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Our Lady Chapel



Our Lady Chapel is a Roman Catholic community founded in the love of the Father, centered in Christ, and rooted in the Holy Cross tenets of building family and embracing diversity. We are united in our journey of faith through prayer and sacrament, and we seek growth through the wisdom of the Holy Spirit in liturgy and outreach, while responding to the needs of humanity.

THE SEASON OF ADVENT:



The liturgical season of Advent marks the time of spiritual preparation by the faithful before Christmas. Advent spans four weeks of preparation — although the last week of Advent is usually truncated because of when Christmas falls. For instance, this year, the fourth Sunday of Advent occurs on Sunday, December 20th, with Christmas Eve being on Thursday.

The celebration of Advent has been a longstanding tradition in the Church — dating back as early as 300 AD. It is even older than the Feast of Christmas. The Church gradually more formalized the celebration of Advent, and finally, about the ninth century, the Church designated the first Sunday of Advent as the beginning of the Church year.

The importance of this season remains to focus on the coming of our Lord — Advent comes from the Latin "adventus", meaning "coming." The Catechism stresses the two-fold meaning of this coming — when the Church celebrates the liturgy of Advent each year, she makes present this ancient expectancy of the Messiah, for by sharing in the long preparation for the Savior's first coming, the faithful renew their ardent desire for His second coming [***CCC***, #524].

The key word for Advent is "expectancy" or "waiting". We live in a world that demands instant gratification. The season of advent stands in stark contrast — we wait. And let's be honest — we are not very good at it. And it is precisely because of this that the season of Advent is so very important.

A good, pious way to help us in our Advent preparation has been the use of the Advent wreath. The wreath is a circle, which has no beginning or end — so we call to mind how our lives, here and now, participate in the eternity of Gods plan of salvation and how we hope to share eternal life in the Kingdom of Heaven. The wreath is made of fresh plant material because Christ came to give us new life through His passion, death, and resurrection. Three candles are purple — symbolizing penance, preparation, and sacrifice; the pink candle highlights the third week in Advent — Gaudete Sunday — when we rejoice because our preparation is now half-way finished.

The light represents Christ, who entered this world to scatter the darkness of evil and show us the way of righteousness. The progression of lighting candles shows our increasing readiness to meet our Lord. Happy Advent.

"ADOPT A FAMILY" PROGRAM:



For many years, Our Lady Chapel community has worked with St. Adalbert Parish in adopting families who are facing a difficult time celebrating the Christmas Season. We have a list of families whom St. Adalbert has identified as being in the greatest need of assistance — most often single parent families, living below poverty-level, who are in their school & parish. We are given the ages of the children in the family & other family member information.

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

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

To "adopt" a family, stop after Mass to look through the Binder we have prepared. Or call Patty at the Chapel Office [440-473-3560] or send her an email at szaniszlop@gilmour.org if you and your family would like to participate in this program, or if you have any questions. The deadline for turning in gifts for Adopt a Family will be Monday, December 14th.

FEAST OF THE IMMACULATE CONCEPTION OF MARY:



Next **Tuesday, December 8th** is the Feast of the Immaculate Conception. It is a holy day of obligation. This is an important feast day because Mary, under the title of her Immaculate Conception, is the patroness of the United States. There will be only be a VIGIL MASS on Monday at 5:30 PM. There will only be a Virtual Mass on Tuesday afternoon at 2:30 PM. We have much to pray for in our nation at this time in our lives. Please mark your calendars so that you will be able to join us for **Mass on December 8th at 5:30 PM.**

BIBLE STUDY — WEDNESDAY, DEC. 9th:



We return to Bible Study with our upcoming Session. This discussion/conversation is open to any one — not just to the regular Bible Study members. **Please email Fr. John [**blazekj@gilmour.org**] to join in the Bible Study. We will meet from 6:30 – 8:00 pm. The discussion will be a virtual experience, so you can enter in from the comfort of your own homes.** The topic for our upcoming Bible Study will be:

Yearning to meet the person of Jesus

Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. Join us. You'll have a blast, and celebrate your faith along the way.

MASS SCHEDULE FOR THE WEEK:

Sunday, November 29: **1st Week in Advent**	**10:00 AM** In-Person & Live Stream
Monday, November 30: **St. Andrew**	**NO MASS**
Tuesday, December 1:	**NO MASS**
Wednesday, December 2:	**NO MASS**
Thursday, December 3: **St. Francis Xavier**	**NO MASS**
Friday, December 4:	**NO MASS**
Saturday, December 5: **2nd Week in Advent**	**5:00 PM** [In-person only]
Sunday, December 6: **2nd Week in Advent**	**10:00 AM** In-Person & Live Stream

THE GIVING TREE:



Our Chapel Giving Tree is will arrive next weekend. We will have tags on the tree for items requested by Our Lady of Fatima Family Center and St. Adalbert Parish, for the children & young people they serve. There will be a selection of toys and clothing for children from age 5 –12 years. **Select a tag from the tree, purchase your gift, and bring it back to the Chapel UNWRAPPED, to place under the tree. Please attach your tag to your gift. Gifts need to be turned in by Wednesday, December 18th. Please call Patty at the Chapel Office [440-473-3560 or szaniszlop@gilmour.org] if you have any questions.**

REFLECTION ON THE THEME FOR THE WEEK:

The first Sunday of Advent always stirs feelings of within us — prayer services and penance services; hoping to be the student chosen to light the week's candle on the Advent wreath; or just the anticipation for Christmas — probably thinking of what I hoped to receive in the way of gifts.

This is the time when we sing "O Come, O Come, Emmanuel" and we think about the baby Jesus on Christmas Day. We all have fond memories of this time of the year — the Christmas tree and the many lights around the neighborhood on the houses.

But Advent is about Emmanual — "God with us" in Hebrew and the invitation to show the way to God in the Universal Apostolic Preferences. The gifts I am concerned with as Advent begins ought to be the gifts of the spirit. So while the lights may enchant us, and the air filled with the beginnings of Christmas Carols ring in our ears, let us truly begin to ask ourselves: what do I really yearn for in life? What is it that will make me the complete person that I long to be? How and where can I rediscover my original innocence and my oneness with God.

These are the realities that Advent invites us to seek. The important prayer of Advent the coming-to-awareness of our need for a Savior. We pray for a greater sense of awareness and alertness to all the various ways in which God is trying to enter our world and our individual lives. Christ's coming is always an event, but we need to make it a way of life. During this liturgical season we are invited to take time for ourselves to prepare for those times in which he comes.

As we enter into this 1st Week of our Advent journey, we notice a shift in our conversation with God. Israel experiences itself as distant from God and pleads that God would look down from heaven and come right down here and change our behavior. Isaiah acknowledges that God is our father and our redeemer; but he is anxious about how God works in our hearts [Isaiah 63:15-17,19; 64:2-8]. Is it God that lets us wander from God's ways? Is it God who hardens our hearts? Has God left us to our own devices and then become angry with us — enough so to turn his face from us when God sees what a mess we make of our lives? Do we then turn away from seeking the God who has made us because we feel we aren't loved anymore? Or is it rather that we take God's love and presence for granted, so much so that we fail to experience it?



Isaiah seems to be desperate here to re-establish our relationship with God. Isaiah admits we have done wrong, and we have to try harder, but he is so bold as to say that God has to try harder to connect with us if we are going to be more like the people God intended us to be.

There is a strong sense of longing to belong again. There are some pitiful cries for God to not seem so far away, but return to the intimacy of ages past. Our human condition is equally scattered and quite unsure as to what or whom we belong. Our personal prayer is that of all humanity as well — "Why do you let us wander?" "Oh, that you would rend the heavens and come down."

Mark's Gospel finds Jesus trying to wake us up from our sleepiness and indifference — "be watchful. Be alert" [Mark 13:33-37]. These are strong words which catch the ear of His disciples. They are also words by which Jesus Himself has lived His personal mission of redeeming this world. Awareness can be a function of fear, but also of love. If being redeemed is our final end, and if Jesus' mission was to redeem us and bring us all back to the Hands of the "potter", the Creator, then fear of His coming is not the final disaster, but the final revelation of God's creative love.

Jesus uses a little image which is important — but can be easily overlooked. Jesus uses the image of a land-owner who goes on a journey, but leaves his servants "each with his or her own work" to do. The challenge is not just to stay awake, but awake so as to do the work of bringing light and life to

God's world. Waiting and watching out of fear is passive and paralyzing. Waiting in faith is eager and exciting. We can wait expecting to be caught in the world, or expecting to be caught up in our part in His coming into this world.

And God has heard those prayers. In his letter to the Church at Corinth, Paul reminds us about this blessed gift of Christ Jesus — the son of man and the Son of God — who enriches us with knowledge through our renewed conversation with God. Through Christ Jesus, we get all the spiritual gifts we need to stay firm in the Lord. We have a clearer focus for our lives in a deeper, richer relationship with God [1 Corinthians 1:3-9].

Christ is the constant kindling for the fire of our faith, but Jesus does not let us off the hook here. He himself acknowledges that our faith can easily grow weak. While Christ Jesus changed our relationship with God, we are still flawed human beings. He tells us clearly that we need to keep watch over our faith. Advent is a perfect time to practice our vigilance. We are not just awaiting the coming of the Savior in the celebration of Christmas in Christ's birth. We should be learning to better focus our faith on the enrichment of spiritual gifts that come to us in Jesus.

This Advent season, as we plan our gift giving, pray that we can think of ways that we can better share our spiritual gifts with others. During this challenging time in our world, think of the many ways that our loved ones really need our gifts of faith, hope, charity, love, forgiveness, and encouragement much more than they need chocolates or sweaters. Give thanks for Advent as the time to enrich ourselves in all these ways through the grace of God.

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

THE LORD COMES IN SILENCE:

There is a story about a town near Pittsburg. It had a steel mill that hammered day and night. The people got so used to the constant pounding that they slept through it — in fact, it lulled them to sleep. But one night an accident shut down the mill. The pounding noise stopped. Everyone woke up.

We need silence to wake up our souls — to hear God. Pope Benedict said: "We are no longer able to hear God — there are too many different frequencies filling our ears." You would think that this year's pandemic would have been a golden opportunity. Many activities that took up so much of our time have stopped. We should have had more to read a Psalm or a Gospel passage, to go for a quiet walk, or to pray the rosary. Some did, but studies show that people filled their time with Netflix, political news — and worse things. Well, the year isn't over yet. Advent is good time to turn things around.



Jesus tells us: "Be watchful! Be alert!" [Mark 13:33-37]. We are like watchmen. It's a serious duty. In the Roman army if the night watchman fell asleep, the other soldiers would place him in the middle of a circle and club him to death. He had exposed them to mortal danger. The night watch was broken into shifts like Jesus describes: "evening, or at midnight, or at cockcrow, or in the morning." The point here is that you and I have to establish a certain discipline of prayer. Maybe set your alarm a bit earlier so you can give twenty minutes — or even an hour to prayer before the day begins. Some people use part of their lunch break or before they turn in at night. Find the time, or times — that work for you. Then stick with them.

Seek silence. I heard God calling me to the priesthood because I had a summer job that involved blocks of silence. I was caring for a small estate on Camano Island, trimming a flower bed when it came over me that I not only could become a priest, but that I should become a priest. It was the Holy Spirit. Since that moment I have never doubted this is God's plan for me. God speaks to us in a quiet moment.

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

IS THIS THE END, OR THE BEGINNING?

Advent begins with us looking at the eventual end of the world. Mark's Gospel is the account of Jesus speaking to his disciples about the end of the world, telling them — and us — to be watchful and alert because we do now know when the Last Day will dawn [Mark 13:33-37]. No one does. And so, Advent begins with us looking at the end of the world. But Advent ends with a beginning — the beginning of the kingdom of God that has been established here on earth by the One whom God has sent to us as our Messiah, Christ Jesus, the Son of God whose nativity we are about to celebrate.

It is right that we should be anxious and concerned about the judgment of God on the Day of Judgment. But we should not be held in the grip of fear. Why? Because God's judgment is that we are worth saving. God's judgment comes to us in His grace and mercy — the grace and mercy given us in His Son, Jesus Christ. Jesus tells us that God sent His only Son not to condemn the world, but to save it. God's judgment comes to us in His only-begotten Son whom He has sent among us to bridge the chasm between us and God and thus to give us the power of salvation — a power that can be ours if only we respond to God's love for us. God's ultimate judgment is His mercy.

Advent is a time of expectancy along with our waiting in hope. Advent is forward looking. It's different from Lent, which is a time of reflection and examination. During this Advent season, we have our own set of expectations — longing for a better world. While it is true that the reign of God has, in Jesus Christ, been established among us, it is likewise true that we humans have not responded, as we should. We long for peace. We cry out for justice. Security remains elusive. Dishonesty, corruption and greed still beset us. We lament the fact that the world in which we must live is in the condition that it is.

Lamentations are a part of our Old Testament heritage. There is an entire Old Testament book devoted to them — the Book of Lamentations. It was written in the time when the Temple in Jerusalem was destroyed, and the Hebrews had been carried off in captivity to Babylon. Their prayers there in Babylon were laments. Laments are prayers.

We, too, cry out to God, wanting to know where He has been when calamities, injustices, and injuries have come upon us. We cry out to God and lament the fact that unscrupulous chiselers and oppressors hold their sway over us. Where was God when the tsunami took so many lives over in Japan? Where was God when Hurricane Katrina devastated us? Where is God's wrath and justice when the poor continue to be oppressed by ICE and the rich and powerful in so many parts of our world?

And why shouldn't we complain? To whom else should we turn when the world around us continues in its self-destructive path? All around us people ravish, over-consume, use up nature's precious resources as if they owned them, while at the same time people slaughter babies in the name of freedom of choice, kill the dying in the name of mercy, and exercise God's powers over human life as if they were God himself. No one seems to listen to our cries. Who, then, better than God, can care for the afflicted, the marginalized, and the oppressed little ones in our world? We have a right to expect Him to exercise justice when our own system of justice seems to have been bought out by the rich and famous, or held in the control of powerful lobbying political action committees.

Advent is a time to see the world for what it is, to acknowledge the mess things are in, to recognize our own failings, failings caused by our own indifference and apathy. We're too distracted, lost in cell-phone chatter, twittering and tweeting away¸ awash in e-mails. Advent can be a gift that allows to take time out to clearly see that we need a savior, and in our hearts to listen to His voice within us. We need God to come among us and set us back on the right path for living on this planet among each other, as He intended we should. And, of course, Christmas is the celebration of the fact that God has done just that. In Christmas, He has given us His presence, His power, and His love.

We have so many questions we put to God. We have all of these lamentations and cries for Him to act. But did you notice that Jesus has a question for us? He has an expectation of us. He asks: Where is your faith? Do you in fact have any faith? And, He asked, when He comes again in glory on the Last Day, will He find any faith on earth [see Luke 18:8]?

Again and again we hear about all we must do for the poor, the oppressed and those less fortunate than we are. It is right that we should be constantly reminded of our Christian duties in following Christ's example in caring for the poor, the sick, and the oppressed. But what about the one duty upon which all of our social services are based — namely our duty to honor God, to believe in His love, and to live in faith, to pray and give Him worship?



Faith gives us the power of hope. If we see hopelessness, we see faithlessness. Faith empowers us to act — to engage our surrounding world because we hope for better things. If there is one quality that stood out in the late Saint John Paul II, it was that. He was a living embodiment of courage and hope, those powers that flowed forth from his deep faith.

Despair is always just outside our doors waiting to creep into our hearts and souls. Doubt, depression, disillusionment, defeat and despair are the chief weapons of the devil. They lead to denial of God and eventually to spiritual death. And Lucifer, who lives in an eternal hell of despair, wants us to give him company.

Love lives in hope. Love thrives on expectations. Love waits. Love is patient and kind; it is never self-centered, never puffed up about all that it does. Love is never conceited. It does not focus on other people's sins. It is always patient, kind, and generously believes in the good intentions of others. Love is filled with forbearance, it is willing to suffer, and is able to set aside the demands and expectations we place on others. Love lives in the hope of what can be [see 1 Corinthians 13].

We need a Lover with a love that is more powerful than our own. We need a power that is greater than all of our powers massed and combined together. Jesus Christ comes to us with that power. Christ Jesus, in His birth, life, death and resurrection, is God's total gift to us of His power. It is all ours, if we have faith.

"But," Jesus asks us, "when the Son of Man comes, will He find any faith on earth?" Advent is God's gift to us — the gift of time in which we can reflect upon and answer His question. God's answer comes to us. When He arrives, will He find faith?

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

FAITH EDUCATION: DECEMBER 6th:

Our next session will be on **Sunday, December 6th. Dates through December are: December 6 and 13.** 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 and to enroll your child [440-473-3560].** Thank you.

A CHALLENGE:

Anchor the eternity of love in your own soul and embed this planet with its goodness. —John Lewis

WHAT TIME IS IT?

Yogi Berra, the former manager for the New York Yankees, is well known because of his unorthodox remarks and peculiar responses. It is from Yogi Berra that we get the phrase "It ain't over 'til it's over!" and "This is like déjà vu all over again." It is said that on a particular day while he was walking the streets of New York, Yogi Berra was stopped by a stranger who said: "Excuse me sir, do you know what time it is?" Yogi responded: "You mean now?"

Before we become too critical of Yogi Berra's redundant remark, it might be appropriate for us to remember that time is not as simple as it seems. In fact, there are different ways to understand what time actually is. The Greek language is more sensitive to this issue than is English. In English, we have one word for time; but in Greek — which is the language used in the Christian scriptures — there are two words. Each reflects a different concept of what time is. The two words are: "chronos" and "Kairos".

"Chronos" is the word from which we get chronology, which is a listing of events and intervals. "Chronos" is what we might call clock time. Clock time measures things. For example, we could take any interval, say from 8:00 until 8:30 this morning. In that thirty minutes you could decide to dry a load of laundry. In that same interval, three thousand people could die throughout the world, and four thousand people could be born, your thumbnail could grow a fraction of an inch, and a bomb might explode in Jerusalem. All of this in the time in which you dry your laundry. "Chronos" marks that interval and it does not care about any of the things that happen within it. "Chronos" is clock time. Tick Tock. Ho Hum.



But there is another kind of time: "Kairos". "Kairos" is not clock time — it is the right time, the time when good things happen. "Kairos" is the time that we are waiting for — the time when all things come together. "Kairos" is God's time — the time in which we see God working. We find it difficult to remember "chronos" time. If I were to ask you what you were doing April 7, 2026, you probably could not remember. But "kairos" is a time that we remember always — the time we met our spouse, found the courage to forgive an enemy, realized what we wanted to do with our lives, held a child or a grandchild in our arms for the first time, or made a sacrifice which changed ourselves and others. We remember these times because they are "kairos". This is the time on which we hang our lives. "Kairos" does not measure life — it is life. It is not the time we live through — it is time we live for.

Now if we examine our lives, I think that we would all admit that there is a lot more "chronos" than there is "Kairos" — a lot more clock time than there is the right time. But the good news of Mark's gospel is that, whatever proportion we have between these two times does not have to remain as it is. We can choose to have more "Kairos" — more right time in our life. This is why the Jesus keeps telling us: "Be alert! Be awake! Don't fall asleep!" Mark's gospel believes that there is a right time coming [Mark 13:33-37]. In the next day, in the next hour, perhaps now, a right moment could arrive. We could meet a person that changes our life. We could hear an idea that shifts our thinking. We could find the courage to do something we never thought we could do.

God is coming, and we do not know when. The last thing we would want to do is miss that moment. This is what Advent is about, why we take these four weeks every year to remind ourselves Christ is coming and we want to be alert when he arrives. Spiritual writers believe that the most important thing about being a disciple of Jesus is not saying prayers or doing good works. It is being attentive, being alert to life. At any moment Christ can come. The next moment could be "Kairos".

So the next time that you find yourself waiting for time to pass, see if you can shift and start beginning to wait for Christ to come. The next time that you are waiting at a traffic light, or in line, or for retirement, or for me to stop talking, do not treat that time as time you have to live through. Ask yourself: "Is this the time I've been waiting for? Could God be in this time, inviting me to thanksgiving, insight, action, laughter, or hope?" You see, time is not all the same. There are moments yet to come that can change our lives, gifts that we will remember forever, invitations that can take our breath way. So be alert! Stay awake! Watch! For Christ is coming! That is the message of Advent — that is knowing the difference between clock time and God's time.

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

OUR HOLY CROSS REFLECTION FOR THIS WEEK:

Our culture satiates us with apparent goods that offer pleasure, happiness, and fulfillment. God wants to give us good things, but when we make them ends in themselves, we discover that they never substitute for what God has in store for us.

God help me surrender to Your will. By surrendering to God's will, we acknowledge that the real life we are called to live can only be accomplished in partnership with God. In order to surrender our will we need to first experience God's unconditional love. Trusting that doing God's will is our deepest desire, we know that when our will is united to God's will, we cannot help but feel the peace and sense of meaning which accompanies God's grace.

God also gives us the example of how we need to invite others. The attractiveness of our invitation comes from our own transparency. Others can see that it is God who does the inviting through us. It is God's love that is manifested in our invitation. The joy of being Christian will more and more become a reality in our lives.

- What helps you to make decisions for your life?
- Does praying enter in when you make decisions?
- Have you ever experienced God directing you in what you chose?

O God, help me do your will in what I choose to do in my life.

—Brother Carl Sternberg, CSC

THE CHOSEN — SUNDAY, JANUARY 17th:



We have had a wonderful response to our somewhat monthly gatherings to watch episodes of ***The Chosen***. Our meetings are usually monthly, but we are not going to meet in December — **our next meeting will take place after Sunday Mass on January 17th from 11:30 until 1 PM.**

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 1st 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. We will present the episode in the Chapel, and follow up with a discussion in the Commons, with a light lunch. If you have any questions, please contact Father John at the chapel office [440-473-3560].** Make plans to join us.

STAYING AWAKE:

In his autobiography, ***Report to Greco***, Nikos Kazantzakis recounts a conversation he once had with an old monk. Kazantzakis, a young man at the time, was visiting a monastery and was very taken by a famed ascetic — Father Makarios, who lived there. But a series of visits with the old monk left him with some ambivalent feelings as well. The monk's austere lifestyle stirred a certain religious romanticism in Kazantzakis, but it repelled him too; he wanted the romanticism, but in a more-palatable way. Here's their conversation as Kazantzakis records it:

"Yours is a hard life, Father. I too want to be saved. Is there no other way?"

"More agreeable?" asked the ascetic, smiling compassionately.

"More human, Father."

"One, only one."

"What is that?"

"Ascent — to climb a series of steps. From the full stomach to hunger, from the slaked throat to thirst, from joy to suffering. God sits at the summit of hunger, thirst, and suffering; the devil sits at the summit of the comfortable life. Choose."

"I am still young. The world is nice. I have time to choose."

Reaching out, the old monk touched my knee and said: "Wake up, my child. Wake up before death wakes you up."

I shuddered and said: "I am still young."

"Death loves the young," the old man replied. "The inferno loves the young. Life is like a lighted candle, easily extinguished. Take care — wake up!"

Wake up! Wake up before death wakes you up. In a less-dramatic expression that's a virtual leitmotif in the Gospels. Jesus is always telling us to wake up — to stay awake, to be vigilant, to be more alert to a deeper reality. What's meant by that? How are we asleep to depth? How are we to wake up and stay awake?



How are we asleep? All of us know how difficult it is for us to be inside the present moment — to not be asleep to the real riches inside our own lives. The distractions and worries of daily life tend to so consume us that we habitually take for granted what's most precious to us— our health, the miracle of our senses, the love and friendships that surround us, and the gift of life itself. We go through our daily lives not only with a lack of reflectiveness and lack of gratitude, but with a habitual touch of resentment as well — a chronic, grey depression, Robert Moore calls it. We are very much asleep, both to God and to our own lives.

How do we wake up? Today there's a rich literature that offers us all kinds of advice on how to get into the present moment so as to be awake to the deep riches inside our own lives. While much of this literature is good, little of it is very effective. It invites us to live each day of our lives as if was our last day, but we simply can't do that. It's impossible to sustain that kind of intentionality and awareness over a long period of time. An awareness of our mortality does wake us up — as does a stroke, a heart attack, or cancer. But that heightened-awareness is easier to sustain for a short season of our lives than it is for twenty, thirty, forty, or fifty years. Nobody can sustain that kind of awareness all the time. None of us can live seventy or eighty years as if each day was his or her last day. Or can we?

Spiritual wisdom offers a nuanced answer here — we can and we can't! On the one hand, the distractions, cares, and pressures of everyday life will invariably have their way with us and we will, in effect, fall asleep to what's deeper and more important inside of life. But it's for this reason that every

major spiritual tradition has daily rituals designed precisely to wake us from spiritual sleep — akin to an alarm clock waking us from physical sleep.

It's for this reason that we need to begin each day with prayer. What happens if we don't pray on a given morning is not that we incur God's wrath, but rather that we tend to miss the morning, spending the hours until noon trapped inside a certain dullness of heart.

The same can be said about praying before meals. We don't displease God by not first centering ourselves in gratitude before eating, but we miss out on the richness of what we're doing. Liturgical prayer and the Eucharist have the same intent — among their other intentions. They're meant to, regularly, call us out of a certain sleep.

None of us lives each day of our lives as if it was his or her last day. Our heartaches, headaches, distractions, and busyness invariably lull us to sleep. That's forgivable; it's what it means to be human. So, we should ensure that we have regular spiritual rituals, spiritual alarm clocks, to jolt us back awake — so that it doesn't take a heart attack, a stroke, cancer, or death to wake us up.

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

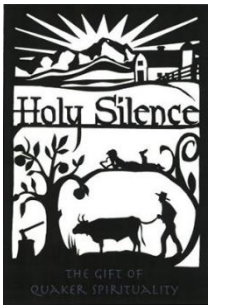
READINGS FOR THE WEEK:

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:	Romans 10:9-18; Matthew 4:18-22
Tuesday:	Isaiah 11:1-10; Luke 10:21-24
Wednesday:	Isaiah 25:6-10; Matthew 15:29-37
Thursday:	Isaiah 26:1-6; Matthew 7:21-27
Friday:	Isaiah 29:17-24; Matthew 9:27-31
Saturday:	Isaiah 30:19-26; Matthew 9:35-10:8
2nd Week in Advent:	Isaiah 40:1-11; 2 Peter 3:8-14; Mark 1:1-8

HOLY SILENCE:

At first silence might only frighten us. In silence, we start hearing voices of darkness — our jealousy and anger, our resentment and desire for revenge, our lust and greed, and our pain over losses, abuses, and rejections. These voices are often noisy and boisterous. They may even deafen us. Our most spontaneous reaction is to run away from them and return to our entertainment. But if we have the discipline to stay put and not let these dark voices intimidate us, they will gradually lose their strength and recede into the background, creating space for the softer, gentler voices of the light.



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

—Henri Nouwen

WATCH:

We begin Advent with the simple word — "Watch" [Mark 13:33-37]. Next weekend, we will be told: "Stay Awake." The third weekend, we have: "Rejoice", and for the fourth weekend we are told: "Behold!" Sounds like an exciting Advent!

Watch! There are three ways that we need to watch. The first is to watch for those moments when the Lord is calling on us to reach out to others. St Teresa of Avila teaches us that Christ has no body now on earth, but yours; no feet, but yours. It is your eyes through which Christ's compassion looks out to the world; your feet with which he must walk about doing good; your hands with which he blesses humanity; your voice with which his forgiveness is spoken; your heart with which he now loves.

Jesus is calling upon us to bring his presence to others. Sometimes this might be obvious like a proclamation of our faith when we stand up for what is right regardless of what the crowd around us is saying or doing. Or we might defend the faith when someone comes out with anti-Catholic bigotry such as "You Catholics don't read the Bible", or "You Catholics worship Mary". We have to watch for those times that the Lord calls on us to bring His Presence to others by going out of our way to be kind to them. Sometimes even a smile can pick up someone who is having a bad day. We need to watch for those times we can be Jesus' hands and feet and voice. Of course, we cannot do that if we are so full of ourselves that we do not even notice the plight of others. If our basic outlook in life is: "It's all about me," then we are going to miss the times that it is all about Him. So you and I need to Watch.



There is a second way that we need to watch. We need to watch for those seemingly minor changes or additions to our lives that might change the very direction of our lives. I know a young lady who had just finished college and needed to continue her education, but who also wanted to take a gap year in her education, just to get a break from school. She promised her parents that she would definitely be back in school in a year. Her parents agreed with her. She thought about getting a job for a year. Then, just on a quirk, she decided to check Google for what volunteer services were available. She was shocked at all the possibilities. She then started looking into them, with her mind set on doing something that was run by a Catholic organization. She found many possibilities. She settled on one where she would live with other people her age, pray together, and spend time caring for poor people in the big cities. She loved it and had a wonderful year She went to grad school with two great gifts — she was more determined than ever to be a Woman of God. Her second gift was during her gap year she met on the mission a young man with whom she could grow closer to God — he's now her husband, the father of her children, and the love of her life — at least this side of heaven. You see, she watched, saw what appeared to be a minor change in the direction of her life — a direction more towards God — and now her whole life took a wonderful turn for the better. If we watch, sometimes things that might seem to be a good idea, might be the Lord giving us a great idea.

The third way we need to watch might appear a bit scary — but it is realistic. The third way we need to watch is for the time that the Lord is calling us to leave this world and be fully united to Him. We always need to be ready to come before the Lord. Actually, we need to live as though every day might be both the best day and even the last day of our lives. This might seem to be a rather morbid thought, but, you know, it is not morbid — it's realistic We all like to think that we are going to live to be a hundred, but what if we don't live that long? Will we be ready for Him when we are 80? How

about 50? How about 25? We always need to be ready for the Lord. No matter how old we are, our lives on earth will end much sooner than we expect. We always need to be ready to hear the Lord say: "Well done, good and faithful servant. Enter into the joy of the Father".

Watch. Watch for the times to bring Jesus to others. Watch for the quiet call from the Lord to refine the direction of our lives more towards Him. And watch for the time when we are called to present our lives to our God. Watch! For the Lord has marvelous things in store for us all.

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

TETELESTAI AUDITIONS:

Cleveland Performing Arts Ministries will be celebrating the 50th Anniversary of performing the musical passion play ***Tetélestai*** in 2027! Over the years we have had many people from all Christian faiths take part in the performances in many different roles. Those who have been in the ministry have created many friendships, incredible faith experiences, and life long lasting memories that can truly change your life!

In 2027, we will once again share the Good News with many people through our performances and we are looking for you to join us to Be Part of the Story that Changes Hearts!

If you like to sing, act, or work behind the scenes, then come share your talents by helping to spread the Good News – audition to join the musical passion play ***Tetélestai.*** Auditions for both cast & crew will be held Sunday, December 13, 2026, Friday, December 18, 2026, Saturday, December 19, 2026, as well as Sunday, December 20, 2026 at Our Lady of Guadalupe Church, 9080 Shepard Rd., Macedonia, Ohio 44056. Times and information are available online at LiveThePassion.org.

In addition to staging this vivid portrayal of the last week of Jesus' life, the Tetélestai cast & crew builds itself as a faith community through a variety of activities, bible studies, prayer, praise and community outreach. Being part of this ministry is a lot of work and a lot of FUN! Join us for our 2027 Season and enrich your own life and faith while reaching out to the northeastern Ohio community. We look forward to meeting you!

To obtain the necessary forms and to schedule an audition, please visit our website at LiveThePassion.org or call CPAM at (440)944-0635.

ADVENT PENANCE SERVICE:

On **Monday, December 14th,** at **7:00 PM**, we will celebrate our Advent communal **Penance Service**. This service will consist of scriptural reflections by those involved in the Christmas story. There will also be songs and hymns, and a time to straighten the paths of our lives to ease the arrival of our God. Each of us needs to truly hear in our heart the message of John the Baptist: "Repent, for the Kingdom of God is at hand." The service will last about 45-50 minutes. There will be an opportunity for individual reception of the Sacrament of Reconciliation following the service. Please join us.

RESPONDING TO GOD'S CALL:

Jesus does not choose according to our criteria, but according to his plan of love. Jesus' love is without measure — it is love, and he chooses with that plan of love. It is a free, unconditional choice, a free initiative, a divine friendship that asks for nothing in return. And just as he called those three disciples, so today too he calls some to be close to him, to be able to bear witness. —Pope Francis

WHAT ARE WE WAITING FOR?

Spring turns to summer; summer turns to autumn; autumn turns to winter. Seasons change; and in some parts of the country and world, time changes from daylight saving time to standard time. Life is dynamic; nothing stays the same.

This weekend, we begin a new liturgical season. Advent is a time of quiet reflection of hope and promise as we prepare to commemorate and celebrate the joyous event of Christ's birth. But the heart of the world is not yet ready to commemorate or celebrate this Christian feast, and the Prophet, Isaiah, reminds us that there is much work to be done and changes to be made.

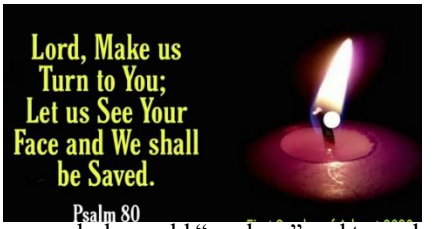
Advent offers us the time to "take stock", to sit with our God — perhaps in the early morning hours before the rest of life awakens, or late in the evening before we nod off to slumber. Advent is a time that invites us into intimate conversations with our God about the state of our world and the state of our lives, to ponder what brings us joy, what challenges us, what needs systemic change, and how we can participate in the softening and healing of the world's heart.

The prophet, Isaiah, is deeply personal, direct, and honest in his message. We hear the voice of one who not only recounts what is going on in the world, but also questions God as to why this Holy One let things get as bad as they are. Only someone who has an intimate and trusting relationship with the Divine and a deep awareness of the state of human affairs can be so straightforward and direct. Sensing the people's distance from God and God's seeming distance from the people, the poetic voice of the Isaian text issues a demanding call to the Divine — Return to us [Isaiah 63:15-17,19; 64:2-8].

The problem at hand is that the people have lost their way; they have fallen out of a right relationship with God, whose Spirit has always been their North Star. Consequently, they have become "unclean," withered like leaves, and their good deeds now resemble polluted rags. The images are graphic; the question posed to the Holy One is candid: Why do you let us wander from your ways with hardened hearts? The scenario described in this reading is not unfamiliar.

As we take stock of our world today, we will discover that our assessment is eerily similar to that which we hear from Isaiah. We are good and generous people, gifted and blessed with potential, but some among us have lost their way. This reality is evident in the global wars that the U.S. either participates in or supplies funding and munitions to, actions that are contrary to the Gospel yet often affirmed by biblical prophetic texts if we read with the grain of texts and accept the hegemonic, militaristic, cultural voice that shaped them.

Many of us have experienced different forms of violence that tear at the fabric of life — the presence of ICE, human trafficking, domestic abuse and neglect, and even the power that techno-feudal lords wield over us mentally and emotionally — especially over our children, through the creation of addictive social media programs and platforms designed to dull intelligence, distort human relationships and break down the real connectivity between us. Thus, we become like withered leaves and we too wonder: How did we get so far afield and distant from the Holy One whose inspiration and wisdom still waits to inform our ways?



Even in the midst of such sordidness, Isaiah reminds us that hope exists. Like the one who poignantly addresses God, we need to harness hope, muster up the courage to be candid with our God about the things that matter, and then work tirelessly to address the issues, leaders and people that have made our whole world "unclean" and turned our good deeds into "polluted rags." Perhaps, we might need to take stock of our own attitudes and deeds in need of transformation.

One thing is certain, however; all creation is the work of the divine potter, and all that exists is capable of being reshaped. Advent, then, is both a time of waiting and making space in our lives for the Holy One who wants to be our North Star and to work with us to reshape our world and mend its brokenness.

Lastly, the irony is this: Mark's Gospel issues a summons: Be watchful; be alert because we do not know when our God will come [Mark 13:33-37]. But the truth is, we are already bearers of the Divine embodied in our lives. We have work to do; and so this Advent, we need to ask ourselves: What are we waiting for? —taken from the writings of Sister Carol Dempsey, O.P., 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 3rd [and up] grade is invited to become an altar server; any student who is in the 5th [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]**





ATTENDANCE:

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a Registration Form 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 [11/21/26] ---------- $ 25.00
Total Offerings: Sunday [11/22/26] ---------- $ 1,246.00
Total Offerings: Thursday [11/26/26] ---------- $ 60.00

EUCHARISTIC MINISTERS:



We are beginning the process of discerning those in our chapel community who feel called to Eucharistic Ministry. 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 at least a Sophomore and sacramentally fully initiated] are welcome to participate in this very special ministry. If you are interested, please give your name to Fr. John, or call the Chapel office.

FINDING YOUR WAY:

A dramatic picture appeared in a newspaper. It was a young man dead from a drug overdose in his cherry red Corvette. The car was parked beside a parking meter that read "TIME EXPIRED." But so, too, is my clock expiring — so is yours! No wonder Jesus says today: "Stay awake" [Mark 13:33-37]. An auto decal reads: "Jesus is coming back. Look busy." Mark's Gospel affirms that Jesus will return for each of us. Rod McKuen's ballad sets Mark's theme — "We've all grown older. Come see where we have been, out here rusting in the rain." Not too long ago, in a twenty-four-hour period, I learned of the sudden death in separate incidents of three friends. Each was younger than I. And so with the coming of this fresh Advent, I am reminded vividly that I do not know "when the Master of the house is coming." Their death tells us that we all live "in the shadow of eternity." The disciple asked: "How do we prepare for death?"



The hermit replied simply: "By living." Somehow these next four weeks, we must learn to live as if the Christ was crucified yesterday, rose this early morning, and will return for us at any hour. Would that we could all come to remember the words of the prophet Isaiah — God is the potter and we are but the clay! To paraphrase a ***Time*** magazine article: "Advent is the season in which we Christians preside over the reinvention of ourselves."

We strive to climb out of our deepest problems by reimagining our Christian lives. It should be, as Thomas Merton advises, "the beginning of the end in us of all that is not Christ." The Church wisely gives us these weeks of Advent to let us know that Jesus is not enchanted with us. Yet even a quick self-examination tells us that we are unhappy with our own situations. Each of us is shot through with potentialities which we have been fearful to actualize to this point at least. Change and growth frighten everyone. Yet, John Powell advises us that "there is an old Christian tradition that God sends each person into this world with a special message to deliver — a special song to sing for others, and a special act of love to bestow." Were a scientist to warn us that an earthquake measuring 7.0 on the Richter scale was fast approaching, we would take every precaution imaginable. Yet, unhappily, the Master's prediction that He shall return does not move us to make even accidental changes in our lives.

But, given the "on target" correctness of the prophecies concerning Jesus' first coming — as told in Micah 5:2-6 and Isaiah 9: 6-7 — one would think that we would be smart enough to act accordingly. Should we decide not to do so, we can hardly fault the Early Warning System that God has today put in place in Mark's Gospel — "Be on your guard." Many of us think that we're too old to renew ourselves. Knowing that, Glen Van Ekeren put together statistics. George Burns won an Oscar at 80. Golda Meir became Prime Minister of Israel at 71. At 96, George Bernard Shaw broke his leg when he fell out of a tree he was trimming. Grandma Moses began painting at 80. Michelangelo was 71 when he painted the Sistine chapel. Albert Schweitzer was performing surgery at 89. Casey Stengel was managing the Mets at 74. Do you still think you're too old?

"Yesterday", we are told, "is a memory. Tomorrow but a dream." Now is the only time on which eternity depends. A story comes to us from Eastern mysticism that we might want to make our own this Advent. "Abbot, what has God's wisdom taught you? Did you become divine?" "Not at all." "Did you become a saint?" "No, as you can clearly see." "What then, O Abbot?" "I became awake!"

The Abbot might have been reading Mark's Gospel — "Be on your guard, stay awake." Charles Lindberg flew across the Atlantic Ocean solo and nonstop in 1927 from New York to Paris in 33 hours and 30 minutes. To get himself ready for the ordeal, he often refused to go to bed. When asked why, he replied: "Just practicing to stay awake all night."

This is the attitude that Christ would have us bring to this opening day of Advent — "Stay awake. You don't know the day nor the hour when I will come for you." Here are suggestions to start your reformation: "Become a volunteer at a local hospital. Help a friend with a project he or she is working on. Offer comfort to someone unhappy. Stand up for someone being treated unfairly. Reconcile with someone you have quarreled with. Wish people you meet a good day — and help make it so."

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

PAYING ATTENTION TO GIFTS:

In Paul's letter to the Church at Corinth, he reminds that Christian community — and us — that "you are not lacking in any spiritual gift as you wait for the revelation of our Lord Jesus Christ" [1 Corinthians1::3-9]. The Apostle presumes that his readers understand what he means by "spiritual gifts". Those of us who aren't accustomed to his terminology might have to look later in his letter [Chapter 12] to see some gifts listed — wisdom, knowledge, faith, healing, mighty deeds, prophecy, discernment of spirits, tongues, interpretation of tongues. And Paul does not stop in just listing the gifts; he personifies those gifts in specific individuals and ministries — "First, Apostles; second, prophets; third, teachers; then, mighty deeds; then gifts of healing, assistance, administration, and varieties of tongues." Paul presumes each Christian community has been blessed with sufficient spiritual gifts to make it viable. Once members commit themselves to imitate Jesus' dying and rising, the gifts come.

The problem Paul encounters isn't that his communities don't have sufficient gifts to carry on the risen Jesus' ministry, but that some either don't recognize those gifts, or don't know how to integrate them into the life of the community . He spends lots of time addressing those two topics.

Our sacred authors frequently warn their readers always to do what God wants them to do. For example, Isaiah says that it's easy to do "religious things", but still not carry out God's will [Isaiah 63:16-64:8]. Praying for God to come quickly and help the Chosen People, the prophet utters one basic fear — "Would that you might meet us doing right, that we were mindful of you in our ways! Behold, you are angry, and we are sinful; all of us have become like unclean people, all our good deeds are like polluted rags!"



No matter what we do in the name of our religion, if it isn't God's will, it's totally wasted.

Perhaps that's one reason that Mark's Jesus warns us to "Be Watchful! Be alert" [Mark 13:33-37]. Though the evangelist is addressing Jesus' delayed Parousia, the alertness he encourages in Jesus'' followers goes across the board — "What I say to you, I say to all: 'Watch!' " Other Christs are known for constantly watching for the risen Jesus entering their lives. Though Christ is always present, only those who are alert to that presence will be able to surface it.

In the same way, God's will usually isn't something which hits us over the head — it comes gently into our daily lives. Those who aren't anticipating that will never seem to notice it. Paul has a parallel insight — Unless we're expecting the Spirit's gifts, we'll never notice them.

Years ago, a teacher told me: "The number-one gift a pastor is expected to have is the gift of surfacing and integrating the gifts of everyone else in the community." In other words, a pastor must be one of the most alert persons in the Church. Someone exercising that ministry has an obligation to cut through all the prejudices and limitations our culture and traditions impose on God's actions in our lives, and point out how God is constantly blessing us with the gifts of the Spirit.

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

WAITING FOR CHRIST TO COME AND HEAL US:

Isaiah has been called the "prophet of Advent", for his words are key to our understanding of Advent. The prophet calls upon God to come down from heaven. He says that when the Lord does come, he will come in power. God is an Awesome God. No ear has heard or eye has seen the might of God. We are the clay, he is the potter. We are the work of his hands [Isaiah 63:16-64:8].

Six hundred years after Isaiah spoke his words, St. Paul quoted these words of Isaiah recognizing that the prophet was speaking about Jesus Christ and the power and might of the Kingdom of God, and our role in that Kingdom [see Romans 9]. What is significant here is when the prophet voices the complaint of the Hebrew people against God. He knows that the people have been responsible for their own pain and suffering, but they complain to God: "Why do you let us wander from your ways?" We recognize the devastation caused by sin — our own sin and that of others — we get angry with God for allowing us and others to sin.

Perhaps you have complained: "Why, Lord, did you let me go there? Why, Lord, did you let me be so hypocritical? Why, Lord, did you let me destroy my life and the lives of others?" Take divorce for example — the man has an affair, gets caught, and then sees his marriage come to an abrupt end, resulting in his losing the only woman he ever really loved, going from a devoted Dad to a weekend visitor, and seeing his meager finances get destroyed as he now has to support two residences. He complains to God: "Why did you let me do this?"

Or the young woman who did her best to avoid big problems, falls for the lie that she is missing a lot of good times by not trying drugs, or getting drunk, or having sex. She's a high school girl now — or maybe a college girl. Her fall is worse than she could ever imagine. Then she gets caught by the police who raid the party. She has to face her parents' disappointment in her. She has to deal with the possibility of losing a scholarship. She even starts worrying that she might be pregnant. She complains to God: "How did you let me get into this mess? Why didn't you stop me?"

Sadly — in some ways, to some degree or other — most of us can relate to the cheating spouse or the fallen Teen. And, like the human beings that we are, we blame God for letting us wander from Him. Of course, we try to blame God to lessen our own guilt. We certainly don't want to be reduced to animals and not have free will, not have the ability to make choices in life. But we have to cast the blame to someone other than ourselves; so we blame God: "Why do you let us wander from your ways, and harden our hearts so that we no longer fear you, O God?"

But then Isaiah says that God will come in power to heal us, to free us from the devastation of our lives. We have to wait for Him. This is the theme of the First Sunday of Advent. For those with eyes to see, Christ comes daily. For those who recognize him, Christ is always around. And this is what watching is about. It is developing some very particular skills so that we are enabled to recognize him each day. We need to train ourselves to be alert to him, to notice the signs of his arrival, to be aware of his presence. And most of all, perhaps, we need to be able to enjoy his coming — especially his coming to us in prayer.

We have to trust in God, hope in God, and wait for Him to come to set us free from the mess — whether this mess is the mess of humankind who continually chooses hatred and sin over love and virtue, or the messes created by every person who choose selfishness over sacrifice. Like the loving Father that He is, God sees our hurt, our pain, and hurts for us, even if our wounds have been self-inflicted.

Working and watching — these are the things a Christian does. These are the themes of Advent; these constitute the program of our life.

—excerpted from the writings of Father Alex McAllister, S.D.S., 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 Jacqui Lundi, Maintenance Associate, mother of Connor Lundi [‘17], who is recovering from surgery.
- For Sarah Finucane [‘08], sister of Katy Finucane [‘06], who is undergoing treatment for cancer.
- For Michael Pryatel [‘08], Son of Religion Instructor, Eileen Pryatel and Steven [‘78], and brother of Steven [‘10], Meghan [‘13], and Kevin [‘15] Pryatel, nephew of Mark [‘76] and Keith [‘79] Pryatel, who is undergoing medical treatment.
- For James Cissell, father of Denise Shade, who is undergoing medical treatment.
- For Lois Grano, who is under the care of hospice.
- For Maren Monitello, daughter of Bob and Linda Monitello, who is going through difficult times.
- For Vivian Klick, mother of Linda Monitello, grandmother of and Anthony [‘17] and Angeline [‘19] who is undergoing medical treatment.
- For Matt Haberman, father of Dorm Proctor, Brianna, Melannie [‘27], and Gabe [‘28] Haberman, who is undergoing treatment for a serious medical issue.
- For Bob Willey, brother-in-law of Father John, who is undergoing treatment for Parkinson’s Disease
- For Marsha Ogletree, office manager at St. Adalbert School, who is undergoing medical treatment.
- For Terry Tintor, who is undergoing treatment for blood cancer.
- For Annie Stretar [‘30], daughter of Admissions Associate, Mary Stretar, and sister of Katie [‘29] and David [‘32] Stretar, who is recovering from surgery.

PRAYERS FOR THE DECEASED:

- For Kathleen Roddy [wedding anniversary]
- For Father John Sullivan, Pastor Emeritus of St. Bede Parish
- For William Lidlow, Sr., father-in-law of Business office associate, Mary Lidlow
- For Sister Mary Kenneth Bielski, SSJ-TOSF
- For Father Ernest Falardeau, S.S.S.
- For Eric Dennis, swimming coach at St. Ignatius and Hathaway Brown.
- For Jeff Overman, brother of Gilmour instructor, John Overman, and uncle of Jack [‘25] and former Gilmour student, Michael Overman.

PRAYERS FOR OTHERS:

- For Father Snell Nord, C.S.C., who is being held captive in Haiti
- For a greater openness to the needs of others, especially during this time.
- For an end to war and hostilities among nations.
- 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, and for their families

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].

CLOSING PRAYER:

~ A Prayer for the 1st Week in Advent ~

Lord Jesus,
Thank you for Advent
and for our excitement
as we prepare for Christmas —
your birthday.

We, your people
have gathered together
as one family
to joyfully and prayerfully prepare
for your coming into our hearts.

May you find in us,
as you found in Mary,
an eager welcome
and a fitting home
in which to dwell.

Help us to keep thinking of you
through all the busy preparations
and days of waiting.
Help us to remember
that you are walking with us
and want us to share
your love and joy.
Amen.

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