

# 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 TO “ORDINARY TIME”:

Because the term ordinary in English most often means something that’s not special or distinctive, many people think that Ordinary Time refers to parts of the calendar of the Catholic Church that are unimportant. Even though the season of Ordinary Time makes up most of the liturgical year in the Catholic Church, people come to think that Ordinary Time refers to those periods that fall outside of the major liturgical seasons — Christmas and Easter. Yet Ordinary Time is far from unimportant or uninteresting.



Ordinary Time is called “ordinary” not because it is common, but simply because the weeks of Ordinary Time are numbered. The Latin word “ordinalis” refers to ordered numbers in a series. Thus, the numbered weeks of Ordinary Time in fact represent the ordered life of the Church — the period in which we live our lives neither in feasting — as in the Christmas and Easter seasons — or in more severe penance — as in Advent and Lent. Ordinary Time is the part of the year in which Christ, the Lamb of God, walks among us and transforms our lives. There’s nothing “ordinary” about that!

## FAITH EDUCATION -- JANUARY 25<sup>th</sup>:

**Faith Education will meet on Sunday, January 25<sup>th</sup>. Class dates for February will be February 1<sup>st</sup>, 8<sup>th</sup>, and 22<sup>nd</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.**



## 2025 CONTRIBUTION STATEMENTS:

If you would like a copy of your 2025 Contributions to Our Lady Chapel, please call the chapel office [440-473-3560] and we will be glad to send it out to you. We have been doing it this way for a number of years now. We have found in the past that many have their own records and do not need to receive this statement. As good stewards, we are trying to cut postage expenses from a mass mailing. Let us know if you need the statement sent to you and we will be glad to get it to you. Thanks for your understanding.

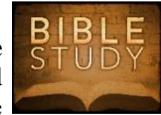


## THE CHAPEL INDOOR PICNIC:

Put **Sunday, February 15<sup>th</sup>** on your calendars — the date our annual indoor Chapel picnic. Our Indoor Picnic has been a long-standing tradition at Our Lady Chapel. What better way to spend a winter day — and the Sunday before Lent starts — than by having an indoor picnic in the middle of winter. So here it comes once again. It will be a great event for the entire family. The picnic will be held in the Commons from 11:00 AM – 1:15 PM. Family Mass takes place at 10:00 AM and the picnic begins right after Mass — what a wonderful way to continue our celebration of community. **A signup sheet has been posted on the easel in the narthex** of the chapel if you plan to attend and/or bring your favorite side dish or desert if you can.



**NEXT BIBLE STUDY — THURSDAY, JANUARY 29<sup>th</sup>:**



**Our next Virtual Bible Study will be on Thursday, January 29<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: God’s call to Repentance**

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.

**MASS SCHEDULE FOR THE WEEK:**

Sunday, January 18: 2 <sup>nd</sup> Week in Ordinary Time	10:00 AM In-Person & Live Stream
Monday, January 19:	NO MASS
Tuesday, January 20:	8:30 AM 5 <sup>th</sup> Grade Retreat
Wednesday, January 21:	NO MASS
Thursday, January 22:	NO MASS
Friday, January 23:	NO MASS
Saturday, January 24: 3 <sup>rd</sup> Week in Ordinary Time	5:00 PM In-Person only
Sunday, January 25: 3 <sup>rd</sup> Week in Ordinary Time	10:00 AM In-Person & Live Stream

**LIVING FULLY:**

We were not meant to live shallow lives, marked by meaningless routines and the secondary satisfactions of happy hour. We are the inheritors of an amazing lineage, rippling with memories of life lived intimately with bison and gazelle, raven and the night sky. We are designed to encounter this life with amazement and wonder — not resignation and endurance. This is at the very heart of our grief and sorrow. Every sorrow we carry extends from the absence of what we require to stay engaged in this one wild and precious life.

—Francis Weller

**CALL TO HOLINESS:**

God is calling us all to holiness. No matter where we are in life, no matter what we’ve done, God is showing us the way even if it twists and turns in seeming darkness. Christ will never abandon us.

—Matthew Archbold

## REFLECTION ON THE THEME FOR THE WEEK:

A long time ago, Eric Berne wrote a book entitled: *What Do You Say After You Say Hello?* It had to do with the interpersonal transaction which can take place as relationships develop. Recall the time in your life when you were a shy adolescent, just trying to find yourself. And then there were others out there trying to find themselves. And then it happened — boy meets girl — how do we sustain and grow relationships? On this 2<sup>nd</sup> Week in Ordinary Time, we begin our course in sustaining and growing our relationship with Jesus.

During Advent, we heard a lot from the Prophet Isaiah. Now we hear him once again as he is singing out inspired words to his people in captivity. Israel is quite dispirited and far from the glory that it enjoyed back in its native and covenanted land. The prophet speaks to their hearts and memories. Isaiah is not speaking boastfully of himself, but of the whole people of Israel who are formed to be God's "Servant". By his personal call from God, Isaiah is to remind Israel that they too are God's people and meant to reveal God's glory, and that glory will be revealed in the strength of their faith [Isaiah 49:1-6].

A few weeks ago, I was feeling sorry for myself when expectations of others became overwhelming in my opinion, and I came across a meme that stopped me in my tracks. It read: "When God put a calling on your life, He already factored in your stupidity." I burst out laughing, but then I felt strangely comforted. There was something freeing about the honesty of it. God's call, apparently, does not depend on my competence, clarity, or flawless judgment — it depends upon my "yes". It reminded me of another popular Christian phrase: "I wish God didn't have so much confidence in me." I don't say it out of disbelief or resentment. I say it when things feel heavy, when the effort of simply showing up takes more than I expected.



This restoration of Israel's glory and unity is a re-creation of Israel — but God is not done with the re-creation of the world. It is not enough for God to keep the "light" shining only in Israel, but now shines through each of its people, and through them to the whole world. Salvation or light will come to the ends of the earth through Israel's being a Servant of God; and the Servant, Jesus, will extend God's saving love, beginning in Israel. The Epiphany that we just celebrated a few weeks ago will continue. The Messiah — the Light, the Word — is given to Israel, and through Israel will bring the world to the kingdom of God.

John's Gospel recalls John the Baptist's narrative of the life of Jesus [John 1:29-34]. Right from the beginning, John is pictured as stating most clearly that he, himself, is not the Christ — he is only a witness to Christ, the one who is to point out the Christ. John testifies and declares that Jesus is the "lamb of God Who will take away the sins of the world"; Jesus is the Son of God" [John 1:29-34].

Each person who comes to believe in Jesus will come to identify Jesus in similar words. The entire Gospel of John is a presentation or introduction for anybody wishing to enter the Way, by hearing the Truth and experiencing the Life. In a sense, John is the first convert. He is baptizing, but according to the ritual traditions of Israel. John testifies that Jesus will be the One to cleanse and then enliven or bring into community those whom He will baptize both with water and the Holy Spirit. John tells us that he himself has seen the Spirit descend upon Jesus and He turns all those who seek life to see Jesus and believe.

This year, we will be spending most of the Ordinary Time watching Jesus through the eyes of Matthew. Jesus does much teaching in Matthew's Gospel. In John's Gospel, Jesus presents Himself

as the One who takes away the sins of the world. We hear the Baptist call Jesus the “lamb”. This “lamb” will be sacrificed like the lamb of the Passover. He will be poured out for the sins of all. For John, Jesus teaches by His doings and His “signs” which reveal God’s saving love. It is easier for us to let Jesus be our Teacher and we the learners. It is more difficult and yet more important, for us to let Jesus be our Savior. It is easier to admit that we do not know that we need to know. It is far more humbling to admit that we are in need of being saved from spiritual death to live toward life eternal.

The Baptist says to his followers: “Look, see, take in, over there is the Savior; I am His advertising agent.” This is the beginning of how John’s gospel is really a kind of introductory or initiating catechism. The Gospel invites its readers to “look, see, follow” and when you have seen, then as with Peter at the end of the Gospel, you will want to follow Jesus into the heart of the Christian Way or community. For John it is all about seeing the signs, the gestures, the doings of Jesus, and our being attracted by those signs to be a member of Christ’s Way, Truth, and Life.

We become initiated into this Way through baptism of water and the Spirit, but to live this Way truthfully is to allow ourselves to watch, look, listen, and be attracted by His ways of inviting, healing, feeding, finding and constantly calling us to real life. God so loved the world that God did not send an idea or set of practices. God sent a Sign of our being loved even though we can and do choose our own “way”, our “truth”, and our ways of “life”. Slowly by slowly we will come to our own personal stating that He is the Christ, the Savior of the world.

Christ does not demand more effort or higher achievement from us. What God does ask is that we look more closely at the possibilities that lie before us and to trust that God’s imagination for our lives exceeds our own.

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

## **BEHOLD: “I AM WITH YOU”:**

As the new year begins, there are many disturbing things happening in our world. There are wars and people suffering from hunger and the basic needs of life — many as the result of war, problems in government, and in family life. The list is too numerous to enumerate. But in this new year we are not hopeless. In the Holy Cross Community, we have a motto which states that **“We are people with hope to bring.”** We say this not because we are always optimistic, but because we have Jesus’ promise that he will be with us no matter what we are experiencing.



Life can be like a roller coaster with many ups and downs. With Jesus at our side and with the grace from the Holy Spirit, we will be able to follow God’s will. God will have our back, and we will be able to live a significant life even with the crosses that we might have to bear.

How do we make this happen? We need to continue to have faith, choose hope, and receive God’s unconditional love, and renew our resolve each day. Jesus says we cannot enter the Kingdom of God unless we become like little children. I think he means that we need to give up trying to control our life from our ego and be willing to put ourselves into God’s hands.

Here are some questions to ponder:

- Are you experiencing some anxiety as the new year begins?
- Do you experience God’s love for you each day?
- Does this experience of God’s unconditional love bring you hope and consolation?

—Brother Carl Sternberg, C.S.C.

## THE LAMB OF GOD:

If you go out into the North African desert with its rolling and shifting hills of sand, you will likely come upon quicksand. You can also encounter quicksand in our North American swamps, in our Florida Everglades, and even in some of our own inland lakes. Closer to home, you will find quicksand around the marshes of Michigan's inland lakes, as well as near our own Shaker Lakes.

Sometimes these spots are called sinkholes. They are pockets of loosely packed sand that has collected in a hole with a really deep bottom. There's nothing solid at the bottom of these sinkholes. When you step into one you immediately begin to sink down and the more you thrash around the more it sucks you down until you are under the sand and then die of suffocation.

Many people find themselves in spiritual sinkholes. They are being sucked down into alcoholism, drugs, sex, mistreatment of others, secularism, materialism, and other sorts of addictions. They are caught in behavior patterns that are repeated over and over and over again. Such unfortunates are powerless to stop themselves.

The only way out of quicksand or sinkhole is to reach up and grasp the hand of someone who is standing on solid, rock-hard ground. It takes the two of you to get out. Your rescuer can't pull you up all by himself, and you, all by yourself, cannot get yourself out.



Why is it that so many people continue to be sucked down into their moral, psychological and spiritual sinkholes? The problem is located in their unwillingness to reach out for help. They cling to the delusional lie that they can rescue themselves — “I can take care of my own problems,” they say. “I know what to do and I don't need anyone else to tell me what to do.” “I don't have a real problem; I don't need any busy-body's help. Besides, they don't know what I'm facing; they don't know what's going on in my life.”

Self-help is the Great American Illusion. Self-help remedies fill our magazines and books that line the shelves of our bookstores. Usually self-help remedies are of no real help at all and these victims thrash around all the more and thus continue to suffocate in their own sinkholes filled with quicksand.

Most people who attend Mass regularly have a sense of moral order, and they are trying to build their lives with Christ, the Rock — the One standing in solid ground. But there are also people at Mass because they know they're in a sinkhole and are trying to get a good grip on Jesus' outstretched hand so they can, with Him, get out of the moral quicksand that's suffocating them. When you see and understand the picture I'm painting for you, you'll begin to see the meaning of why Jesus is called the “Lamb of God”.

In the city of Werden, in Germany, there stands a Catholic Church with a lamb carved out of stone and placed on its roof. Centuries ago, a worker was once up on the roof of that church in order to repair it. His safety belt snapped and he fell. The area below was filled with large-size rocks. As luck would have it, a lamb was having its lunch on grass growing between the rocks. The craftsman fell on the poor lamb. The lamb was slain, but the man lived. So the craftsman did the decent thing. He sculpted a lamb and, in gratitude, situated it on the roof.

Today we begin a journey of reflection and commitment to salute another Lamb. Each of us owes Him much. As a matter of fact, we owe Him our spiritual lives.

What did John the Baptist have in mind when he caught sight of Jesus and shouted: “Behold, the Lamb of God”? [John 1:29-34]. Many world-class scholars have speculated about what John was thinking. But the real question is “what do we have in our minds when we speak of Jesus as the Lamb of God?”

There are a lot of Christians living in what was formerly known as Czechoslovakia. Back in November of 1989 — when atheistic Communism fell in their country and the Church was once again free — they put a sign on a lawn of a Prague church. It read: THE LAMB WINS. Those folks had a grip on reality.

John the Baptist spent most of his life out in the wilderness. Nevertheless, he had also been around for some years in what we politely call civilization. He knew what life was like among the Hebrews of his time. He was very aware of the fickleness of human love. He knew that talk is cheap, and that our words of love are often insincere. He knew that humans often say “I love you” to one another in order to get something without giving much of anything in return.

Jesus likewise knows us only too well. He knows we say we love Him while not really wanting to change our ways. And so long as we do that we’ll continue to sink into our own self-made quicksand. Our hearts and souls will continue to suffocate under the weight of our addictions and repeated ways of doing things. We’ll continue to sink in the morass of the way we treat God, others, and ourselves — or don’t treat God, others and ourselves. With that in mind, we all have to ask ourselves: is the “Lamb of God” just a nice, pretty piece of poetry for us? Is the Lamb of God something that’s merely soft and cuddly and not a part of our real life?

Just who is this Lamb of God for you? Like St. John the Baptist, the Church presents Him to you in each and every Mass — “Behold the Lamb of God!” the priest proclaims; “Behold Him who takes away the sin of the world!” When he does that, do you recognize what you must do in order to really receive Christ? For He is not here simply to make you feel good — He is here so that in your ordinary every-day living you can take a hold of His outstretched hand and begin living while standing not on quicksand, but on solid ground — His ground. If you do not, I guarantee your spirit will suffocate and die, and you’ll never receive the power God has given you to live life as it really should be lived — a life filled with God’s Spirit living within you forever, as He intended us to live it in the first place before we took control for ourselves.

There is a great paradox here. The great mystery is that we reach out to God by finding Him within us. We win by surrendering. We get out by going inward. For the revelation of Jesus is that God is far nearer to us than we have the daring or courage to see. God’s presence, power and love abide within us. It is there, deep down within, that I find the way out of the quicksand that pulls me down along with freedom from my Imperial Self.

So receive, now, the Lamb of God and let Him become deeply a part of your inner self. There, grasp Him and hold on to Him, for he came to rescue you and rescue me from all that would entrap us, all that would pull us down, all that would suffocate our souls.

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

## **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].**



LECTORS



Altar Servers

## SEEKING THE LAMB:

An artist was working on a church roof in Werden, Germany. His safety belt snapped and he fell. The area below was filled with sharp rocks. As fate would have it, a lamb chose that moment to have its lunch of grass. He fell on the lamb. The lamb was destroyed, but the artist survived. He did the decent thing — he sculptured a lamb and placed it on the roof in gratitude. It stands there to this day. As we enter into this 2<sup>nd</sup> week in Ordinary Time, we remember and salute another Lamb. Each of us likewise owes Him much. He, too, gave His life for us — but with one substantial difference. Jesus voluntarily surrendered His life to save ours. John’s Gospel [1:29-34] opens just after Jesus had finished His forty day fast. He was probably hanging out in a farmer’s reed hut near the Jordan River — very near to John the Baptist’s camp. Jesus would soon head north into Galilee to begin His life’s work. But before he did this, he came one more time to check out John the Baptist whom He would always admire.

Possibly Jesus had a premonition that He would never see John again. We know He was correct.

What did John have in mind when He excitedly pointed at Jesus and shouted for all to hear: “Behold, the Lamb of God?” The Jews at that time would feel comfortable with this interpretation. In the 2<sup>nd</sup> and 1<sup>st</sup> centuries BC, there lived the great Jewish family of the Maccabees. The family led the Jewish opposition in Israel to their conqueror Syria and the cultural influences of the Greeks. Thanks to the family’s mighty efforts, the purity of Jewish religious and political life was restored. The greatest of the family was Judas Maccabaeus. He was the Jewish George Washington and Abraham Lincoln all wrapped in one. The symbol of this superb general was our friend the lamb. The story is told in detail in the Books of the Maccabees of the Old Testament. Obviously John the Baptist and his Jewish audience were familiar with the Old Testament scriptures.



In this context, the lamb stood not for some animal, but as a conqueror and spokesman for God. It was used also in this fashion for Samuel, David, and Solomon of Old Testament fame. The Baptist was saluting a cosmic hero. He would battle Satan and would emerge from the fray as the conqueror. John was inviting his listeners to sign up with this new Judas Maccabaeus. But this new Maccabaeus, as John tells us is the Son of God. The Christians in Czechoslovakia on Nov 29, 1989 did precisely that. When Communism fell in their country on that day — and the Church was once again free — they put a sign on a lawn of a Prague church. It read: THE LAMB WINS. The Lamb entered Christian tradition not bleating, but roaring.

Recall the number of canvases, frescoes, stained glass windows, and vestments on which you have seen the Lamb drawn. It is among the most popular symbols in Christendom. If the lamb, who saved the German artist’s life, had taken his face out of the grass long enough to see the fellow coming down, he would have gotten out of the way. He might well have thought: “That’s not my job.”

But the Lamb of God is something else again. He willingly laid down His life for us. The Baptist spent most of his life out in the wilderness. Still he had been around some years in what we delicately call civilization. He was aware of the fickleness of human love. Cleverly he points out the difference between that “kiss and run” variety and the permanent love that his Lamb offers. He wants us to bet on a winner and avoid losers. In a few short sentences, John e-mails us the message that Jesus is in this struggle for the long haul. He is going to stay around to hold us up and, if necessary, pick up the pieces. This week make the Carthusian monks’ motto your own: “To seek God assiduously, find God promptly, and possess God fully.”

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

## **WORSHIPING THE LAMB OF GOD:**

Those of you, who were listening attentively to John's Gospel may have noticed that there was a line in the Gospel that is used in another place in our liturgy. John the Baptist speaks it: "Behold the Lamb of God, who takes away the sin of the world" [John 1:29-34]. These are the very words which are said at every Mass by the presider as he invites the assembly to communion.

If I were to ask you to guess in which of these two places did this saying first occur, you would probably guess the Gospel of John. It is easy to imagine that John wrote it into his Gospel, and later it was taken from the Scriptures and made a part of our liturgy. But there are serious reasons to suppose that the exact opposite is true. You see, the Gospel of John was written at the end of the first century, and by that time, Christians had been celebrating liturgy for many decades. Therefore, it is actually more likely that John chose to include this saying within his Gospel because his community had been using it in its liturgy for many years. Before there was the Bible, before there was the New Testament, there was a community — a church — which gathered for prayer. Before Christians could find the presence of Christ in the written word of the Scriptures, they found the presence of Christ as they gathered together to worship. This primacy of worship is a good topic for us to consider as we begin this New Year and as we return to Ordinary Time in our Liturgical Year.

Why is it so important for us to gather in worship? Or to put this on a more personal level, why is it that you come regularly here to share this Eucharist? Do you come out of obligation because you will feel guilty if you do not come? Do you come out of habit because you have been conditioned to do so? Those reasons will get you here, but they are not the best reasons. The fundamental reason we gather together as we do each weekend is because Christ is here. Christ has promised to be here. He has told us that where two or three are gathered in his name, there he is in the midst of them [see Matthew 18:20]. He has commanded us to share this meal in memory of Him. So, when the community gathers, Christ is present. And the community gathers in order that they might encounter the Risen Christ.

Now when I say this, I am not saying that this is the only place that Christ is present. Christ is present in many places. Often when you talk to Catholics who do not come to church, they point this out to you. They will say: "I do not go to church, but I find Christ in my prayer". "I find Christ when I read the Bible at home". "I find Christ as I walk out into nature". "I find Christ as I serve other people". "I find Christ every weekend on the 18<sup>th</sup> tee". I will not argue with any of those statements. Christ is found in all of those places. However, the primary place where Christ has promised to be present is here — when we gather together to worship. From the beginning of Christianity, from the evening of the Resurrection, the community gathered, and when the community gathered, Christians encountered the Risen Christ.

So, what does this mean for all of us? It means that we should come here every weekend expecting to meet Christ. We should not come out of obligation or habit but out of faith and anticipation, believing that Christ is here and we will encounter Him. It might be in a word, a line that you hear from the Scriptures being proclaimed. It might be from a point in the homily. It could be as you sing the acclamations during the Eucharistic Prayer or as you come forward to receive the real presence of Christ — the Body and Blood of our Savior. It might be as you meet other members of the community who you know or see faith in the face of a stranger. It might be in the music; it might be in the silence. Wherever it is, Christ is here and we should come expecting to meet Him. The words of John the Baptist should ring in our ears and in our hearts, reminding us why we gather: "Here is the Lamb of God, who takes away the sin of the world." Christ is Savior! Christ is here! Don't miss Him!

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

## WHO ARE YOU?

The Liturgical Season of Ordinary Time begins with a call to know who you are. That being said, many people feel very strongly that they know exactly who they are. But do you? We know the particulars of our lives, the nuances of our personalities, our successes, our weaknesses, and our personal histories. These traits define us and assist us in presenting ourselves to the world and interacting with others. But is this the end of the story? Who we really are is rooted in something we all share — baptism.

We have been baptized as servants and disciples of Jesus Christ. We share an intimate and unique relationship with our Father — a relationship that Jesus himself had. By being baptized, we have decided to put on Christ and be a light to the world. St. Paul tells us that his letter is intended for “you who have been sanctified in Christ Jesus, called to be holy” [1 Corinthians 1:1-3]. Therefore, in addition to all the other adjectives used to describe us, all of them fall under the one umbrella — I am a baptized servant of Jesus Christ. The scripture readings for this 2<sup>nd</sup> week in Ordinary Time show us that everyone has a mission to accomplish — Israel is God’s servant; Paul is an apostle, witness, and guide to the early church communities; John the Baptist points the way to the Lamb of God; and Jesus, who is the Lamb of God, is the Son of God. If everyone has a mission to accomplish, what is your mission?

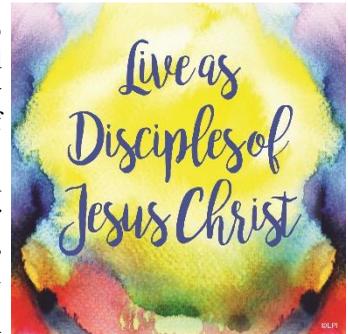
St. Paul directs us to holiness. But what is this holiness of which he speaks? What does holiness look like? While some of that answer is found in the word “piety” and growing in our relationship with God, it is really much more than this. Holiness is really wholeness and, in terms of discipleship, means carrying on the mission of Jesus Christ, the mission of the Gospel. Our baptism is far more than just an attempt to secure a place in heaven and meriting eternal salvation. It is all about living that same radical lifestyle that the One we seek to emulate lived himself.

This is no easy business and is also very risky. If we take who we are seriously, then we must stand in opposition to some popular philosophical and political views that attempt to pull us in a direction away from who we are and who we chose to be! We have a pope who embodies what it means to be a true disciple of Jesus Christ. He has spoken on numerous occasions about the need for mercy, a nonjudgmental attitude, equity for the poor, the dignity of the immigrant, an economic system that puts individual at the center not individual gain, an end to corruption, a loving concern for our environment, and a church that acts in service of all of God’s people.

These are not always popular positions to hold, but they are positions rooted in the Gospel. They are positions and ideologies that speak of who we are as baptized disciples of Jesus Christ. We are called to live radically different lives. If we simply blend in with the world — living unnoticed lives not catching anyone’s attention — then we are missing something extremely important. We do not fully understand who we are.

In 2017, the Archdiocese of Newark received a new archbishop — Cardinal Tobin, previously Archbishop of Indianapolis. He, too, is not afraid to act on behalf of the poor and vulnerable regardless of the unpopularity that may bring. This was evidenced recently when he chose to resettle Syrian refugees even when it went against the governor’s ban on resettling Syrian refugees in the state. Living the Gospel calls us to go against the grain.

Are we willing to be who we are? In a recent reflection, Father Richard Rohr, O.F.M., correctly states that “we must be frank. In their behavior and impact upon the world, Christians are not much



different than other people.” He goes on to say that “most Christians have not been taught how to plug into the ‘mind of Christ’ — thus they often reflect the common mind of power, greed, and war instead.”

The Psalm Response for this 2<sup>nd</sup> Week in Ordinary Time [Psalm 40] says it all — “Here am I, Lord; I come to do your will.” We cannot gloss over the beatitudes or pretend that Jesus really didn’t mean what he said. He was very pointed and specific with regard to what the kingdom of God is all about. Even the Hebrew Scriptures that preceded his coming speak in defense of the poor, the widow, and the alien. Right from the beginning of salvation history, it has been God’s desire that humanity set its relationships straight and bring healing and wholeness to our relationships with God, one another, ourselves, and the world. These are the realities to which the Gospel speaks. This is how the baptized Christian is called to leave her or his mark.

Those who really live the Gospel and act out a life as baptized disciples will never be popular. But they will be holy. In the end, holiness is what really matters most anyway. Integrity, justice, a sense of fairness, conviction, courage, love, faith, and hope are all some of the things that really matter. Getting ahead in worldly agendas without a true concern for one’s brothers and sisters may bring a person material wealth, but such a person will be spiritually impoverished. It is time to start from scratch, making the radical decision to live our lives as disciples of Jesus Christ. The church is quickly falling into irrelevancy. This year can be the time of restarting and rebuilding one step at a time!

As you look in the mirror tonight, ask yourself an important question: who am I?

—taken from the writings of Father Mark Suslenko, which appear on the internet

## **SERVING THE LORD IN THE POOR — SAT. FEB. 21<sup>st</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.

## **READINGS FOR THE WEEK:**

We list the Scripture readings for the week, with the hope that you will take some time in your busy day to reflect on God’s word in your homes. We hope you can make good use of it.

**Monday:** 1 Samuel 15:16-23; Mark 2:18-22

**Tuesday:** 1 Samuel 16:1-13; Mark 2:23-28

**Wednesday:** 1 Samuel 17:32-51; Mark 3:1-6

**Thursday:** 1 Samuel 18:6-19:7; Mark 3:7-12

**Friday:** 1 Samuel 24:3-21; Mark 3:13-19

**Saturday:** 2 Samuel 1:1-27; Mark 3:20-21

**3<sup>rd</sup> Sunday in Ordinary Time:** Isaiah 8:23-9:3; 1 Corinthians 1:10-17; Matthew 4:12-23

### 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 [1/10/26] ----- \$ 1,815.00**  
**Total Offerings: Sunday [1/11/26] ----- \$ 1,125.00**

### 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].



### GOD'S GRACE IS ALL THAT ONE NEEDS:

Adam, after his sin, experiences shame — he feels naked, he senses the weight of what he has done. And yet, God does not abandon him. If that moment of sin marks the beginning of his exile from God, there is already a promise of return, a possibility of return. God immediately asks: "Adam, where are you?" [Genesis 3:9-10]. God seeks Adam out. Jesus took on our nakedness, he took upon himself the shame of Adam, the nakedness of his sin, in order to wash away our sin: by his wounds we have been healed. Remember what Saint Paul says: "What shall I boast of, if not my weakness, my poverty? Precisely in feeling my sinfulness, in looking at my sins, I can see and encounter God's mercy, his love, and go to him to receive forgiveness" [see 2 Corinthians 12:6-9].

—Pope Francis

### ORDINARY TIME:

In a marvelous little book entitled: *The Music of Silence*, Brother David Steindl-Rast, O.S.B., highlights how each hour of the day has its own special light and its own particular mood, and how we are more attentive to the present moment when we recognize and honor these "special angels" lurking inside each hour. He's right. Every hour of the day and every season of the year has something special to give us, but often times we cannot make ourselves present to meet that gift.

We grasp this more easily for special seasons of the year. Even though we are sometimes unable to be very attentive to a season like Christmas or Easter because of various pressures and distractions, we know that these seasons are special and that there are "angels" inside them that are asking to be met.

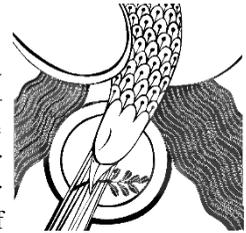
We know what it means when someone says: “This year I was just too tired and pressured to get into the Christmas spirit. I just missed Christmas this year!”

And this isn't true just for special seasons like Christmas and Easter. It's true, too — perhaps especially true — for the season we call Ordinary Time. Each year the church calendar sets aside more than thirty weeks for what it calls “Ordinary Time” — a season within which we are supposed to meet the angels of routine, regularity, domesticity, predictability, and ordinariness. Like seasons of high feast, this season too is meant to bring a special richness into our lives.

But it's easy to miss that season and its intent — both of them. The term “Ordinary Time” sounds bland to us, even as we unconsciously long for precisely what it is meant to bring. We have precious little “ordinary time” in our lives. As our lives grow more pressured, more tired, and more restless, perhaps more than anything else we long for ordinary time, quiet, routine, solitude, and space away from the hectic pace of life. For many of us the very expression, “ordinary time,” draws forth a sigh along with the question: “What's that? When did I last have ‘ordinary time’ in my life?” For many of us “ordinary time” means mostly hurry and pressure — “the rat race,” “the treadmill.”

Many things in our lives conspire against “ordinary time” — not just the busyness that robs us of leisure, but also the heartaches, the obsessions, the loss of health, or the other interruptions to the ordinary that make a mockery of normal routine and rhythm and rob us of even the sense of “ordinary time.” That's the bane of adulthood.

Many of us, I suspect, remember the opposite as being true for us when we were children. I recall as a child often being bored. I longed almost always for a distraction, for someone to visit our home, for special seasons to celebrate — birthdays, Christmas, New Year's, Easter — for most anything to shake up the normal routine of “ordinary time.” But that's because time moves so slowly for a child. When you're seven years old, one year constitutes one-seventh of your life — that's a long time. In mid-life and beyond, one year is a tiny fraction of your life and so time speeds up — so much so in fact that, at a point, you also sometimes begin to long for special occasions to be over with, for visitors to go home, and for distractions to disappear so that you can return to a more ordinary rhythm in your life. Routine might be boring, but we sleep a lot better when our lives are being visited by the angels of routine and the ordinary.



Today there's a rich literature in both secular and religious circles that speaks of the difficulties of being attentive to the present moment, of meeting — or, as Father Richard Rohr puts it: “the naked now”. All writings of our agree on one point — it's extremely difficult to be attentive to the present moment, to be truly inside the present. It's not easy to live inside “ordinary time.”

There's a Chinese expression that functions both as a blessing and a curse. You make this wish for someone: may you live in interesting times! As children, had someone wished that on us it would have meant a blessing; our lives then were replete with routine and the ordinary. For a child time moves slowly. Most children have enough of ordinary time.

However, as adults, for most of us, that wish is probably more curse than blessing: the pressures, heartaches, illnesses, losses, demands, and seemingly perpetual interruptions that beset our lives, though perhaps not normally recognized as “interesting times,” are indeed the antithesis of routine, regularity, domesticity, predictability, and ordinariness. And they deprive us of “ordinary time.”

The church challenges us to be attentive to the various seasons of the year — Advent, Lent, Christmas, Easter, Ascension, and Pentecost. Today, I submit, it needs to challenge us particularly to be attentive to “ordinary time.” Our failure to be attentive here is perhaps our greatest liturgical shortcoming.

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

## SET APART TO BE SOMETHING SPECIAL:

Our Scripture Readings for this 2<sup>nd</sup> Week in Ordinary Time, open with an amazing passage from the Prophet Isaiah. The passage comes from the second “Servant Song” [49:1-6], and it revolves around his belief that he’s totally failed as the Lord’s prophet. Immediately after God assures him: “You are my servant through whom I show my glory,” Isaiah shakes his head and says: “I thought I had toiled in vain, and for nothing, uselessly, spent my strength.” In other words: “How could I have shown your glory when I screwed up the only ministry you gave me?” There’s no deeper mystery in all of Scripture. God’s actually held in higher esteem when we fail than when we succeed.

Not only that, but our failures lead God to expand our God-given work — not decrease it. “It is too little,” God tells the prophet, “for you to be my servant, to raise up the tribes of Jacob and restore the survivors of Israel; I will make you a light to the nations, that my salvation may reach to the ends of the earth.” Instead of just proclaiming God’s word to Jews, now Isaiah will proclaim it to every person on the face of this planet.

Though as Christians we believe that the risen Jesus shares his/her ministry with every disciple, none of us can be certain about the limits of that ministry. In some sense, that ministry is always in flux — it never stays the same. Not only Isaiah, but also Paul of Tarsus provides us with an example of a mobile ministry.

Originally biblical followers of Jesus were divided into three categories. A “disciple” was anyone committed to carrying out Jesus’ message and lifestyle. An “apostle,” is a disciple called to go out on a special, specific ministry — like the “72” in the Synoptic gospels. The “twelve,” a group of apostles who frequently accompany the historical Jesus on his itinerant preaching trips. Membership in the twelve could change, but always had to be twelve to symbolize Israel’s twelve tribes — among other things, an outward sign Jesus was directing his reform to all Jews, not just to a couple of tribes. Sadly, Luke is the one who confuses the terminology by employing the now-familiar phrase the “twelve apostles.”



Paul wrote his letter to the Church at Corinth more than 25 years before Luke wrote his gospel. So when in the letter Paul calls himself “an apostle of Christ Jesus”, we presume that he’s simply saying the risen Jesus set him aside for a special ministry — not that he’s one of the twelve. And because biblical “call narratives” were composed long after the original event, we also presume the details of that ministry weren’t outlined the instant he felt called. That his ministry would eventually revolve around evangelizing non-Jews probably didn’t occur to him until long after he sensed he had an apostolic call. As we see in Acts, he first tried to proclaim the faith to Jews in synagogues, failed and only then turned to Gentiles [see Acts 18].

Parallel things can be said about John the Baptizer. It’s one thing for Matthew — a Christian author writing almost 50 years after John’s martyrdom — to label this wilderness prophet Jesus’ precursor; it’s a totally other thing to surface what the historical John thought of himself and his failed ministry. Today the vast majority of scholars agree the coming of Jesus as such played no part in his preaching.

All these biblical failures force each of us to examine our own lives and the callings we’ve received. Have we ignored other callings from the risen Jesus simply because we somehow screwed up past ones?

—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 Andre Polsinelli, who is undergoing treatment for Parkinson's Disease.
- For Denise Linkov, cousin of Anna Akkus, who is a civilian war prisoner, and who is ill.
- For Veronica Pauer, sister of Brother Charles Smith, C.S.C., who is under the care of hospice.
- For Michael Gray, brother of Brother Shaun Gray, C.S.C., who is critically ill.
- For Arthor Lafave, grandfather of Ursuline College Student, Annie McCarthy, who is seriously ill.
- For Jan Leavitt, who is recovering from knee replacement surgery.
- For Bill Kral ['87], brother of Jennifer ['86] and Michael ['90] Kral, who is recovering from brain surgery.
- For Ivana Brkic, Director of Counseling Services, who is recovering from foot surgery.
- For Jackie Rusnik, sister of Margaret Benish, and aunt of Jakob Benish ['30], who is recovering from a stroke.
- For Ray Murphy, former Chief Advancement Strategy Office at Gilmour, who is preparing for cancer surgery.



### PRAYERS FOR THE DECEASED:

- For Dennis Kavran, husband of Charlene, and father of Dennis ['86] and Jennifer ['95] Kavran [birthday]
- For Father Michael Troha, pastor of Immaculate Conception and Our Lady of Mt. Carmel Parishes
- For Christine Pappas, mother of Carli Pappas Coleman ['10]
- For Shirley Baskin, mother of Hockey Coach, Andy Baskin, and grandmother of Brynn ['23] and Blake ['26] Baskin.

### PRAYERS FOR OTHERS:

- For a greater openness to the needs of others, especially during this time.
- 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.

## THE CHOSEN – SUNDAY, FEBRUARY 8<sup>th</sup>:

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

**Our NEXT gathering will take place on Sunday, February 8<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].**



**CLOSING PRAYER:**

**~ A Prayer of a Believer ~**

**May my life today  
Be all that you want it to be.  
May your peace, O God  
and the freshness of your Holy Spirit  
rest in my thoughts,  
rule in my dreams,  
and conquer all my fears.**

**May God manifest himself to me today  
in ways that I have never experienced.  
May my joys be fulfilled,  
my dreams be closer,  
and my prayers be answered.**

**I pray that my faith  
enters a new height;  
and that my world becomes enlarged.**

**I pray for peace,  
healing,  
health,  
happiness,  
prosperity,  
joy,  
and true, undying love for God.  
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)