Christians, we do that in the vision of Christ, the Light of the World, God's gift to us.

The problem you and I face comes not from the fact that we are unconcerned or apathetic or lazy. The problem you and I have is that we're far too concerned about so many other things. Often these are legitimate concerns, worries that are thrust upon us by the world in which we live. We are so caught up in all of the events of our days that we do not pay attention to our souls, our inner spirits, and our inner selves. This spiritual blindness is spoken of in biblical language as darkness. And what do we do in darkness? Usually we sleep. We sleep because we shut down, tune out, and turn off.

When we, through accident, through chance, or in some other unexpected event, become aware of God's activity in our lives, we suddenly pay attention — we wake up. And in that moment of waking up we likely think that God's coming to us is sudden, unexpected, startling. God has, however, always been there. He is actively present to us all of the time, each and every day. It's our awareness of Him that has changed. God hasn't changed in the slightest way — He is constant; He is always present. It is we who are inconstant, changeable and inattentive.

We often speak of Advent as being a season of time in which we prepare for the Lord's coming into our lives. Perhaps we should see it as a season of heightened awareness, for the truth is that we should be looking for God already at work in our lives every day. God is always offering Himself to us. We, however, are not always responding because we're not paying attention. Advent is a time to conscientiously, deliberately, and with awareness respond to His offer of Himself to us. We have to "see the Light," so to speak.



It's all a matter of seeing eternity in every season of our lives. It's all a matter of paying attention to God's presence to us in our lives as children, as teens, as young adults, in our middle age, and in the final seasons of our lives when we mirror the time when the leaves fall from their branches and the world goes to sleep under a blanket of snow. In each of those seasons of our lives God's ever-present and everlasting love can break in upon us. We all, each one of us, feel it to be unexpected. But what is so unexpected about it? Why should we be surprised? God is always calling us to climb to the top of the mountain, look for His coming, and take a look over the broad range of our lives.

Our lives are cluttered with too many things demanding our attention, draining us of our energies, and blinding us to the big picture. Money only goes so far. Technology can only do so much. Medicines have a short shelf life. All of our human resources are limited. Only God has what we need. He has all that we need in an inexhaustible supply.

Can we look ahead? Yes, we can — if we take the time and make the space to do so. Can we trace the writing of God's finger as He sends us His messages? We can. Can we seize the opportunity to make time during Advent to come to some daily Advent Masses? Attend Communal Penance Services? Read from the bible? Spend extra time in thoughtful reflection and quiet prayer? We can.

But that is not the issue. The big question is not what we can do — it's what we will do. It's our will that is controlling, not our wishes.

We live in the time after the arrival of the year 2,000 A.D. Do you remember our worries when the year 2000A.D. arrived and we were told that our computers were not programmed for those digits and might shut themselves down and everything with them? We also live in the time after September 11<sup>th</sup>. We live in an age of terrorism. We live in an economic mess. We live with a lot of emotional anxieties. We would do well to ask ourselves the question: "Where is God in all of this?" and then seriously, during this Advent, pursue answers to that question. For questions are not denials — they are quests. And God always wants to be sought. All lovers do. As your teachers taught you in school, the Greek philosopher Plato — who lived four hundred years before Christ — declared: "The life which is unexamined is not worth living." Every Advent, and indeed every time we come here to Mass, Holy Mother Church bids us to examine our lives.

Once again we enter into and begin our journey through Advent, hopefully looking for the coming of the Lord into our lives. And so I repeat to you the words of St. Paul, words you just heard in his letter to the Romans — remembering that the Romans back in those days lived in a culture not altogether different from the one in which we presently live: "Brothers and sisters: You know the time; it is the hour now for you to awake from sleep, for our salvation is nearer now than when we first believed; the night is advanced, the day is at hand. Let us then throw off the works of darkness and put on the armor of light; Let us conduct ourselves properly as in the day. Put on the Lord Jesus Christ, and make no provisions for the desires of the flesh" [Romans 13:11-14]. In the words of Jesus you just heard in Matthew's gospel: "So, too, you also must be prepared, for at an hour you do not expect, the Son of Man will come" [Matthew 24:37-44].

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



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## REBUILDING THE TRADITIONS OF OUR LIVES

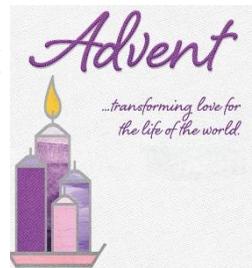
There is a saying in architecture: “First we shape the building and then the building shapes us.” This insight points to an interplay — a give and take — between ourselves and the spaces we inhabit. Buildings don’t just happen. Someone shapes them; someone designs them; someone decides how many rooms there will be; how many windows; how much open space. But, once those decisions are made and we live in the buildings, the buildings then shape us. They influence our lives either for good or for ill. What is true about buildings is also true about traditions. We shape our traditions. But then our traditions shape us. Our decisions about what we are going to do or not do, how we’re going to gather with other people are decisions we make. But once we put them into practice, they influence us and help shape who we are as people. As in architecture, there is a give and take; an interplay between ourselves and our traditions.

Now this is a very important point to consider because in the upcoming weeks we are going to enact a number of traditions. We all carry customs for the season of Christmas — traditions that we bring from our childhood, from our heritage. These customs are an important part of the holidays. But for them to work well, for them to do the job they are intended to do, these traditions need to fit our lives, and the truth is our lives are changing. We are not the same people we were when we were children. We are not even the same people we were last year. Therefore, every so often in the interplay between our traditions and our lives we need to ask the question: “Is there something about our traditions that we need to change? Do we need to reshape our traditions so that they in turn can reshape us?”

Now, to make this kind of shaping and reshaping clear, we have to know what is going on in our lives. We need to read the signs of the time and be in touch with what is really happening around us. This is what Matthew’s Gospel addresses. The people of Noah’s time are criticized because they were not in touch with what was going on around them. They did not see the upcoming flood and they continued on with life as usual up until the very day that Noah entered the ark. This is why the Gospel is telling us: “Stay awake. Be ready. Be attentive. Be in touch with what is really happening in your life so that you will be able to sense what needs to change, what needs to stay the same” [Matthew 24:37-44].

What are some of the changes that might be going on in our life that could impact our holiday traditions? There might have been someone in our life recently who has died — a parent, a grandparent. With that person missing the whole pattern of our family network changes. We might need to replace that person’s role in our holiday traditions by asking someone else to assume it or perhaps sharing that role among a number of people. Children in our life might have married or moved away so that once where there were twelve people around the Christmas table, this year there might be six or two. Our children might be growing older, entering high school or college and there might be issues going on in our life so that we are looking now in our traditions for more than Santa Claus and opening presents. We need to be reading the signs of the times in our life and asking ourselves: “How do our holiday traditions need to be reshaped to fit the people we are?” Now these are questions that you must answer.

If you sense in your family that people are maturing and looking for more from the holidays than simply opening presents, why not take action as the host of the holiday celebration to call ahead and invite one or two people to share what is happening in their lives? Christmas after all is about Emmanuel — God with us. Why not find a space within your traditions for one or two people to say: “How did I know that God was with me this year?” It will deepen and spiritualize your traditions.



If someone has died, then there should be a place in your holiday traditions to remember that person, perhaps including them in the prayer before the meal, or perhaps asking someone to share a story about them that would capture their spirit. If divorce has happened in your family, then perhaps it would be good to find a way in the traditions of the season where you could still maintain some connection with people who used to be part of your lives but will no longer be sitting around the table.

If your children have grown and moved away and you find yourself with less activity and more time on your hands, then perhaps service should become a part of your holiday traditions. You could volunteer in a food bank or perhaps change your work schedule to work on Christmas morning freeing up someone else to be with their family. If there are less people around your table then perhaps you should think of asking someone to join you, another couple whose children have moved away or someone who is living alone. Remember these traditions do not all have to center on Christmas itself. People who are alone are alone on more than just December 25<sup>th</sup>. You could invite them over the day after Christmas or the Sunday after Christmas. If there are new people as a part of your family, new in-laws or children from a blended family, then it's important to find a way of including them and welcoming them as part of your traditions.

As long as we are alive, we are changing, and our holiday traditions should change as well so that they reflect the people we are today. Do not put this responsibility aside. You have only a few weeks before the holidays. Do not go blindly into the traditions you did last year without first asking: "Do my celebrations need to be adapted to fit the life I am living now?" God becomes present to us when we gather together and so it is important to gather together well. Make your plans now. Plan to reshape your traditions so that they in turn can reshape you. We have the power to change the way we celebrate and therefore, give to our traditions a greater power to call us closer to one another, to bring us closer to God.

—taken from the writings of Father George Smiga, which appear on the internet

## COMING SOON – “ADOPT A FAMILY”:

**For many years, Our Lady Chapel community has worked with St. Adalbert Parish in adopting families to help them celebrate the Christmas Season.** Next weekend, we will have a list of families whom St. Adalbert has identified as being in the greatest need of assistance — most often single parent families, living below poverty-level, who are in their school & parish. We will be given the grade levels of the children in the family & other family member information.



**The need is greater than ever.** In addition to gifts for family members, we also ask that you provide a Gift Card for food, from Wal-Mart, Dave's or Aldi. You may also purchase non-perishable food items and place them in a basket, if you wish.

This is a project that the entire family can get involved in. Families can be matched according to family size, ages, etc. It was truly inspiring. Adopt-a-family gifts should be WRAPPED.

**To “adopt” a family, stop after Mass to look through the binder we will have prepared. Or call Patty at the Chapel Office [440-473-3560] or send her an email at [szaniszlop@gilmour.org](mailto:szaniszlop@gilmour.org) if you and your family would like to participate in this program, or if you have any questions. The deadline for turning in gifts for Adopt a Family will be Sunday, December 21<sup>st</sup>.**

## ENCOURAGEMENT:

Don't give up! The world tries to define you by the mistakes of your past. But history defines you by how you responded, how you learned and improved, how you made amends, how you persevered and what you accomplished afterwards.

## MATTHEW'S CALL TO READINESS:

This weekend, we begin the new liturgical year, and as it unfolds before us each week, we will be taking the perspective of St Matthew and will be examining the life of Jesus through his eyes. It might seem to be an unusual thing to do, but Mathew begins at the end of his Gospel as we hear Jesus speaking about the Day of Judgement — urging his disciples to prepare themselves for that most significant day of all. He warns them that not everyone will be saved, and that it will not be possible to predict anyone's eternal destiny simply by looking at them [Matthew 24:37-44]. We cannot look into another person's soul and it is the state of that soul on which we will be judged.

Jesus gives them the example of the Great Flood to help them to understand how sudden and unexpected the Day of Judgment will be when it comes. Jesus wants his followers to be always in a state of readiness. And this is the real theme of Advent — readiness. Readiness to celebrate the First Coming which is the Birth of Christ, and also readiness for his Second Coming on that final great Day of Days.

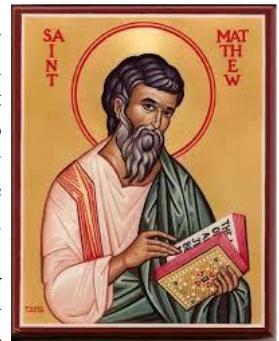
In order to be ready, we need to prepare ourselves. We need to examine our consciences and repent of our sins; we must do penance and we must resolve to live good and holy lives. Although people seem these days to be living much longer than they did in the past, we cannot put off this self-examination until late in life because we can never know how long our lives will be. Death can come any second, and we will want to be ready and prepared and fit to enter God's Kingdom of love and peace. It is for this reason that Advent should be seen as a penitential season. And in order to take this seriously, we should make sure that during Advent we go to confession, and in this way become reconciled with God.

Christ came into this world to teach us. He wants us to come to know and love God as he really is. He tells us that our God is not an angry and judgmental God, but rather a God who wants us to freely love him. What God wants from us is intimacy — he wants us to grow close to him and to share in his life. The way to achieve this intimacy with God is primarily through developing our prayer life and frequenting the sacraments. While we may often use formal prayers, it is the inner dialogue that we have with God in our hearts as we go through the day that really matters.

On New Year's Day each year many people make resolutions — they frequently set themselves goals and through keeping these resolutions they attempt to improve their lives and become better people. The First Sunday of Advent is traditionally regarded as the first day of the Christian Year, so maybe we should make some resolutions about how we live out our spiritual lives. We can resolve to spend more time in prayer or eradicate some bad habits that are contrary to the Gospel. We can surely all do something to help us draw closer to God.

This year, we are going to be looking at the life of Christ through the eyes and ears of St Matthew. It might be a good thing to think about Matthew and to examine what he intended to do when writing his account of the life of Jesus. These days it is generally regarded that Mark was the first Gospel to be written and that both Matthew and Luke drew quite a lot of material from Mark. Actually, of Mark's 661 verses Matthew has incorporated 600 of them into his Gospel. Matthew tends to build on Mark's foundation and often includes more detail than is to be found in the earlier Gospel.

We know that there were many accounts of the life of Jesus. Some were written down, and others were handed on in oral form. The task of the Evangelist was to gather all this information and put it together in a coherent form. Where there were differing accounts of certain miracles or the teaching



of Jesus the Evangelist needed to try to discover what was the most authentic and complete version. So, composing a Gospel can have been no easy task.

It is generally assumed that Matthew was a Jew because he seems to be very familiar with Jewish thought and the religious problems of the time of Jesus. Unlike Luke he never explains the reasoning behind them, but assumes that his readers will be familiar with them and this indicates that his audience was a community of Greek speaking convert Jews. He seems to believe that the Jewish traditions should not be lost in a Church that was becoming increasingly Gentile.

Because in the Church we take only short extracts from the Gospel every week for our consideration, we sometimes lack a real overview of the particular Gospel we are studying. For this reason, it would be a very good spiritual exercise to take the Gospel of Matthew and read it. This will give you a good impression of the book as a whole and enable you to see the context of the various miracles of Jesus and see how they are related to his teaching.

For example, Matthew — together with Luke are the only two evangelists who give an account of the Birth of Jesus — but there are marked differences between them. In their genealogies, there are also differences with Matthew starting with Abraham and Luke with Adam. Matthew takes the line of Joseph, but Luke follows Mary's line. These are interesting differences. In the account of the birth of Jesus Luke talks about the Shepherds and tells us about the Presentation in the Temple. Matthew, on the other hand, tells us about the coming of the Magi, the Flight into Egypt, and the Massacre of the Innocents.

Pick up the New Testament and take a look at Matthew. You will certainly find it enriches your prayer life, and it will definitely give you a lot to think about.

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

## READINGS FOR THE WEEK:

<b>Monday:</b>	Isaiah 4:2-6; Matthew 8:5-11
<b>Tuesday:</b>	Isaiah 11:1-10; Luke 10:21-24
<b>Wednesday:</b>	1 Corinthians 9:16-19, 22-23; Mark 16:15-20
<b>Thursday:</b>	Isaiah: 26:1-6; Matthew 7:21, 24-27
<b>Friday:</b>	Isaiah 29:17-24; Matthew 9:27-31
<b>Saturday:</b>	Isaiah 30:19-21, 23-26; Matthew 9:35-10:1, 5a, 6-8
<b>2<sup>nd</sup> Sunday of Advent:</b>	Isaiah 11:1-10; Romans 15:4-9; Matthew 3:1-12

## ALTAR SERVERS and LECTORS:

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



## THE JOURNEY:

Crosses release us from this world and by doing so bind us to God.

—Saint Charles de Foucauld

## COMMIT TO THE KINGDOM:

This is the first week of the new liturgical year — the First Week in Advent. This year we return to the “A cycle” of readings, with the gospel focus mostly on the Gospel of Matthew. For those who read the daily readings, they are now from Year 1.

Our Scripture Readings for this 1<sup>st</sup> Week in Advent begin with words from the Prophet, Isaiah — “They will beat their swords into plowshares, their spears into pruning hooks: [Isaiah 2:1-5].

At the end of World War II, the nations of the world decided that an international organization could best prevent war — and the United Nations was established. Since that time, the United States has fought in Korea, Vietnam, Kuwait, Bosnia, Iraq, and Afghanistan — just to mention the main conflicts. War has continued in the East between Israel and the various Moslem leaders, and continues in various areas of Africa and South America. In the area of preventing war, the United Nations has not been very successful.

This is because we have fallen into the misconception that our world is capable of finding lasting peace on its own. That is not possible. The time of peace, justice, and love cannot take place apart from the King of justice, peace, and love — Jesus Christ. The angels proclaimed that this kingdom has begun with Jesus’ first coming in Bethlehem — “Glory to God on the highest and peace to his people on earth” [Luke 2:14]. But it will not be complete until His Second Coming at the end of time.

We need to be prepared for the Second Coming of the Lord. “Wake from sleep,” Paul tells the Church at Rome [13:11-14]. “Stay awake,” Jesus says in the apocalyptic section of Matthew. We must be prepared for the Day of the Lord.

Jesus gives the example of the people of Noah’s day. Many of these people weren’t ready in the days immediately before the flood. They were too busy with their lives to be concerned about God’s will and his Way. Matthew does not say that the people of Noah’s day prior to the flood were evil — it just says that they were unconcerned.

It is fashionable — politically correct in a religious sense — to speak about people who do not worship as being unchurched. Well, in most of the United States, people who do not worship are not just unchurched; they are unconcerned. They just don't care about the existence of God or their obligation to reverence him —not just in a Church, but in their lives. During Advent we pray for these people. We pray that many of them will be touched by the grace of Christmas and come and join us on Christmas Day. If we are blessed with their presence, we need to welcome them. We need to let all our visitors — be they just coming down to see grandchildren or grandparents, or be they people who come to Church once or twice a year — we need to let all our visitors know that we treasure their presence. They need to know that the people they are sitting next to want them to be members of our parish family. That is doing the work of the Kingdom.

“Don’t get caught napping,” Jesus says [Matthew 24:37-44]. The Lord will come to complete his restoration of creation to God’s original plan. How will he find us? What will he find me doing when I least expect his arrival? What will he find you doing? Hopefully, he will find us spreading his Kingdom.

Allow me to be mystical here. Every act of kindness and love, every sacrifice of self for another, is a small step in the transformation of the world into the Kingdom of God. Conversely, every act of hatred, every act of selfishness, strengthens the power of evil that is destroying our world. The Battle for the Lord is not something that will take place many years from now. It is a battle that we are engaged in right now and right here. We need to be part of this. We need to commit.



We are not Christians because we say we are Christians. We are not Christians because we have been baptized and receive the sacraments. We are Christians because we have put on Jesus Christ and work hard to make his ways, our ways. We are Christians because we are open to the transformation the Lord wishes to make in our lives. We are Christians because we are determined to be the reflection of God's love that he created us to be.

We need to commit. If we are committed to Christianity, then Christmas will be a reflection of the Lord's presence in our lives. If we use the Christmas holidays as an opportunity to bury the hatchet and reconcile with those who have hurt us, if we look for ways to be more loving to others, especially those within our homes, then we will be engaged in the Lord's battle against evil.

We need to commit.

In Baptist and Evangelical Churches, pastors call people to the altar to establish a personal relationship with the Lord. This is a good thing. But the commitment to the Lord has deeper implications than that which is personal. The commitment to the Lord has a mystical element of being part of the transformation of the world Jesus initiated at his birth.

Christianity is not just a faith — it is the lifestyle of transformation. We have been called to take our part in the transformation of the world from the terrors that exist right now to that ideal of Isaiah's prophecy: the mountain of the Lord, the time of peace.

Only Jesus Christ is the solution to the difficulties of the world. He is the Prince of Peace. And his time is now. "So," we are told, "Stay awake, be prepared," for the Son of Man is coming. We are called to participate in the ultimate victory of Christ the King. May we have the courage to be Christian.

—taken from the writings for Monsignor Joseph Pellegrino, which appear on the internet.

## **SERVING THE LORD IN THE POOR — SAT. DEC. 20<sup>th</sup>:**

Our Savior Lutheran Church — across the street from the Chapel — has a Food Pantry which distributes food to the community on **the third Saturday of each month**. They welcome volunteers. **On Saturday morning at 9 AM, they need help unloading the trailers and setting up items for distribution and preparing for the food pantry to open. It serves around 150 clients each time. The food pantry serves clients 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 us know in the Chapel office [440-473-3560] if you would like more information or if you would like to help.** This is a wonderful way to serve others. Please consider this opportunity.

## **EUCCHARISTIC MINISTERS:**

We have begun the process of discerning those in our chapel community who feel called to Eucharistic Ministry. We have a need for more Eucharistic Ministers, particularly within our younger families who come here regularly, as well as with those who regular attend the Saturday Evening Mass. If you feel that the Lord is calling you to this ministry, we would be delighted to include you here at Our Lady Chapel. Both adults and teens [must be going into Senior year of High School next year] are welcome to participate in this very special ministry.



## THE PATH OF ADVENT:

There was a teenager having trouble getting along with his helicopter mother. At age 17 he left home and moved in with a girlfriend, who got pregnant and gave birth to a son. Without totally abandoning his lover and son, he went on to complete his education and start a career as a teacher. Despite progress in his career, he was haunted by doubts and guilt feelings. One day, when he was 32 years old, he shared his inner turmoil with a friend. During the conversation, he got teary-eyed, and went out to a garden to be alone. Responding to a mysterious call, he picked up a book containing the writings of the Apostle Paul; he read the first passage he saw: “not in orgies and drunkenness, not in promiscuity and lust, not in rivalry and jealousy. But put on the Lord Jesus Christ, and make no provision for the desires of the flesh” [Romans 13:11-14]. Completing the passage, he instantly felt a peaceful light streaming into his heart and all the dark shadows of doubt fled away. This powerful experience led him to a wholehearted embrace of Christianity. This man is known to history as St. Augustine [354-430], the Bishop of Hippo in North Africa, and, arguably, the most influential theologian in the history of the Church.



St. Paul’s letter to the Church at Rome — which touched the heart of Augustine so deeply and led to his conversion — captures the call of this First Week in Advent. “Throw off the deeds of darkness” — all the things that blind us to the light of Christ and impede our spiritual progress. To Paul’s list of dark deeds, we might add workaholicism that undercuts family relationships, gossip that hurts friendships, overeating that harms the body, holding grudges that harden the heart, busyness that dries up the spirit, and selfishness that obscures to needs of others.

Honest reflection on our own specific deeds of darkness prepares us to hear Paul’s positive message — “put on the Lord Jesus Christ,” which as an ‘armor of light,’ protecting us from the dark forces. As Augustine reminds us that putting on the mind of Christ provides perspective and strength for a moral conversion that transforms vices into virtues. Commitment to living out the Gospel has the power to overshadow the deeds of darkness. Moral conversions are facilitated when we cooperate with God’s healing grace.

Why not think of Advent as a graced season of opportunities for spiritual growth? We can imagine, for example, an executive spending less time on work, and more with her family; a man reading from the Bible when tempted to search the web for pornography; a collegian carousing less and studying more; a woman dealing with her weight problem by learning better eating habits; a busy mother making time for spiritual reading; and a husband setting aside his own needs to be more attentive to his wife. Advent conversions — even if more protracted and less dramatic than Augustine’s — prepare for a more satisfying and enduring celebration of Christmas.

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

## 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. 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].



**THE CHOSEN – SUNDAY, JANUARY 4<sup>th</sup>:**

We had a wonderful group of people join us for our last episode of *The Chosen* this past Sunday. The viewing was followed by a very inspiring sharing among those present. With the holidays upon us, we are going to take a pause in our gatherings for *The Chosen* until after the new year. **Our NEXT gathering will take place on Sunday, January 4<sup>th</sup>, from 11:30 am – 1:00 pm. We will continue to gather once monthly, viewing a new episode each month, followed by discussion.**



*The Chosen* is an American Christian historical drama television series. Created, directed, and co-written by filmmaker Dallas Jenkins, it is the first multi-season series about the life and ministry of Jesus of Nazareth. Primarily set in Judaea and Galilee in the 1<sup>st</sup> century, the series depicts the life of Jesus through the eyes of the people who interacted with him, including the apostles and disciples of Jesus, Jewish religious leaders, Roman government and military officials, and ordinary people. In contrast with typical Bible-focused productions, Jenkins has given more depth to his scripts by adding backstories to various characters from the gospels without contradicting the material of the gospel. **Join us for this life-giving experience. If you have any questions, please contact Father John or the chapel office [440-473-3560].**

**ATTENDANCE:**

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a Registration Form [name, address, phone number, children, etc.] indicating this fact, if you have not already done so. Such information not only helps us to know who is attending Our Lady Chapel; it also is of great assistance to us in record keeping [for our friend, the IRS] of any contributions which you may make.

**ENVELOPES:**

- When you need a **new supply** of envelopes, please feel free to take a supply of them from the table in the vestibule, or call Father John at the Campus Ministry Office [473-3560].
- When you **use** your envelope, please make sure that **your number** is on it. If you need to know your number, please call the Campus Ministry Office. Thanks.

**WEEKLY OFFERING:**

A collection box is located just inside the center door when you enter the chapel. Please place your offering in the collection box. Baskets will not be passed during the offertory time. Your offering will help offset chapel daily operating expenses. When you choose to use the envelopes, you can request a printout of your offerings for the year to submit to the IRS. God bless you.

<b>Total Offerings: Saturday [11/22/25]</b>	-----	<b>\$ 25.16</b>
<b>Total Offerings: Sunday [11/23/25]</b>	-----	<b>\$ 670.00</b>

**GENTLY RETURN TO THE CENTER:**

Solitude is a way to get a little control over our own inner life. It's not easy. Once we start spending time alone, we discover how chaotic our minds are. We start thinking about thousands of other things – what we should do, whom we are mad at. If these thoughts come up, gently return to the center. Gradually if you really discover, for instance, that the Lord is your shepherd, you might be able to let go of a few things and be a lot more at peace. You don't have to be filled with garbage. You can be more centered.

## WAKE-UP CALL:

Why do we have Advent? You say: “I don’t know, it always just comes along,” or, “I don’t know, no one ever told me.” I have heard these answers and others a number of times. Especially when I asked this question: “if Christ has already been born, what is this Advent waiting about? Are we supposed to have forgotten about his birth?”

Strangely that is part of the answer. Let yourself imagine what it might be like. Picture it scene by scene and don’t worry about being exact. Just experience it. Our hearts get drowsy and lazy, tired out by the anxieties of daily life. Maybe we distract ourselves from our troubles by working very hard, or by becoming depressed, or becoming fascinated with drink, or sex, or out-of-control emotions, or gambling, or email, or golf, or surfing the web, or pride, or, ...you name yours. Whatever it is for you, the very clear message of Advent is: “Settle down for a while.” Open the door just a crack and let God in.

To help, the Church has a liturgical strategy. Each week’s first two readings of the Advent Weekend give the carrot — usually positive, a promise of good. Then the Gospel hits you with a big stick to wake you up. Take the encouraging First Reading this 1<sup>st</sup> Week in Advent. It reminds us of the promise God has made to his people: rightness and justice. Security. The day of the Lord will arrive, though long delayed. Peace in our day [Isaiah 2:1-5].

What a lovely thing it is to desire such a time. Too good to be true? Just pious thought? Read the First Reading now and ask yourself those questions. Spend time with them. Pray to God for help. The Responsorial Psalm will help you. It asks God to make known his ways to us, to guide us and teach us [see Psalm 122]. Paul’s letter to the Church at Rome urges us to put God’s promise of peace into action, even if we are not yet sure what it means. Love others and be loved [Romans 13:11-14].

But then comes Matthew’s Gospel. It tries to wake us up, especially if the above has not helped. “But I am perfectly awake,” you say. Alright then, go ahead and read the Gospel. It is the “stick.” Signs in the sun, moon and stars, nations in dismay, the roaring of the sea and the waves, people dying of fright, and the Son of Man appearing in the clouds with power and great glory [Matthew 24:37-44]. Terrifying? Let yourself imagine what it might be like. Picture it scene by scene and don’t worry about being exact. Just experience it.

Will such a shakeup really happen? Maybe much worse is to come, judging from the state of the world today. Do you live without fear of terrorist acts, of proliferating nuclear weapons, of a horrific climate change, of a crash of the entire world economy, or the greed that fills so many hearts to overflowing in your city, in your state, your world? If you can say: “You are right, I am afraid of these,” then go back to the Responsorial Psalm. Beg that Christ be given birth in your soul and in so many others in this world that need it so badly.

Welcome to Advent.

—taken from the writings of Father John Foley, S.J., which appear on the internet.

## BECOMING WHO WE ARE:

The true self is a more spiritual level of awareness. We begin to be willing to accept ourselves just as we are. God is as God is and all reality as it is ...This is really what humility is, which is a basic disposition in the spiritual journey: the capacity to accept all reality — God, ourselves, other people, all creation —as they are and as they manifest in the present moment and it’s content.

—Thomas Keating



## WHAT ARE WE WAITING FOR?

This last day of November ends another calendar month and moves us closer to December 21 — the winter solstice and the shortest day of the year — when we will be plunged into deeper darkness. Meanwhile, the liturgical season of Advent begins. These next few weeks will find us waiting for the dawn of a new day, embodied in the arrival of the Christ Child whose birth is supposed to usher in a time of peace, one that is forever on the horizon but yet to be realized.

Advent is a time of waiting. But what are we waiting for? Surely the Second Coming will not arrive on December 25, 2025 — or will it? Reflecting on our present time, we cannot help but be shaken to our core at how immigrants are being treated by other human beings, outfitted in military gear and face coverings. Under the guise of keeping the peace, these agents instead instill fear in those on the margins who have little or no power to resist. Elsewhere, artificial intelligence data centers are being built with rapid speed, changing the course of how and what we think, how we live our lives and how we will relate — or not relate — to one another in the future. Already, communities in high tech regions are experiencing AI's drain on water supplies, especially in areas receiving less rainfall because of climate change. And political, social, economic, cultural and religious wars rage on.

Yet even in times such as these, hope dawns. We move from Ordinary Time to the season of Advent with a prophetic vision lighting our path. People in biblical times experienced similar traumas, upheavals, tragedies and devastations. And yet, they were never without a word of hope.

The prophet, Isaiah, captures the spirit of anticipation and hope. The poem opens on a futuristic note: “in days to come” [Isaiah 2:1-5]. The prophetic vision of peace and unity remains a vision, but one that we can hope for and work toward. The vision anticipates a time when nations will come together, focused on a common journey, ready to receive instruction from the One who sets the tone for relationships among the nations. The Holy One does not act like a judge and does not condemn any of the nations; rather, the Holy One arbitrates among them. When the negotiation takes place, the people can beat their swords into plowshares and their spears into pruning hooks, never again to take up the weapons of war against each other or to learn war. The way to peace is not through violence and bloodshed; rather, it is through instruction and arbitration, initiated, in this poem, by God.

We who are baptized into the Catholic faith are baptized into the prophetic; it is our vocation and our calling. We are the recipients of this marvelous vision in these tumultuous times of global crises. The vision calls us to remain faithful to a non-violent way of life, no matter how polarized our world is and will continue to become. The vision provides us with the impetus for hope: hope that one day all communities of life will live in peace, the fruit of justice.

But this vision also reminds us that we are not just the recipients of this vision, but the ones who work to make this vision a lived experience. Each of us is imbued with the prophetic spirit of the divine. Each of us has the potential and capacity to exercise our prophetic vocation and calling, and in doing so, to enfold the presence of the divine in the here and now. The more we embody the Holy One — the one who negotiates and arbitrates among all peoples and across all cultures and nations — the more we offer hope to our world that is anticipating the advent of a new time.

Business cannot continue as usual. Paul's letter to the Church at Rome is a clarion call to people everywhere — not just to the early Christian communities. Now is the time for all of us to get our acts together, to look outward instead of focusing on what is continuously self-satisfying. The reading calls for a higher ethic, one based on the Gospel capable of transforming all the sordidness of life.

Would that people in leadership heed this clarion call and work to bring about the vision of peace that has justice as its foundation. What are we all waiting for?

—taken from the writings of Sister Carol J. Dempsey, C.S.J., which appear on the internet

## SET YOUR ALARM CLOCK:

Biblical followers of God live in the middle of the tension between what's actually happening in their lives right now, and what they expect to happen in the future. Over the centuries, some religious leaders have been accused of focusing their people's eyes so intently on the future that they conveniently ignored the painful here and now of their daily lives — a here and now they should — and could — have changed. They didn't lift a finger, for instance, to help eradicate slavery — they simply taught that there would be no slaves in heaven.

The prophet Isaiah could never be blamed for employing that maneuver to avoid responsibility for the world's problems. For he speaks about an ideal future. Isaiah was active during a period in biblical history in which no one believed in an after-life as we do today. Isaiah's ideal future was restricted to the confines of this life. That's why the prophet is so concrete when he speaks about that longed-for future — “They shall beat their swords into plowshares, and their spears into pruning hooks; one nation shall not raise the sword against another” [Isaiah 2:1-5]. There's no eternal bliss waiting for anyone in heaven. We can only hope for peace and tranquility right here and now.

Yet there's a condition for acquiring this peace and tranquility. We must be open to hearing God instructing us in his paths and walk in his ways. The problem is that some people hear God's word and carry it out, while others go through life without even noticing the path God expects them to travel. Our sacred authors presume this awareness — or lack of it — effects both our here and now and our future. But the question remains: why do some hear while others don't?



It's clear from Matthew's gospel that the early Christian community frequently reflected on that same question [Matthew 24:37-44]. Though Matthew projects this query into the future Parousia — Jesus' Second Coming — many Scripture scholars believe Matthew has Jesus speaking about a situation that many Christians encountered in their daily lives. How come two people from the same background — even the same family — have different reactions to Jesus' message? Two men will be in the field or two women grinding at the same mill — one will be taken by Jesus, the other won't. The only way to explain it is that one was awake to what was happening around him or her; the other wasn't.

Just as someone pre-warned that a robber was going to hit their house tonight “would stay awake and not let his house be broken into” [see Matthew 24:43], so we've been pre-warned that the Son of Man is coming — not only in his Parousia, but also in our day by day lives. Psychologists often mention that unless we're actually looking for someone or something, we won't recognize them when they actually arrive. Staying awake is key to carrying on the risen Jesus' ministry.

That appears to be one of the reasons Paul zeros in on the same theme in his letter to the Church at Rome — “It is the hour now for you to awake from sleep, for our salvation is nearer now than when we first believed” [Romans 13:11-14]. Scripture scholars point out that biblical salvation isn't just something which will start after our physical deaths; it also begins right now — whenever we die to ourselves, and “put on the Lord Jesus Christ, and make no provisions for the desires of the flesh.”

As other Christs, we're expected to challenge the same unjust situations the historical Jesus challenged. Those who believe everything in this world is just going along hunky dory have obviously forgotten to set their alarm clocks. —taken from the writings of Father Roger Karban, which appear on the internet

## PRAYER REQUESTS:

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

### PRAYERS FOR THE SICK:

- For Thomas Noble who is undergoing treatment for cancer.
- For Tara Hyland Zittel ['07] who is undergoing treatment for cancer.
- For Andre Polsinelli, who is undergoing treatment for Parkinson's Disease.
- For Anna Sasin, mother of Brother Ben Sasin, C.S.C., who is undergoing treatment for cancer.
- For Kate Tzefronis, sister of Charlie ['24], who is undergoing treatment for cancer.
- For a Gilmour parent who is undergoing treatment for cancer.
- For Andrew Jerome who is seriously ill.
- For Kathy Corkran, mother of Shannon DeWeese ['99], and grandmother of Logan ['23], Tanner ['25], and Madeline ['26] DeWeese, who is undergoing treatment for pancreatic Cancer.
- For Kaylie McAllister, daughter of Patricia Constantino ['85], who is ill.
- For Denise Linkov, cousin of Anna Akkus, who is a civilian war prisoner, and who is ill.
- For Michael Sansan, who is hospitalized
- For Judy Rabkin, who is preparing for surgery.
- For Lynn Teichmen who is undergoing medical treatment
- For Melissa White who is undergoing treatment for cancer.
- For Kathy Lough who is ill
- For Karen Walsh who is ill.
- For Veronica Powers, sister of Brother Charles Smith, C.S.C., who is under the care of hospice.



### PRAYERS FOR THE DECEASED:

- For Tom Cashore
- For Janie Brooks, mother of Trustee Sherri Beedles, and grandmother of Alexander Beedles ['22].
- For London Brown, a Twinsburg Freshman.
- For Dominic Visconsi, Uncle of Thomas ['60] and Anthony ['75] Visconsi, Great Uncle of Michelle Poklar ['91], Kate Polar Shafer ['01], Marissa Visconsi ['06]
- For John Prcela.
- For Doug CaJacob ['58], brother of Stephen CaJacob ['64]
- For Nancy Lavelle, wife Neal Lavelle ['53] and mother of David Lavelle ['89]
- For Susan Murray, wife of John Murray ['71]
- For Timothy O'Brien, Jr., son of Tim O'Brien ['60], cousin of Sean ['89] and Colleen ['92] O'Brien, nephew of Thomas ['59] and Daniel ['62] O'Brien,
- For Donald Rensi.

### PRAYERS FOR OTHERS:

- For a greater openness to the needs of others, especially during this time.
- For an end to religious violence.
- For an end to the war between Russia and Ukraine, and the political issues in Palestine and Iran.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For an end to violence in our society in all its forms.
- For all service men and women serving our country, and for their families.

**CLOSING PRAYER:**

**~ A PRAYER OF WAITING ~**

**Patient God  
sometimes I forget  
that you wait for me.**

**You wait for me  
to finish wrapping  
and decorating.  
You wait for me  
to finish baking  
and shopping.  
You wait for me  
to finish my busy schedule,  
my time with friends,  
my outside interests.**

**Help me  
to give you  
more than my wiped-out self  
at the end of the day.  
Help me  
to participate fully  
in the birth of Jesus  
in my heart.  
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](mailto:blazekj@gilmour.org)