

# 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.*

## FEAST OF THE HOLY FAMILY: FEAST OF THE HOLY FAMILY:

Knowing that we are loved is one of the great blessings of family life. Love heals and uplifts, nurtures and sustains. Knowing we are loved gives us courage in our challenges, stamina in our difficulties, and confidence in our uncertainty. Blessed in these ways, we are free to become the persons God calls each of us to be — in spite of our failings and mistakes. When people live in the close bonds of family life, there will always be frictions; even Jesus, Mary and Joseph experienced this, as is evidenced in the gospel [Luke 2:41-52]. The grace of family life is not that we so often fall short of the “ideal family”, but that we keep on trying to make close relationships work well.



Families may come in all different sizes, shapes, ages and people — some related by blood, others by marriage, still others by choice. These are not the factors that make a family special. It is the love and care which people extend to one another, and the willingness to share our life together that makes a family special, unique and indeed great. Best of all, it is sharing these God-given gifts that makes your family holy.

## CELEBRATE THE NEW YEAR — BEGIN WITH MASS:

**It has been a long-standing tradition here at Our Lady Chapel that we begin our New Year’s Eve celebration by first coming to Mass before going out for the evening.** This affords us a great opportunity to begin the New Year with a time of prayer and worship of God. As noted in the Mass schedule of the Christmas Season, **there will be a vigil Mass on Wednesday, December 31<sup>st</sup> at 5:30 PM.** Please plan on joining us.



## CHRISTMAS FLOWERS AND DECORATIONS:

Again this year we will accept memorial donations to help defray the cost of flowers and decorations which we use in our Chapel for the Christmas season. If you are interested in making a donation **in memory of loved ones**, please put the names of the loved ones along with your donation in an envelope, mark it “**Christmas Flowers,**” and either give it to Father John or drop it in the offering box at the Chapel entrance. We will publish the names of your loved ones in the Bulletin as a memorial throughout the Christmas season. May our floral decorations and this season remind all of us of those special relationships which we hold close to our heart. Please keep the following people in your prayers: **In memory of Toni Burke, Mike Heryak, Eleanor DeMarco, the Blazek, DiSalvatore, Heryak, Orehek, Tran, and Rezabek Family.**

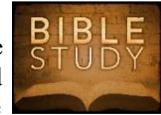


## “THANK YOU” FROM FATHER JOHN:

A very special “thanks” to all who sent cards, gifts, remembrances and “goodies” during this Christmas season. Your prayers, kindness and special messages were truly appreciated. Also, a big thank you to all who contributed their time and talents to make our Christmas liturgies so special — All those who helped to decorate the chapel last weekend; our Council Members, Eucharistic Ministers, Lectors, Andy, and all the musicians and cantors; Ushers and Greeters; Patty Szaniszlo, and all our student and adult helpers — and especially each of you. Your presence brought a rich treasure to our lives. Thank you so much for your goodness. I continue to keep all of you in my prayers and Masses.



**NEXT BIBLE STUDY — THURSDAY, JANUARY 8<sup>th</sup>:**



**Our next Virtual Bible Study will be on Thursday, January 8<sup>th</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 Meaning of the Epiphany of Jesus**

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:**

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| Sunday, December 28:<br><b>Holy Family</b>       | <b>10:00 AM</b> In-Person & Live Stream |
| Monday, December 29:                             | <b>NO MASS</b>                          |
| Tuesday, December 30:                            | <b>NO MASS</b>                          |
| Wednesday, December 31:<br><b>New Year’s Eve</b> | <b>5:30 PM</b> In Person & Live Stream  |
| Thursday, January 1:<br><b>Motherhood of God</b> | <b>NO MASS</b>                          |
| Friday, January 2:<br><b>St. Basil the Great</b> | <b>NO MASS</b>                          |
| Saturday, January 3:<br><b>Epiphany</b>          | <b>5:00 PM</b> In Person only           |
| Sunday, January 4:<br><b>Epiphany</b>            | <b>10:00 AM</b> In-Person & Live Stream |

**CHAPEL GAME NIGHT – SATURDAY, JAN. 10<sup>th</sup>:**



On **Saturday, January 10<sup>th</sup>** Our Lady Chapel is bringing back our **Game Night!** Our **Young Adult Group, as well as all adult members of our community — are invited to attend.** Bring your family and your friends. Bring your favorite game. Bring your favorite snack or treat. **Game night goes from 6:15 PM until 8:30 PM** in the **Lennon Board Room.** Please

call the Chapel office 440-473-3560 or sign up on the **“sign-up sheet”** on the **Chapel easel** to let us know that you will be joining us. Please feel free to join us for this wonderfully fun time.

### REFLECTION ON THE THEME FOR THE WEEK:

How does one do justice to reflect on the ideal family while living in reality? Where is the balance between idealizing families, and facing our brokenness as human beings? Christmas season is certainly the time to focus on hope and the “gifts” that we are given throughout the year. The gift of family — whatever shape or form — is one to celebrate not only at this time, but also throughout the year. Perhaps it makes great sense that we read about the Holy Family as we start the new year — to remind us of the need to appreciate family every day — and be full of hope for the new year.

As in the past several weeks, the Gospel of Matthew again focuses on Joseph. Joseph’s special call in God’s plan is incredible. In the gospels, Joseph never speaks a word; yet, he fills our hearts with the image of a wonderful father. While he is not a father in the way of our one Father — perfect and loving — yet Joseph comes as close as possible for an earthly perfect father. He is understanding and forgiving, noble and humble, strong yet gentle and, most of all, a man of unflinching and enduring faith.

Joseph listened to angels well before Bethlehem, and accepted the situation and explanation. Throughout the period of the annunciation, Joseph never condemned Mary; rather he planned a way to save her. He demonstrated that he was a man of kindness and compassion even when he thought he had been betrayed. His following of the dreams related in this gospel further confirm his faith in his God and his faithfulness to his family.

Joseph is the consummate protector — doing whatever was/is necessary for his family and in his very special way being guided by angels in dreams. Joseph protected Jesus from before He was born and continued this care throughout His childhood and probably early adulthood. He was an earthly role model for Jesus, teaching Him to be a carpenter until His time came for public ministry.



Even though many details are missing as to Joseph’s life, we know he is the good and faithful father and husband. He is, indeed, a pivotal piece of the Holy Family. Mary, our perfect mother, born without sin, provides the epitome of motherhood — one to hold in reverence and awe. We need to pray more to her when we pray for our children and grandchildren, knowing she understands the concerns of a mother. While we will never reach the perfection of Mary in our life, Joseph offers us the approachable parent — not perfect but certainly wonderful! We can learn so much from each member of the Holy Family!

The Feast of the Holy Family reminds us that each of us grew up in family — a “holy” family — subject to the same challenges of that family in Nazareth. Jesus grew up in the normal busy-ness of family life; he was shaped as a person by both Mary and Joseph. About 10 years ago, Pope Francis wrote in an exhortation that the family is “where we learn to live with others despite our differences and to belong to one another.” That very belonging to each other is what the Scripture Readings for this Feast of the Holy Family are all about.

The wise man, Sirach, entreats parents and children to love and honor each other [Sirach 3:2-6, 12-14]. When one generation can no longer care for the other, Sirach calls us to “take care of your father when he is old — even if his mind fails, be considerate of him.” And, in case we didn’t understand this, Sirach adds that the care we give for the elderly “will not be forgotten, firmly planted against the debt” of our own failings.

Our lives are complicated. And our families don’t always consist of two parents. But Paul’s letter to the Church at Colossae offers all of us the tools we need to care for each other [Colossians 3:12-21]. It is clear that Paul truly understood family life, as he notes important family skills, like “bearing with

one another” which seems like an apt phrase for “the harder days” of family life. When we share a home, we not only have to forgive each other, but we have to be aware that we need forgiveness of each other, prompted by the example of God’s deeply loving forgiveness for us all.

Matthew’s Gospel tells us the story of the Holy Family fleeing to Egypt in fear of Herod, who was searching for Jesus [Matthew 2:13-15,19-23]. The Holy Family had to leave their homeland; they lived in a country they did not know, with languages and customs not their own, separated from their extended family. When they could finally return to Israel, fear of Herod’s successor forced them to go not home, but to Galilee, where they would be less likely to be found.



But despite the stress of their situation, there had to be many moments when they had to hold each other even more closely. That seems to be our human reaction to tragedy — we want to gather our loved ones together and hold onto each other. This is true even with the people who drive us crazy. They are family, and they belong to us, and we belong to them — because family is not about perfection, but fidelity. As Pope Francis reminds us: “We remain steadfast in our intention to respect others, to heal wounds, to build bridges, to strengthen relationships and to ‘bear one another’s burdens.’ ”

Pope Francis had it right when he described the scene of parents talking to their young children — when a parent speaks to a child, the parent “becomes small,” crouching down to eye level and speaking in a softer, different voice. Francis points out that “Someone looking in from the outside might think: ‘This is ridiculous!’ ”, and yet parents do it “because the love of a father and mother needs to be close.”

God comes to us in the same “small” way of a parent — speaking to our fears with gentle love: “Don’t be afraid, I’m here.”

Being part of a family means being faithful to our everyday lives — to loving each other on our best and worst days — and to remembering the sacredness of even the pile of socks, overflowing in the laundry room.

—taken from the writings of Nancy Shirley and Maureen Waldron which appear on the internet.

## THE WORD MADE FLESH:

It is delightful to recall the story of Jesus’ birth with angels, shepherds, and in a stable with the animals. Then there is the mother’s love for her newborn child, and Joseph’s concern for his new family. Following is the story of the magi’s arrival from the East. While so engaging to children and adults, there is much more to the story.

In the Incarnation of the son of God, we have a glimpse of a God who is not powerful in the eyes of the world. We find an image of a God who is not vengeful and full of “I will get you for that.” We experience a God who is lovable, vulnerable and compassionate. This is a God who can identify as being human and has the traits exactly as our own. This God chooses to be identified with the poor and does not possess qualities that lead to success in the eyes of the world. Having Jesus as our God, we can become what Jesus shows himself to be — a human being sharing with him his divinity.

Here are some questions for you to ponder:

- When you visit a manger scene, what do you reflect about?
- Are you able to translate the story of Jesus’ birth in to meaning for your life?
- Does God mainly want perfection or compassion from us?

—Brother Carl Sternberg, C.S.C.

## WHAT IS A HOLY FAMILY?

What it means to be a family is undergoing a redefinition in our culture. No longer is the term “family” applied strictly to a household with mom, dad and the children all living together in the same home at the same time. As a matter of fact, what is known as the nuclear family is now in the minority. We have now various arrangements found in single parent families, in families in which the parents are of the same gender, and in families in which one parent is simply living with a boyfriend or a girlfriend.

One major consequence is that children now must relate to multiple sets of parents, multiple sets of grandparents, aunts and uncles, or other adults who are not related to them by birth or blood. The Fourth Commandment, “Honor thy father and honor thy mother” is now strained, to say the least. How is that divine commandment, handed down on Mt. Sinai to Moses and the Israelites, to be applied in such diverse and modern household living arrangements?

Another major force at work upon the family of today is the fact that adult moms and dads must relate not only to their children but also to their own parents as well. Adults in their fifties and sixties must now relate to their own children as well as to their own parents who are in their seventies, eighties and nineties. This latter factor is something that will increase during the years ahead of us. We are facing multiple strains on our family relationships.

It’s hard to relate to our children when they don’t behave as we would wish and do not believe in what we believe. Added to that we have parents whose own aged parents cause them impatience, resentment, frustration, and draining exhaustion. What does the phrase “shared values” mean in such situations?

It is in this cultural context that our Church today bids us give attention to the Holy Family, asking us in that context to examine what is wholesome and holistic in our families. Our response is not optional. Our response is necessary. Do we simply reject our religious heritage outright, claiming that it is now irrelevant, or do we take the wisdom that comes to us from our religious tradition and apply it afresh to the living situations in which we find ourselves today?



It is no secret that other cultures — cultures that are not derived from our Judeo-Christian culture — revere their elders. The aged are held in great esteem and respect. What is understood by the word “tradition” is regarded with great honor. Can we say the same for our American culture? Indeed, when it comes to “being an American”, what part of tradition shapes and forms us as so-called “Americans”? Sadly, we even watch what was given us by our nation’s founders being stripped away from public observance. The “Almighty Now” seems to be totally in control of what we think, say and do.

Much needs to be done to build up and buttress our present-day American families. Indeed, we find a number of social movements and organizations appearing on the scene in the last few decades that are designed to do just that. It is with this in mind that today I would like to focus our attention on the role our aged parents can play in our present-day household and family arrangements.

Think for a moment now on the memories being carried in the minds and hearts of our aged parents and grandparents. What was life like for them in their families when they were young? What was America like for them those many decades ago? What did it mean to be “an American”, to be a Christian, to be a Catholic? What did their religious heritage mean to them and what did it give to them? How did it shape and form their characters and their souls?

There is a huge and rich mother-lode of wisdom and insight contained in them — one that should be shared with us all, one that should certainly be shared with their grandchildren and even their great-grandchildren.

What sort of instruction are our children receiving in their school classrooms? Does that instruction accurately and faithfully transmit to them our American traditions and values? Our Judeo-Christian traditions and values? This is not to imply that our children cannot or should not be exposed to our Native Americans' beliefs and morals. Nor does it imply that we should be kept in the dark about African values, traditions and beliefs, or Chinese, or Mexican, or Japanese, or Arab. All I am suggesting here is that our children not be kept away from our own American philosophies, morals and beliefs. How willing are we to pay for qualified teachers in our public schools, teachers who support, buttress and build up all that we mean by the term "family"?

Granted that we live in a society that separates Church and State. Does that mean we should be living in a society in which religion plays no part? And granted all of that, what are we doing within our own families, in our own households — however they are constituted — to transmit the wisdom of our elders to our children and their grandchildren?

A holistic and holy family is integrated, not fractured; other-centered, not self-centered; lives in forgiveness, affirms the uniqueness of each of its members; builds up instead of tears down; is mindful of God and not neglectful of His Presence and love. The thoughts of St. Paul writing to the Church at Colossae two-thousand years ago, apply to us just as urgently now as they did back then — perhaps more so.

My brothers and sisters: because you are God's chosen ones — holy and beloved — clothe yourselves with compassion, kindness, lowliness, meekness, and patience. Bear with one another; forgive whatever grievances you have against one another. Forgive as the Lord has forgiven you. Above all these virtues put on love, which binds the rest together and makes them perfect. Let Christ's peace rule in your hearts, since as members of the one body, you have been called to that peace. Be thankful. Let the word of Christ richly dwell in you. Teach and admonish one another in all wisdom. Sing gratefully to God from your hearts in psalms, hymns and inspired songs. Whatever you do, whether in word or deed, do everything in the name of our Lord, Jesus Christ, giving thanks to God, our Father, through him [Colossians 3:12-17]

May you live with Christ in a happy and holy family.

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

## READINGS FOR THE WEEK:

**Monday:** 1 John 2:3-11; Luke 2:22-35

**Tuesday:** 1 John 2:12-17; Luke 2:36-40

**Wednesday:** 1 John 2:18-21; John 1:1-18

**Thursday:** Numbers 6:22-27; Galatians 4:4-7; Luke 2:16-21

**Friday:** 1 John 2:22-28; John 1:19-28

**Saturday:** 1 John 2:29-3:6; John 1:29-34

**Feast of the Epiphany:** Isaiah 60:1-6; Ephesians 3:2-6; Matthew 2:1-12

### **HOLY DOES NOT MEAN PERFECT:**

Two thirds of families in the United States do not eat their meals together. Of the third who do, 50% are watching TV or are on their cell phone during the meal. The average child spends over half their day on their cell phone. “Things fall apart; the center cannot hold. Mere anarchy is loosed on the world.” When poet WB Yeats penned these lines, he might have been speaking of contemporary family life.

The Feast of the Holy Family is not as old as one might think. Its origins are found only in the seventeenth century. In a Church, whose bloodline runs back two thousand years, three or four centuries are not a long time.

In the first sixteen centuries of our Church, solemn veneration of Mary, her husband, and her Son was a non-event. There was little need to offer the Holy Family as a model, for family life was largely in a healthy condition. But then came the Industrial Age, and the birth of cities. Serious problems appeared on the family horizon. Strategist that she is, the Church looked about for a counterforce. Cleverly she hit upon devotion to the Holy Family. Yet Mary, her husband, and her Son had to wait until 1921 before an official feast was created. It was then the threesome of Nazareth officially became the First Family of Christendom — west and east.

Family life today is a most difficult pursuit. One thinks of divorce, the scourge of alcohol and narcotics, the breakdown of discipline, and all the rest of the unhappy lot. We should pay attention to St. Paul’s letter to the Church at Colossae in Asia Minor. Apparently word had reached Paul that Christian families in Colossae were falling apart. And so he notes the qualities that must be in a Christian home. Sit back and allow Paul’s magnificent words to seep into your spirit — “Bear with one another. Forgive one another. Over all these put on love. Christ’s peace must reign in your hearts. Be thankful. Wives, cherish your husbands. Husbands, love your wives. Children, obey your parents in everything” [Colossians 3:12-21]. What a home it would be were one to find all the qualities Paul enumerates! They would be Hall of Fame material. People would fight to visit, and just hope that the family magic would rub off on them and their families. Why not allow it to be your home?

Arthur Tonne illustrates my point with a wonderful tale. George was becoming old and infirm. He had been a bachelor sailor most of his life. His nephew Bill invited him to move in with his family. George gladly accepted. Now Bill, who had never traveled, did so by listening to the many journeys of his uncle. George noticed there were times that Bill was fed up with family life — arguments with his wife, bills, kids’ sickness, etc. He told his uncle more than once: “I wish I was free to roam the world as you did.”

One evening over supper, the old sailor told the family of a map of buried treasure in his possession. Bill stored the information away. A year after that, George died. The nephew looked through his uncle’s few possessions for the map. Sure enough he found an envelope addressed to himself. It was the hoped for map. It took him but a moment to read it. It led to the very house in which he stood. The dead salt was telling him: “Your own home and your own family are your treasure. Don’t blow it. Enjoy them.”

Some of you may be saying: “Come out of the clouds, padre. How can we relate to the Holy Family? Joseph was a celibate. Mary was a virgin. Jesus is the Son of God.” That certainly is true, but we do Mary, Joseph, and Jesus a wrong if we fantasize their lives. Take the Christmas stable for openers. We picture it as something out of a glossy House Beautiful magazine. But be real. Stables are constructed not for families, but for livestock. That Christmas stable was crawling with dangerous vermin and foul



odors. There were no pampers nor fresh water. Imagine the drafts. Mary and Joseph had to be sick with worry for the Infant’s health. And where would the next meal for the Baby come from?

Consider, too, the teen years of Jesus. Most teens believe they know everything. Can you even speculate how difficult it had to be to raise one who did?

We celebrate today not the feast of the Perfect Family, but the feast of the Holy Family. Do you still find it difficult to relate with such a family?

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

**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.

**Total Offerings: Saturday [12/20/25] ----- \$ 125.00**  
**Total Offerings: Sunday [12/21/25] ----- \$ 1,165.00**

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

We had a wonderful group of people join us for our last episode of *The Chosen* in November. The viewing was followed by a very inspiring sharing among those present. **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].**

**GRATITUDE and LIFE:**

Wear gratitude like a cloak and it will feed every corner of your life.

— Rumi

### **POPE LEO'S MESSAGE ON WORLD DAY OF PRAYER FOR PEACE:**

“Peace be with you!” This ancient greeting, still in use today in many cultures, was infused with new life on the evening of Easter on the lips of the risen Jesus. “Peace be with you” [John 20:19] is his Word that does not merely desire peace, but truly brings about a lasting transformation in those who receive it, and consequently in all of reality. For this reason, the Apostles’ successors give voice every day throughout the world to the most silent of revolutions: “Peace be with you!” From the very evening of my election as Bishop of Rome, I have wanted to join my own greeting to this universal proclamation. And I would like to reiterate that this is the peace of the risen Christ — a peace that is unarmed and disarming, humble and persevering. It comes from God who loves us all unconditionally.

The Good Shepherd, who gives his life for the flock and has other sheep not of this fold [see John 10:11-16] is Christ, our peace, who has conquered death and broken down the walls of division that separate humanity [see Ephesians 2:14]. His presence, his gift and his victory continue to shine through the perseverance of many witnesses through whom God’s work carries on in the world, becoming even more visible and radiant in the darkness of our times.

The contrast between darkness and light is not only a biblical image describing the labor pains of a new world being born; it is also an experience that unsettles us and affects us amid the trials we face in our historical circumstances. In order to overcome the darkness, it is necessary to see the light and believe in it. This is a call that Jesus’ disciples are invited to live in a unique and privileged way; yet it also finds its way into every human heart. Peace exists; it wants to dwell within us. It has the gentle power to enlighten and expand our understanding; it resists and overcomes violence. Peace is a breath of the eternal: while to evil we cry out “Enough,” to peace we whisper “Forever.” Into this horizon the Risen One has led us. Sustained by this conviction, even amid what Pope Francis called “a third world war fought piecemeal,” peacemakers continue to resist the spread of darkness, standing as sentinels in the night.

Sadly, it is also possible to forget the light. When this happens, we lose our sense of realism and surrender to a partial and distorted view of the world, disfigured by darkness and fear. Many today call “realistic” those narratives devoid of hope, blind to the beauty of others and forgetful of God’s grace, which is always at work in human hearts, even though wounded by sin. Saint Augustine urged Christians to forge an unbreakable bond with peace, so that by cherishing it deeply in their hearts, they would be able to radiate its luminous warmth around them. Addressing his community, he wrote: “If you wish to draw others to peace, first have it yourselves; be steadfast in peace yourselves. To inflame others, you must have the flame burning within.”

Dear brothers and sisters, whether we have the gift of faith or feel we lack it, let us open ourselves to peace! Let us welcome it and recognize it, rather than believing it to be impossible and beyond our reach. Peace is more than just a goal; it is a presence and a journey. Even when it is endangered within us and around us, like a small flame threatened by a storm, we must protect it, never forgetting the names and stories of those who have borne witness to it. Peace is a principle that guides and defines our choices. Even in places where only rubble remains, and despair seems inevitable, we still find people who have not forgotten peace. Just as on the evening of Easter Jesus entered the place where his disciples were gathered in fear and discouragement, so too the peace of the risen Christ continues to pass through doors and barriers in the voices and faces of his witnesses. This gift enables us to remember goodness, to recognize it as victorious, to choose it again, and to do so together.



Shortly before being arrested, in a moment of intimate confidence, Jesus said to those who were with him: “Peace I leave with you; my peace I give to you. I do not give to you as the world gives.” And he immediately added: “Do not let your hearts be troubled, and do not let them be afraid” [see John 14:27]. Their distress and fear were certainly connected to the violence soon to befall him. But, more deeply, the Gospels do not hide the fact that what troubled the disciples was his nonviolent response — a path that they all, Peter first among them, contested; yet the Master asked them to follow this path to the end. The way of Jesus continues to cause unease and fear. He firmly repeats to those who would defend him by force: “Put your sword back into its sheath” [see John 18:11 and Matthew 26:52]. The peace of the risen Jesus is unarmed, because his was an unarmed struggle in the midst of concrete historical, political and social circumstances. Christians must together bear prophetic witness to this novelty, mindful of the tragedies in which they have too often been complicit. The great parable of the Last Judgment invites all Christians to act with mercy in this awareness [see Matthew 25:31-46]. In doing so, they will find brothers and sisters at their side who, in different ways, have listened to the pain of others and freed themselves inwardly from the deception of violence.

Although many people today have hearts ready for peace, they are often overcome by a great sense of powerlessness before an increasingly uncertain world. Saint Augustine had already pointed out this particular paradox: “It is not difficult to possess peace; it is, perhaps, more difficult to praise it. To praise peace, we may find that we lack the necessary talent; we search for the right ideas and weigh our words. But to have peace, it is there, within reach, and we can possess it without effort.”

When we treat peace as a distant ideal, we cease to be scandalized when it is denied, or even when war is waged in its name. We seem to lack those “right ideas,” the well-considered words and the ability to say that peace is near. When peace is not a reality that is lived, cultivated and protected, then aggression spreads into domestic and public life. In the relations between citizens and rulers, it could even be considered a fault not to be sufficiently prepared for war, not to react to attacks, and not to return violence for violence. Far beyond the principle of legitimate defense, such confrontational logic now dominates global politics, deepening instability and unpredictability day by day. It is no coincidence that repeated calls to increase military spending, and the choices that follow, are presented by many government leaders as a justified response to external threats. The idea of the deterrent power of military might, especially nuclear deterrence, is based on the irrationality of relations between nations, built not on law, justice and trust, but on fear and domination by force. “Consequently,” as Saint John XXIII had already written in his day, “people are living in the grip of constant fear. They are afraid that at any moment the impending storm may break upon them with horrific violence. And they have good reasons for their fear, for there is certainly no lack of such weapons. While it is difficult to believe that anyone would dare to assume responsibility for initiating the appalling slaughter and destruction that war would bring in its wake, there is no denying that the conflagration could be started by some chance and unforeseen circumstance.”

Moreover, it should be noted that global military expenditure increased by 9.4% in 2024 compared to the previous year, confirming the trend of the last ten years and reaching a total of \$2718 billion — or 2.5% of global GDP. Furthermore, the response to new challenges seems to involve not only enormous economic investment in rearmament, but also a shift in educational policies. Rather than fostering a culture of memory that preserves the hard-won awareness of the twentieth century and the millions of victims, we now see communication campaigns and educational programs — at schools,



## Holy Family

universities and in the media — that spread a perception of threats and promote only an armed notion of defense and security.

And yet, “those who truly love peace also love the enemies of peace.” Saint Augustine thus advised not to burn bridges or persist in reproach, but to prefer listening and, where possible, engaging in discussions with others. Sixty years ago, the Second Vatican Council concluded with a renewed awareness of the pressing need for dialogue between the Church and the contemporary world. In particular, the Constitution *Gaudium et Spes* drew attention to the evolution of warfare: “The hazards peculiar to modern warfare consist in the fact that they expose those possessing recently developed weapons to the risk of perpetrating crimes like these and, by an inexorable chain of events, of urging people to even worse acts of atrocity. To obviate the possibility of this happening at any time in the future, the bishops of the world gathered together to implore everyone, especially government leaders and military advisors, to give unceasing consideration to their immense responsibilities before God and before the whole human race.”

Reiterating the appeal of the Council Fathers, and considering dialogue to be the most effective approach at every level, we must acknowledge that further technological advances and the military implementation of artificial intelligence have worsened the tragedy of armed conflict. There is even a growing tendency among political and military leaders to shirk responsibility, as decisions about life and death are increasingly “delegated” to machines. This marks an unprecedented and destructive betrayal of the legal and philosophical principles of humanism that underlie and safeguard every civilization. It is necessary to denounce the enormous concentrations of private economic and financial interests that are driving States in this direction; yet that alone would not be enough, unless we also awakened conscience and critical thought. The Encyclical *Fratelli Tutti* presents Saint Francis of Assisi as a model of such awakening: “In the world of that time, bristling with watchtowers and defensive walls, cities were a theater of brutal wars between powerful families, even as poverty was spreading through the countryside. Yet there Francis was able to welcome true peace into his heart and free himself of the desire to wield power over others. He became one of the poor and sought to live in harmony with all.” This is a narrative that we are called to continue today, and that means joining forces to contribute to a disarming peace, a peace born of openness and evangelical humility.

Goodness is disarming. Perhaps this is why God became a child. The mystery of the Incarnation, which reaches its deepest descent even to the realm of the dead, begins in the womb of a young mother and is revealed in the manger in Bethlehem. “Peace on earth,” sing the angels, announcing the presence of a defenseless God, in whom humanity can discover itself as loved only by caring for him [see Luke 2:13-14]. Nothing has the power to change us as much as a child. Perhaps it is precisely the thought of our children and of others who are equally fragile, that cuts to the heart [see Acts 2:37]. In this regard, my venerable predecessor, Pope Francis, wrote that “human fragility has the power to make us more lucid about what endures and what passes, what brings life and what kills. Perhaps for this reason, we so often tend to deny our limitations and avoid fragile and wounded people: they have the power to question the direction we have chosen, both as individuals and as a community.”

John XXIII was the first pope to advocate “integral disarmament,” which can only be achieved through renewal of the heart and mind. In *Pacem in Terris*, he wrote: “Everyone must realize that, unless this process of disarmament be thoroughgoing and complete, and reach people’s very souls, it is impossible to stop the arms race, or to reduce armaments, or — and this is the main thing — ultimately to abolish them entirely. Everyone must sincerely co-operate in the effort to banish fear and the anxious expectation of war from our minds. But this requires that the fundamental principles upon which peace is based in today’s world be replaced by an altogether different one, namely, the realization that true

and lasting peace among nations cannot consist in the possession of an equal supply of armaments but only in mutual trust. And we are confident that this can be achieved, for it is a thing which not only is dictated by common sense, but is in itself most desirable and most fruitful of good.”

An essential service that religions must render to a suffering humanity is to guard against the growing temptation to weaponize even thoughts and words. The great spiritual traditions, as well as right reason, teach us to look beyond blood ties or ethnicity, beyond associations that accept only those who are similar and reject those who are different. Today, we see that this cannot be taken for granted. Unfortunately, it has become increasingly common to drag the language of faith into political battles, to bless nationalism, and to justify violence and armed struggle in the name of religion. Believers must actively refute, above all by the witness of their lives, these forms of blasphemy that profane the holy name of God. Therefore, alongside action, it is more necessary than ever to cultivate prayer, spirituality, and ecumenical and interreligious dialogue as paths of peace and as languages of encounter within traditions and cultures. Throughout the world, it is to be hoped that “every community become a ‘house of peace,’ where one learns how to defuse hostility through dialogue, where justice is practiced and forgiveness is cherished.” Now more than ever, we must show that peace is not a utopia by fostering attentive and life-giving pastoral creativity.

At the same time, this should in no way detract from the importance of the political dimension. Those entrusted with the highest public responsibility must “give serious thought to the problem of achieving more humane relations between States throughout the world. This adjustment must be based on mutual trust, sincerity in negotiations and the faithful fulfilment of obligations. Every aspect of the problem must be examined, so that, eventually, a point of agreement may emerge from which sincere, lasting, and beneficial treaties can be initiated.” This is the disarming path of diplomacy, mediation and international law, which is sadly too often undermined by the growing violations of hard-won treaties, at a time when what is needed is the strengthening of supranational institutions, not their delegitimization.

In today’s world, justice and human dignity are at an alarming risk amid global power imbalances. How can we live in this time of destabilization and conflict, and free ourselves from evil? We need to encourage and support every spiritual, cultural and political initiative that keeps hope alive, countering the spread of “fatalistic terms, as if the dynamics involved were the product of anonymous impersonal forces or structures independent of the human will.” For, as has been suggested, “the best way to dominate and gain control over people is to spread despair and discouragement, even under the guise of defending certain values.” Against this strategy, we must promote self-awareness in civil societies, forms of responsible association, experiences of nonviolent participation, and practices of restorative justice on both a small and large scale. Leo XIII had already made this clear in his Encyclical *Reverentium* *Novarum*: “The consciousness of his own weakness urges the human person to call in aid from without. We read in Scripture: ‘Two are better than one, for they have the advantage of their society. For if they fall, one will lift up his fellow; but woe to him who is alone when he falls and has not another to lift him up’ [see Ecclesiastes 4:9-10]. And further: ‘A brother that is helped by his brother is like a strong city’ ” [see Proverbs 18:19].

May this be one of the fruits of the Jubilee of Hope, which has moved millions of people to rediscover themselves as pilgrims and to begin within themselves that disarmament of heart, mind and life. God will surely respond to this by fulfilling his promises: “He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come, let us walk in the light of the Lord” [see Isaiah 2, 4-5]. —LEO PP. XIV

## THE MAGI and DEPENDENCE:

There are many lessons we could learn from the story of the Magi in Matthew's gospel [2:1-12]. We could point to their courage for beginning the journey, for their perseverance in bringing it to completion, for their faith in seeking out the Christ child. But there is one more quality that is every bit as important as the ones I just mentioned — and probably more relevant to our lives. That quality is the virtue of dependence. For all their skills and resources, the wise men were dependent on forces outside of themselves. They depended on the star, which led them to Jerusalem. They depended on Herod and his advisors who sent them to Bethlehem. They depended on the message they heard in a dream that sent them home by another road. As wise as they were, the Magi could never have made their journey alone. They would have never found the newborn King of the Jews if they did not have the virtue of dependence.

Now it might seem strange to call dependence a virtue. But virtue is a good habit — a tendency to do a good thing. Dependence can be a very good thing. This may sound peculiar to us because we live in a culture that extols independence as the highest of good things. We all want to be self-sufficient. We all want to make our own decisions, care for our own needs, determine our own future. There is nothing wrong with any of these desires. Being independent is a value. But because we so extol the value of independence, it makes the value of dependence more difficult to see.

Frequently, people who are aging want to assert their self-sufficiency. They say: "I don't want to be dependent on others. I don't want to be a burden on my children. I don't want to ask of others for the things that I need." Now I sympathize with all those desires. I do not want to be a burden either. But when we only look at the value of being independent, we can easily overlook the goodness that is also present in dependency.



There is a value and even a beauty in realizing that we have needs and that there are people in our lives who are able and even eager to meet them. Often as I meet with families planning funerals, they mention how a spouse or a parent valued his or her independence — "Dad was always giving to others but he would never let us give to him." "Mary was always doing things for others, but she was unable to receive what we wanted to offer." As comments such as these are made, there is usually a certain note of sadness or regret. The speakers point to a lost opportunity. They realize how much deeper the relationship could have been, if only the deceased parent or spouse had been willing to be more dependent — willing to open themselves more to love.

There is nothing wrong with self-sufficiency but when that self-sufficiency is pushed to an extreme, it can lead to isolation. It can cut us off from those who wish to love us. Behind such extreme self-sufficiency lies a sinful pride that says: "I can do things on my own. I really don't need anyone else."

This is why dependency is a virtue. The person who is dependent possesses an honest humility that knows: "I am not complete in myself. I cannot meet all of my needs. I need to have the freedom to ask others for help." When that humble humility is exercised, it provides an opportunity for others to love us. It can deepen our relationships with our families and friends. It can lead us to a deeper sense of gratitude for the people God has placed in our lives.

In a society that sees independence as the highest of goods, the story of the Magi reminds us that dependence is a virtue. There is no shame in knowing our needs and asking for help. The three gifts that the Magi gave the Christ child were gold, frankincense and myrrh. If we follow the Magi's example, they can offer us gifts of dependence, humility and gratitude.

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

## WE ARE ALL MEMBERS OF THE HOLY FAMILY:

The psalm we pray for the feast of the Holy Family begins: “Blest are those who fear the Lord.” That’s an unfortunate translation. At first glance, fear of the Lord sounds like an attitude of ongoing anxiety, a constant concern that we might do something deserving of punishment. That stage of moral development, appropriate to children between 3 and 7 years old, is ultimately a save-yourself approach to life under the rule of a God who audits our every action. An alternative approach might translate the opening line as: “Blest are those who stand in awe of the Lord.” An attitude of awe follows the recognition of the immense greatness and love of God.

It’s the sort of feeling that one has while looking at Niagara Falls or at their spouse as they pronounce wedding vows. When we get caught up in such a feeling it’s something that’s more an experience of overwhelming goodness and beauty. It has nothing to do with disapproval or punishment.

The Scripture Readings for this Feast of the Holy Family begin with the Book of Sirach, who gives us advice about how to create relationships of mutual respect and love. Note his vocabulary. The prominent words are “honor” and “revere” [Sirach 3:2-6, 12-14].

A child who is afraid of parents cannot truly honor or revere. Their relationship is transactional — I do this, and you should do that. It’s like a store owner and client — I provide the food, and you pay me the money. Nobody needs to give of themselves, and nobody ends up in debt to another. It might be fair, but nothing personal need happen after the exchange of goods.

In his letter to the Church at Colossae, Paul describes an alternative to such shallow relationships. Paul calls the community to clothe themselves with compassion, kindness, humility and more. He then adds: “Most of all, put on love, that is the bond of perfection” [Colossians 3:12-21]. We need to be very careful about not looking at those final verses as “transactional”. They are all about honor and revere.

We might say that Paul calls for the sort of reverence and awe of others that characterizes the relationships fostered in a synodal community. Our synod documents call for a quality of presence that attends to each person as a vessel of the Holy Spirit. The synod defines it as “a quality of attention that is an act of respecting and welcoming — an approach that takes seriously what happens in the hearts of those who are conversing.”

This is an invitation to learn how to act with attention. Joseph exhibited this virtue to an extraordinary degree. When he realized Mary was bearing a child not his own — he listened. Surely, he listened to Mary. He also listened to his tradition and then to an angel who came in a dream. He adopted the child, creating with him and Mary a home that called forth all that each of them could be. When the innocent child was in mortal danger, Joseph gave up everything to take him and his mother to safety.

The feast of the Holy Family of Jesus, Mary, and Joseph celebrates our families and communities. It invites us to be a communal center of compassion, kindness, and humility. It takes humility to listen to a parent, sibling or child who is not behaving as we wish. Reverent listening becomes possible within bonds of love, the bonds that lead us to “perfection,” or to the fullness of who we can become.

Family and community are designed to live heart-to-heart. They are webs of relationships in which we call forth one another’s humanity. More than that, family and community exhibit what it means to be in the image and likeness of our Trinitarian God.

We Christians hold a unique — and to many others, strange — understanding of God as triune. We believe in the Trinity living in an eternal flow of relationship that keeps each one in being as Father,



## Holy Family

Son and Spirit. That's a family. That's the family from whom every family/community gets its name [see Ephesians 3:15].

As this feast celebrates every family, every community, and every friendship that images the God of relationship, we might look to Joseph as our model. Joseph listened. In his listening, he transformed Mary the Mother of God from being a woman in great trouble to a wife. In his listening, he was the first disciple to leave tools and home — boats and nets — for the sake of the Son of God.

Why not make this a feast of thanksgiving? We can make it a day of listening to our experience and relishing our memories of God and every person — family member, friend, teacher, pastor, counselor — who has loved us into becoming who we are. Then, from the strength of that love, let us widen our circles of relationship until we are overwhelmed by the goodness and beauty of each child of God. We can be part of many Holy Families.

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

### WHAT WILL YOU BE?

As I gazed up at the mountains, I was awed by their majesty. I bowed my head and asked myself: “Why should God care for me? I am not great like the mountains that tower so high above. What is there about me that God can find to love?”

“O God, I am not strong like the wind that makes your tall trees sway, I cannot sing sweetly like your birds. I look around at all the great things which you have created, and I am amazed. I look at me, and quickly discover: “I am simply me.”

Then I felt God’s Holy Spirit say to me: “Child, look up, I have something to say. ‘You are simply you, the spirit I love, a part of my great plan. I put you here to learn of life and to return to me again.’

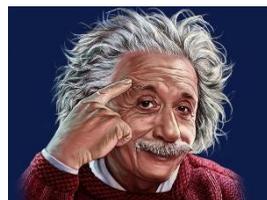
‘You are more beautiful to me than the loveliest mountain I made; and your strength exceeds that of the wind’s, so do not be afraid. You are not like the mountains and the wind and all those other things. You are my child. I am always beside you watching you grow, you are very special to me.’ ”

A smile touched my lips. I realized again that my Father had always been there, giving me comfort and blessings and love and my own special talents to share. So I do my best to make Him proud. I am not afraid, for you see. God loves me for what I am, and for all that he knows I can be.



### EINSTEIN ON THE MEANING OF IT ALL:

“Strange is our situation here upon earth. Each of us comes for a short visit, not knowing why, yet sometimes seeming to divine a purpose.... From the standpoint of daily life, however, there is one thing we do know: that we are here for the sake of each other — above all for those upon whose smile and well-being our own happiness depends, and also for the countless unknown souls with whose fate we are connected by a bond of sympathy. Many times a day I realize how much my own outer and inner life is built upon the labors of others, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received.”



—Albert Einstein

## THERE IS NO LIMIT TO LOVE:

Perhaps Linus van Pelt's best-known quote is: "I love mankind; it's people I can't stand." By actually saying it out loud, the famous Peanuts cartoon character hit a resonant cord in all of us — it's easy for us to generically love the human race; but at times it's hard as blazes for us to love specific human beings. That's one of the reasons that the Feast of the Holy Family is so important.

Our sacred authors are always realistic. Though they often speak in lofty terms about loving God and our neighbor, they just as often get down to the nitty-gritty of that love. They expect us to be just as loving toward family members as we are toward total strangers.

Take Sirach, for example. Sirach talks not only about generically honoring one's father; he also gives some down to earth advice about a specific situation in which such honor is to be shown — dementia: "My son, take care of your father when he is old; grieve him not as long as he lives. Even if his mind fails, be considerate of him; revile him not all the days of his life; kindness to a father will not be forgotten" [Sirach 3: 2-6, 12-14]. What you could demand of others, you don't demand from your parents. That means you answer your forgetful mother with the same loving gentleness after she asks for the fifteenth time: "Where are we going?" as you answered her the first time she asked.

The Pauline disciple responsible for writing Paul's letter to the Church at Colossae follows the same pattern [Colossians 3:12-21]. He initially talks in broad terms about developing "heartfelt compassion, kindness, humility, gentleness, and patience," but then he quickly gets down to specifics such as: "Fathers, do not provoke your children, so that they may not become discouraged."

Of course, when someone gets specific about loving others, one must deal with the limits our age and culture put on that love. How Paul describes the relationship between husband and wife reflected his culture; we are called to apply the respectfulness and dignity of spouses toward one another.

There is obviously no one way to show love that applies to all people in all situations all the time. Being committed to others demands that we constantly "hang loose;" we need to always open to doing things for them today that we hadn't even noticed yesterday. As we hear in Matthew's gospel, Joseph and Mary had to always be flexible in the way they loved their son [see Matthew 2].

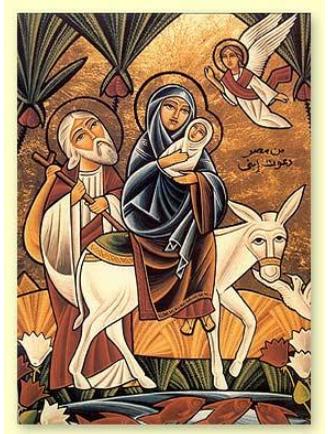
Though scholars and the editors of *National Geographic* doubt the historicity of Herod's slaughter of the "innocents," the lesson Matthew is trying to convey can't be overlooked. Parenthood demands constant adaptation. People aren't raising children today the way my parents raised me.

The evangelist points out that Joseph immediately dropped everything, closed his carpentry shop, shuttered their Bethlehem home, and, with no GPS, set out for a foreign country. None of us can image the depth of adaptation which this drastic, life-changing move demanded — things would never be the same again.

Yet all of us know parents who made parallel moves when one of their children contracted a life-threatening disease, or was seriously injured in an accident. None counted the costs or worried about the inconvenience. Love gives us responsibilities that we never had before we loved.

Thank goodness, the historical Jesus was loved by his family. It gives us a terrific example to follow.

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



## SERVING THE LORD IN THE POOR — SAT. JAN. 17<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 ongoing 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.



**Eucharistic Ministers**

## 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].**



## 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].



## REMEMBER:

Dear Lord, you know my weakness. Each morning I resolve to be humble, and in the evening I recognize that I have often been guilty of pride. The sight of these faults tempts me to discouragement. Yet I know that discouragement itself is a form of pride. I wish, therefore, O my God, to build all my trust upon You. As You can do all things, deign to implant in my soul this virtue which I desire.

—St. Therese of Lisieux



## 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 Andre Polsinelli, who is undergoing treatment for Parkinson's Disease.
- For Kate Tzepronis, sister of Charlie ['24], who is undergoing treatment for cancer.
- For a Gilmour parent who is undergoing treatment for 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 Judy Rabkin, who is recovering from 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 Pauer, sister of Brother Charles Smith, C.S.C., who is under the care of hospice.
- For Brother Roy Smith, C.S.C., who is recovering from surgery.



### PRAYERS FOR THE DECEASED:

- For Mary Shea, mother of former Gilmour teacher, Theresa Stark
- For John Blazek, Sr., father of Father John [anniversary]
- For John Leidli, father of Chris ['85] and Kurt ['87] Leidli.
- For William Sennett, brother-in-law of Father Jim Chichetto, C.S.C.
- For Charles Schenkelberg, husband of Susan, father of Katherine Huftalen ['89], Elizabeth Barry ['92], Ellen Loughan ['95], brother of Richard ['69] and John [71] Schenkelberg, uncle of Lisa ['98], Richard ['02], Collen ['13] and Craig ['16] Schenkelberg, Samuel Sullivan ['19]
- For Jerry Hottrey.

### PRAYERS FOR OTHERS:

- For a greater openness to the needs of others, especially during this time.
- For the victims of the flooding and mudslides in California.
- 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.

## FAITH EDUCATION -- JANUARY DATES:

**Faith Education is on Christmas Break, and will resume Sunday, January 11<sup>th</sup>. Class dates for January will be January 11<sup>th</sup> and 25<sup>th</sup>.** Faith Education is an important part of every young person's religious 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.**



**CLOSING PRAYER:**

**~ A Prayer for My Family ~**

**O heavenly Father,  
Send your blessed Spirit  
on all the members of our family.  
Make each one of us  
an instrument in your hands for good.  
Purify our hearts,  
strengthen our minds and bodies,  
fill us with mutual love.**

**Let no pride,  
no self-conceit,  
no rivalry,  
no dispute,  
ever spring up among us.  
Make us earnest and true,  
wise and prudent,  
giving no just cause for offense;  
and may your holy peace  
rest upon us  
this and every day,  
sweetening our trials,  
cheering us in our work  
and keeping us faithful to the end.  
Through Jesus Christ our Lord.  
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)