

CLOSING PRAYER:

~ A Prayer of the Flock ~

O Lord,
you are my shepherd,
I shall not be in want.
In verdant pastures
you give me repose.
Beside restful waters
you lead me;
you refresh my soul.

O Lord,
you guide me
in paths of righteousness
for your name's sake.
Even though I walk
through the valley of the shadow of death,
I fear no evil,
for you are with me;
your rod
and your staff,
give me comfort.

You prepare a table before me
in the presence of my enemies.
You anoint my head with oil;
my cup overflows.
Only goodness
and kindness
follow me all the days of my life;
and I will dwell in the house of the Lord
for years to come.

—Psalm 23

CAMPUS MINISTRY OFFICE:

The Campus Ministry Office is located in **Our Lady Chapel**.
phone: [440] 473-3560. e-mail: jbcsc@ix.netcom.com

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.

ANOINTING OF THE SICK:

This weekend — April 25-26 — we will celebrate the Sacrament of the Anointing of the Sick at our Masses. Illness and suffering have always been part of human life. In illness, we experience our powerlessness, our limitations, and our mortality. Every illness can make us glimpse death. Illness can lead to anguish, self-absorption — sometimes even despair and anger against God. It can also make us more mature — helping us discern in our lives what is not essential so that we can turn toward that which is. Very often illness provokes a search for God and a return to Him.

The Church believes and confesses that among the seven sacraments, there is one very special sacrament which is intended to strengthen those who are being tried by illness. The **Sacrament of the Anointing of the Sick** was instituted by Christ our Lord as a true and proper sacrament of the New Testament. It is alluded to by Mark in his gospel, but is recommended to the faithful and more fully explained in the letter of James the Apostle.

Most of us remember the time when the Sacrament of the Anointing of the Sick was conferred exclusively on those who were at the point of death; it's very name — "Extreme Unction" [Last Anointing] reminded us of this practice. But it is clear from the scriptures that this was never the intent of the sacrament. The early Church had an entirely different approach to this sacrament; the Vatican council restored this approach and returned the sacrament to its original name. Today, this beautiful sacrament allows us a special encounter with God during those times of illness in our lives. The cross always leads to the resurrection; sickness leads to salvation.

When are the times when we can receive this sacrament? There are many occasions: during any serious illness; before surgery; the elderly; mental and emotional illness; spiritual struggle; approaching death. Who determines when an illness is serious? You do! Whenever you feel you need the sacrament you should receive it. The Sacrament of the Anointing of the Sick has been the vehicle of many powerful encounters with God in the lives of people. **If you have or know of friends or relatives who should receive this sacrament, please try to arrange for them to be here. If there is a problem with local transportation, please let us know. Maybe some of our high school students will be able to help.** Join us for this special occasion.

SERVING THE LORD IN THE POOR:

For the past year, our teens have been volunteering at **Our Savior Lutheran Church Food Pantry** [located right across the street from the chapel]. The Pantry is open on the **third Saturday of every month from 11:00 AM – 1:30 or 2:00 PM.** 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. During the course of the past year, the food pantry at Our Savior Lutheran Church served an average of 141 households each time. Our teens have loved this ministry and have been very faithful to it. **We would now like to open this ministry up to our entire Chapel Community. If you would like to help on any given third Saturday, please call Patty at the chapel office [440-473-3560] to let us know that you are going to volunteer.** Come as a family or by yourself.

**PRAYER REQUESTS:**

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

PRAYERS FOR THE SICK:

- For Dennis Kavran, husband of Charlene, father of Dennis ['86] and Jennifer ['95] who is hospitalized.
- For Janice Treer, who is recovering from surgery.
- For Mia Nannicola ['19], sister of Cassie ['17], and Frank ['18], who is ill.
- For Jack Sutter, who is undergoing treatment for pancreatic cancer.
- For Sister Regina Fierman, C.S.A., who is recovering from abdominal surgery.
- For Annie Trivassos who is undergoing treatment for cancer.
- For Jay Mulhollen, brother of former Gilmour housekeeping employee, Debbie Bowen, who is undergoing treatment for lymphoma
- For Brother James Reddy, C.S.C., who is undergoing treatment for cancer.
- For Nicholas Zanella.
- For Mary Lynn Dunn who is undergoing treatment for cancer.
- For Jan Botek, wife of Fred, mother of Fred ['85], grandmother of Matthew ['14], Jonathan ['17] and Daniel ['21] Botek, who is undergoing treatment for dementia.
- For Dorothy Power, great aunt of Kiley Elbe ['15], who is seriously ill.
- For Janet Surman, sister-in-law of chapel associate, Patty Szanislo, who is undergoing serious medical treatment.
- For Teddy Prusock, nephew of Lower School associate, Nina Prusock, who is undergoing neurological testing.
- For Jimmy Vickers, father of Lower School teacher, Caroline Holtz, who is seriously ill.
- For Phillip McNulty, nephew of Janet and Mike Heryak, cousin of Lillian ['09], Rosa ['12], and Edwin ['17] Heryak, who is undergoing treatment for Crohn's Disease.
- For Susan Cangelosi, mother of Lou ['09] and Marissa ['12], who has been diagnosed with cancer.
- For Brother James Gulnac, C.S.C., who is under hospice care for cancer.
- For Kay Yunker, aunt of Mary Schmidt, great-aunt of Maggie ['12] Schmidt who is under the care of hospice.
- For Dan Hathey, former Gilmour Tech Employee, who is critically ill with cancer.

DRESSES FOR HONDURAS:

One of the nurses in our Gilmour Clinic is involved in a **dressmaking project** for the children of Honduras. They have devised a method of making sundresses out of common pillowcases, and then adorning them with other items for decoration. And that is where you come in. **If you have any old buttons, ribbon, ric-rac, lace or other sewing trim,** please bring them in. The group would like to collect these items to help decorate the dresses they are working on. This is an on-going project; the dresses will be sent to Honduras every time there is a mission trip. The next trip is scheduled for March of 2015. There is a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!

**PRAY THE ROSARY:**

Please join us as we **pray the Rosary every Saturday at 4:25 PM** in the Eucharistic Chapel. In the words of Pope John Paul II: "The Rosary of the Virgin Mary is a prayer loved by countless Saints and encouraged by the Magisterium. Simple yet profound, it still remains, at the dawn of the third millennium, a prayer of great significance. It has the depth of the Gospel message in its entirety. Through the Rosary, the faithful receive abundant grace, as though from the very hands of the Mother of the Redeemer." Please join us.



PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Nina Curran who is seriously ill with cancer.
- For Jack Hickey, a 10 year old, who is recovering from liver transplant surgery.
- For Gayle Metsch who is seriously ill.
- For Roger Mallik, brother of Jan Leavitt, uncle of Katie Leavitt, who continues treatment for lymphoma
- For Brother Tom Maddix, C.S.C., who is undergoing treatment for leukemia
- For Bob Danford who is experiencing complications following surgery.
- For Brian Minotas ['96], Lower School teacher and coach, brother of Lauren ['99], husband of Laura Panzica ['02], who is recovering from a serious heart condition.
- For Bob Hurtt, Uncle of Gilmour Religion teacher, Sarah Reed, who is undergoing treatment for lymphoma
- For Celeste Kazel, sister of Gilmour Counselor Jamie, and Daniel ['86] Kazel, who is recovering from cancer surgery.
- For Mark Steffens, grandfather of Emily ['15] and Natalie ['18] Kirk, who is undergoing treatment for pancreatic and liver cancer.
- For Matt Barry ['13], brother of Tim ['12], who continues treatment for cancer.
- For Thomas Bares, audio-technical associate, who is undergoing medical treatment.
- For Maria Ricci, friend of Linda McGraw, who is ill.
- For Rosemarie Lemieux who is undergoing medical treatment.
- For Gloria Cotton, former director of Residential Life, who is undergoing treatment for cancer.
- For Josh Rankin, son of Liz Peca Rankin ['98] who undergoing treatment for Duchenne Muscular Dystrophy
- For Kenneth McDermott, who is critically ill with cancer.
- For Chris Biggins who is undergoing treatment for cancer.
- For Jeff Warner, brother of Denise Calabrese, who is undergoing treatment resulting from a stroke and seizure.
- For Marilyn Malloy, grandmother of Will ['15], Kylie ['16], Gianna ['20], and Charlie Velotta who is undergoing treatment for cancer.
- For Janice Feenstra, sister of Lisa Habe, aunt of Jack ['19] and Will ['20] Habe who is undergoing treatment for cancer.
- For Janet Mehling, sister-in-law of Sister Mary Ann Mehling, who is seriously ill with cancer.
- For Monica Starks, mother of Faith ['20] and former Gilmour student, Monica Joy, who is undergoing treatment for kidney disease.
- For Phylis McGinley, grandmother of Middle school Head of School, Elizabeth Edmondson, great-grandmother of Mollie ['21] and Abigail ['23] Edmondson, who is seriously ill.
- For Christian Connors, son of technology associate, Kevin Connors, who continues in rehab following an accident
- For Mary Kampman, mother of Mark ['81], Matthew ['85], Dean ['86], and Douglas ['88] who is undergoing treatment for cancer.
- For Stephanie Batt ['04], daughter of Debbie Moss Batt, who is undergoing medical testing.
- For Karen Wanders, mother of upper school Head of School, Jonathan Wanders, who is undergoing treatment resulting from a brain aneurysm.
- For Betty Herten, aunt of Hope ['13] and James ['15] Herten, who is undergoing treatment for leukemia.
- For Sister Barbara Johns, I.H.M., who is undergoing treatment for cancer.



FAITH EDUCATION:

Here are the dates for Faith Education for the months of April and May — **April 26th**, and **May 3rd, 10th and 31st**. Our Sessions go from **8:45—9:45 AM** each time we meet, with the hope that our children would then **participate in our 10:00 AM Family Mass**. We have a number of families who attend the chapel regularly who have children who attend non-Catholic schools. Our **Faith Education Program** will help to fulfill your on-going religious education. Our program runs from grades K-8. Students in grades 9-12 are encouraged to participate in our Life Teen Program. **Please contact Patty in the Chapel Office (440) 473-3560 if you have any questions.** Thank you for taking care of this important responsibility



SCHEDULE FOR THE WEEK:

Sunday, April 26: 4th Week in Easter	10:00 AM
Monday, April 27:	5:30 PM [Eucharistic Chapel]
Tuesday, April 28:	5:30 PM [Eucharistic Chapel]
Wednesday, April 29: St. Catherine of Siena	5:30 PM [Eucharistic Chapel]
Thursday, April 30:	5:30 PM [Eucharistic Chapel]
Friday, May 1: St. Joseph the Worker	5:30 PM [Eucharistic Chapel]
Saturday, May 2: 5th Week in Easter	5:00 PM
Sunday, May 3: 5th Week in Easter	10:00 AM

WOMEN’S DAY OF RETREAT — MAY 12:

All Women of Our Lady Chapel, Gilmour Academy, and their guests and friends are invited to join us for our **Women’s Spring Retreat on Tuesday, May 12th from 5:30 PM – 9:30 PM** at **Lennon Board Room**. Father John will facilitate our evening of reflection. The evening will begin with Mass at 5:30 PM, followed by a refreshing dinner that you won’t have to cook. **Cost for the evening is \$20.** [Please know that ability to pay for the retreat is not a condition for attendance]. Dinner will be served around 6:30 PM, and the evening of reflection will begin around 7:15 or so. If you can’t make it for Mass or even for dinner, come anyway when you can. It will be a wonderful evening of spiritual renewal. So **mark the date on your calendars** and give yourself a treat in the Lord. **Sign up on the retreat sheet which is located on the easel which in the narthex of the Chapel, or call Patty in the Chapel Office [440-473-3560].**



FINDING HAPPINESS:

All who would win joy, must share it; happiness was born a twin.

—Lord Byron

REFLECTION ON THE THEME FOR THE WEEK:

All of us will die some day, of course, but how we live our days of life will be the measure of our following Jesus. We are encouraged not so much to “die” for Christ, but to “live” for Christ. This is the message of the Good Shepherd. Most of us are laying down our lives for some person or persons. To do so demands freedom and joy on our part. Freedom and joy are at the heart of living while dying to ourselves.

The temple officials and religious leaders have arrested Peter and John after the healing of the man who was crippled [Acts 4:1-13]. Many people — because of this healing — were coming to believe the message about Jesus. Peter and John are dragged into the midst of the Jewish court, and are asked two direct questions about the healing event. The leaders want to know by what “power” and by what “name” was this action performed? What we read is Peter’s explanation and direct confrontation to the leaders. The “name” and the “power” is the same — Jesus, crucified by these same leaders, but Who has been raised — he is the one who has raised this man to health. The elders are the “builders” who have rejected the cornerstone of salvation — Jesus [see Psalm 118:22].

Peter and John have done a “good deed”; and in keeping with the ways of Jesus, good deeds done in His name, can result in opposition and fear-based persecution. From its earliest days, the Church and the followers of Jesus have been called out, knocked down, and done in by those forces of darkness and fear. It follows, then, that when there is persecution of the Church, the Church must be doing something good.

For the next several weekends in Easter, we will be hearing some familiar themes from the Gospel of John. Jesus makes many imaginative “I am” statements — “I am the light;” “I am the bread of life;” “I am the living water;” “I am the way, the truth and the life.” When the guards come out to meet Jesus in the Garden, they are asked about who they seek. Jesus says simply: “I am” — and they all fall to the ground.

In John’s Gospel for this 4th Week in Easter, we hear Jesus say twice: “I am the good shepherd” [John 10:11-18]. Hearing and believing become the central message of Jesus’ saying that He is the “Good Shepherd”. It is the shepherd’s voice that is important, and the sheep are not ignorant, but attentive and responsive. Jesus is telling those who can hear or want to hear important aspects of just what the Shepherd does for His flock.

In his Gospel, John presents Jesus in various different ways — teacher, finder, healer, feeder and forgiver. Now Jesus is the Shepherd Who will lay down His life for His flock. Jesus will stay faithful to who He is, while the “hired” or the Pharisees turn away from their vocation of tending their “flock”. Jesus is very direct with His listeners who do not want to hear. He announces that He will stay faithful to Himself and His mission — and thereby to the “flock” — because of the love of His Father. The Pharisees hear that they are interested only in their being paid — they have made that their mission. They have abandoned their “flock”.

Jesus claims that He is living this through because the Father loves Him and desires that all of God’s people become one holy family with the Father. This ultimate uniting will depend on the mission of Jesus being continued through the verbal and non-verbal preaching and living of His Voice — the Good

**PRAYER REQUESTS:**

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

FOR THE DECEASED:

- For John Richuisa, great-uncle of Anthony Folisi [‘83]
- For Susan Gallatin, mother of Krista Gallatin [‘83]
- For Sister Jean Keleher, C.S.C.
- For Matilda Iacobucci.
- For Sister Anita of Jesus, O.C.D.
- For Raymond Pittock.
- For Charles Tremont [‘70], brother of Timothy [‘71], father of Christopher [‘01] and AJ [‘04], former business manager and current golf coach at Gilmour.
- For Thomas McFaul
- For Gertrude Scott
- For Father James Burtchaell, C.S.C.
- Brother Charles Gregg, C.S.C.
- For Michael Shea, brother of Lower School Teacher, Theresa Stark.
- For Rose Gareau
- For Jack Bertch
- For Joseph Hajek.
- For Harriet Gease, grandmother of Cheryl Weltle, great-grandmother of Hannah [‘21] and Trevor [‘24] Weltle.
- For Gertrude Scott
- For Norine Woost
- For James Kacsak, grandfather of Dominic Kacsak [‘16]
- For Peter Maisano, grandfather of Advancement Associate, Tricia [‘96], and LS Directress of Monessouri, Laura Novotney.
- For Lola Rosso, mother of former Gilmour teacher, Camille Krause.

PRAYERS FOR OTHERS:

- For the Christians who are being persecuted and martyred by ISIS
- For the families who are grieving the loss of loved ones.
- For an end to human trafficking..
- For the unemployed.
- For those who struggle with family relationships.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For a special intention.
- For all service men and women serving our country, and for their families.

IT’S SIMPLE:

Always pray to have eyes that see the best in people, a heart that forgives the worst, a mind that forgets the bad, and a soul that never loses faith in God.

WHAT KIND OF SHEPHERD ARE WE?

John's first letter contains one of the most important and best-known lines in Scripture — “Beloved, we are God's children now; what we shall be has not yet been revealed. We do know that when it is revealed we shall be like him, for we shall see him as he is” [1 John 3:1-2]. Just what does John mean when he says we need to be “like him?” As God's children now — and having a promise of being more like him in the future — what can we expect? What should we be striving to become? Though I presume no one has a precise idea of what such divine similarity entails, we get a hint in other parts of scripture.

Both Luke and John the Evangelist take for granted that Jesus of Nazareth is God's child par excellence. So by reflecting on the special titles they give to that special child, we might understand something of what's expected of us as God's children.

In the Book of Acts [written by St. Luke], Peter defends his cure of the crippled beggar by telling his accusers that he's simply continuing the ministry of Jesus our savior [Acts 4:1-13]. Often we think that salvation only revolves around someday getting to heaven. Though that's a significant part of biblical salvation, it's only a part. Our Christian sacred authors presumed Jesus is saving us right here and now — long before we enter the pearly gates. In this case, Peter — as another Christ — saves the beggar by releasing him from the paralysis which completely controls his life.

If we're committed to becoming saving co-workers with Jesus — God's child — then we're also committed to helping remove the paralysis which stops people from being the individuals God wishes them to be. If Jesus is a savior in those situations, then we must also try to be saviors in parallel situations.

Today we're more conscious than in the past of types of paralysis which go far beyond the physical. We know that psychological paralysis is often more painful and debilitating than bodily paralysis. Just the simple act of forgiving others the pain they've caused in our life can help remove the pain and paralysis that our unforgiveness causes in their life. The daily anxiety which many feel because they're “different” from the rest of us, can easily force them to be psychologically immobile. They regress into themselves, afraid to let others know who they really are. A saving word or a welcoming smile of acceptance from us can often break the chains which tie them down.

Perhaps that's why the consoling image of Jesus as the good shepherd quickly became so popular among his early followers [John 10:11-18]. It frequently appears in the writings of the “Fathers,” and often is depicted in catacomb art. John's Jesus assures us we're following behind someone who not only knows us, but is willing to lay down his life for us — certainly something which we who imitate this unique child of God should also be willing to do for those around us.

Yet we should never overlook the fact that the Good Shepherd is constantly on the outlook for “other sheep that do not belong to this fold.” Though we find great security in being part of a specific Christian community, there should always be a certain unease in that security. There's always those “out there” who would give anything to be part of our flock. A big piece of their salvation right here and now could revolve around our welcoming them into our communities right here and now, no matter the cost to us. Sounds great to hear ourselves called children of God, but that title comes with certain implications — implications which surface when we hear some of the other titles God's unique child has acquired.

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



News.

In order to understand the “I am” statements of Jesus, we have to go back to the burning bush where God identified himself to Moses [Exodus 3:13-14]. The “I am” statements leave no doubt that Jesus is God. But there's more. Each time John presents Jesus as saying “I am”, John is also saying that Jesus claims His followers as those who can also say with confidence: “I am” and “we are”. We are more than sheep — we are those who listen and know the tenor and timber of God's voice and message.

We have learned and continue to learn that there are other voices within and around us. They can sound so inviting, comforting, and of Grace. They just might be, but it takes a long time to be so in tuned with the Voice of Jesus, that we need experiences of life and prayer to figure out the difference. Our egos need attention, but not constant indulgence. Our fears are to be respected, but not adored. Our cultures' ways are to be influential, but not conformed to as a way of life.

Most of us, upon listening to our own recorded voices, wonder if that is really us! What we sound like to others is not the exact way we sound like to ourselves. People who are visually impaired learn quickly who is who by their footsteps, pace, noisiness as well as their voices. Jesus is telling us that He will keep calling in the same voice — and he has promised us that He will keep speaking. There will always be other voices, from within ourselves and from outside. How will we ever learn! One sure way is to trust the adventure of mystery of his life where we are not in control of anything — except to listen to his love. The Pharisees did not like this, but the man who was cured from his blindness came to like it a lot.

—edited from the writings of Father Larry Gillick, S.J., which appear on the internet

EASTER FLOWERS:

Our Easter flowers are in memory of the following people and families:

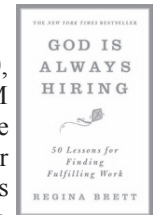
Brother Richard, Al Sobey, Eleanor & Curtiss DeMarco, the Rasoletti Family, Helen & John Blazek, Antoinette & Frank Rezabek, John & Mary Blazek.

Thanks to those who so generously contributed to our Easter flowers and the Flowers that will be planted outside surrounding the chapel. As we celebrate together the new life of Easter, we share also in the renewing of the world of nature. Please say a prayer for these loved ones and for their families. **If you would like to add your loved ones to this list of remembrances, please turn in your list of names to Father John.** We will publish this list throughout the Easter Season.



REGINA BRETT PRESENTATION:

Friends of the Gates Mills Library will hold their Annual Dinner on Thursday, April 30, 2015, at the Chagrin Valley Hunt Club, 7620 Old Mill Road, Gates Mills, OH 44040. 6 PM Cocktails; 6:30 PM Seated Dinner. Featured speaker for the evening is **Regina Brett**, the *New York Times* bestselling author, *Plain Dealer* columnist and inspirational speaker. Her third book, ***God is Always Hiring: 50 Life Lessons For Finding Fulfilling Work***, offers Regina's uplifting, yet practical advice to help readers find fulfillment in their work, and to deal with unexpected challenges. Regina's Presentation will take place following dessert. Copies of ***God Is Always Hiring*** will be available for purchase. Copies of the flier for this program are available on the table in the narthex of the chapel. Thank you.



A BLESSING:

When you arise in the morning, think of what a precious privilege it is to be alive — to breathe, to think, to enjoy, to love

—Marcus Aurelius

WHAT IS HEAVEN?

The poet WH Auden wrote: “Nothing can save us that is possible. We who must die demand a miracle.” What does the heaven of Jesus of Nazareth resemble? The cynic says: “Heaven is the Coney Island of the Christian imagination.” The satirist — who may be more correct than he realizes — writes: “In heaven, roast geese fly around with gravy-boats in their bills. Strawberry tarts grow like sunflowers. Everywhere there are brooks of bouillon and champagne.” The theologian — borrowing a line from Scripture — says: “we shall be like Him” [1 John 3:2]. But after all is said and done, one point is certain — “Catholics talk a lot about heaven, but few are anxious to get there.”

Courage! One Catholic writer — Luigi Majocco, in his book, *Heavenly Humanism: a New Vision of Paradise* — may cause us to move up our reservations. Says he: “It is my firm conviction that heaven, to satisfy the whole person, must have all the beauties, splendors, and material pleasures possible.” The volume received good reviews from publications as diverse as *Civiltà Cattolica* and from *Panorama* — the equal of *Time*. It has the official approval of the Church.

Professor Majocco of the Jesuit Social Institute in Turin argues that the usual image of heaven as the angel’s playground has no box office appeal for us. In his heaven, we will be able “to receive all the caresses we have not been able to receive.” Heaven will be “an entire world of friends and dear relatives and, in a way of speaking, crazy lovers.” In heaven, we will discover “delicate perfumes, exquisite birdsongs, rhythmic dances, athletic competitions contested by some, watched with interest by others, and applauded by all — even the losers.” It will be “impossible for us to be bored because we will be taking tourist trips through the cosmos and there are so many angels and humans to meet.”

Of course the Jesuit will allow us to taste the pleasures of the table. However, there is one note of dismal news for this pansexual age — there will be no sex. I wonder how much influence Father Majocco’s advanced age and his celibate vow colored his thinking on this point. So, all you lovers, take heart! This book may be a target for laughs by TV comics, yet the 600 page tome offers magical pictures and worthwhile discussion points. Also out in his theological bullpen, Majocco has two formidable relief pitchers — George Santayana and a fellow Jesuit, Teilhard de Chardin. And that is traveling first class. Santayana was the late celebrated professor of philosophy at Harvard University. He wanted to lift heaven out of the non-excitement that literature usually lends to it. He counters that if we must discuss heaven, we should do so in “frankly material” terms. One such is the re-meeting of old friends — a point which, you may recall, Majocco emphasizes. Father Teilhard argues that heaven will be human, cosmic, social, and material.

Keep in mind heaven has to be material. Our defined teaching posits that the bodies of Jesus and Mary are already there. Also the Church teaches that in the general resurrection our bodies will head there directly. Could it be that spiritual writers — with their contempt for the material world — have sold Jesus short? After all, He did say: “In my father’s house, there are many mansions” [see John 14:1-6]. Do picture yourself in a heavenly suite. Or this familiar line: “Come, you who are blessed of my father, take possession of the kingdom prepared for you from the foundation of the world” [Matthew 25:34]. Consider this exciting line from St Paul: “Eye has not seen, nor ear heard — neither has it entered into the human heart the things that God has prepared for those who love him” [1 Corinthians 2:9]. Beware though. Unlike American Express, heaven is not a place where one travels now and pays later. And



God, it seems, never worries about someone receiving cheap, undeserved grace. As well, Jesus assures us that God is prodigal — like the father of the prodigal son and his older brother, God embraces both the missteps of our immaturity as well as the bitterness and resentment within our maturity. Good religion needs to honor that.

Today, on both sides of the ideological divide — conservative or liberal alike — we need to remind ourselves of what it means to live under an abundant, prodigal, universally-embracing, and “Catholic” God. What it means, among other things of course, is a constant stretching of the heart to an ever-wider inclusivity. How wide are our hearts?

Exclusivity can mask itself as depth and as passion for truth; but it invariably reveals itself, in its inability to handle ambiguity and otherness, as rigidity and fear, as if God and Jesus needed our protection. More importantly, it often too reveals itself as lacking genuine empathy for those outside its own circle; and, in that, it fails to honor its own abundant and prodigal God.

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

READINGS FOR THE WEEK:

- Monday:** Acts 11:1-18, John 10:1-10
- Tuesday:** Acts 11:19-26, John 10:22-30
- Wednesday:** Acts 12:24-13:5, John 12:44-50
- Thursday:** Acts 13:13-25, John 13:16-20
- Friday:** Genesis 1:26-2:3, Colossians 3:14-24, Matthew 13:54-58
- Saturday:** Acts 13:44-52, John 14:7-14

5th Week in Easter: Acts 9:26-31, 1 John 3:18-24, John 15:1-8

ATTENDANCE:

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a 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:

Baskets will be passed during the “Preparation Rite” and will be brought to the altar as part of the Offerings to help offset chapel daily operating expenses. When you choose to use the envelopes, your donations to Our Lady Chapel will be acknowledged so that you have a record for the IRS.

Total Offerings: Saturday [4/18/15] ----- \$ 802.00
Total Offerings: Sunday [4/19/15] ----- \$ 659.00

HONORING AN ABUNDANT AND PRODIGAL GOD:

There's a disturbing trend within our churches today. Simply put, we are seeing the embrace of our churches become less-and-less inclusive — more and more, our churches are demanding a purity and exclusivity not demanded by Jesus in Gospels. Indeed the very word “inclusivity” is often glibly dismissed as being part of the “I am spiritual but not religious” ethos, as if being inclusive were some kind of light-weight, New-Age thing rather than a central demand within Christian discipleship itself.

What does it mean to be inclusive? We can begin with the word “Catholic”. The opposite of being “Catholic” is not being “Protestant” — the opposite of “Catholic” is being narrow, exclusive, and overly selective in our embrace. The opposite of being “Catholic” is to define our faith-family too-narrowly. “Catholic” means “wide”, “universal”. It means incarnating the embrace of an abundant and prodigal God whose sun shines on all indiscriminately — the bad as well as the good. Jesus once defined this by saying: “In my father's house there are many rooms” [John 14:1-6]. God's heart is wide, abundance, prodigal, and universally-embracing, a heart that takes care to pray for those “other sheep who are not of this fold” [John 10:11-18]. To be “Catholic” is to imitate that.

In the Gospels we see that Jesus' passion for inclusivity virtually always trumps his concern for purity and worthiness. He associates and dines with sinners without setting any prior moral conditions that have to be met to before those sinners are deemed worthy of his presence [see Luke 15:2]. His disciples — much like many good sincere church-people today — were forever trying to keep certain people away from him because they deemed them unworthy; but Jesus always protested that he didn't need that kind of protection and that, indeed, he wanted them all to come to him: Let them come to me! [see Matthew 19:14]. Indeed, that is still Jesus' call — “Let them come to me, all of them!”

We need to be more inclusive. I highlight this because today our faith families are shrinking and instead of us weeping empathically about this loss of wholeness we are more prone to be secretly gleeful about it — good riddance: they weren't real Christians anyway! Or, in the words of some Catholic commentators, they were Cafeteria-Catholics — picking and choosing which parts of the Gospel they like and turning a meaty Catholicism into Catholic-Light.

Such a judgment — however sincere and well intentioned — needs to operate under two huge caution flags. First, such a judgment leaves the person making it rather vulnerable — Who is a true, fully practicing Catholic? Several years ago, I was asked by a Roman Catholic School Board to write a definition of what it means to be a “practicing Catholic.” I agonized over the task, examined the classical working definitions for that, and eventually produced a bit of a formula. But I prefaced the definition with this preamble: Only Jesus and Mary were fully practicing Catholics. Everyone else, without a single exception, falls short. We are all Cafeteria-Catholics. We all fall short; all have shortcomings, and all live the Gospel somewhat selectively. To cite the most salient example: Many of us bear down more on church-going and private morality, to the neglect of the non-negotiable Gospel demand regarding justice; others simply reverse this. Who's closer to Jesus? Who's more of a Cafeteria-Catholic?

The answer to that question lies inside the secret realm of conscience. But what we do know is that none of us gets it fully right — all of us stand in need of God's forgiveness and all of us stand in need of the patience of our ecclesial communities.

The second caution flag is this: The God that Jesus reveals to us is a God of infinite abundance. Inside God there is no scarcity, no stinginess, no sparing of mercy. As the parable of the Sower makes clear, this God scatters his seed indiscriminately on every kind of soil — bad soil, mediocre soil, good soil, excellent soil [see Matthew 13]. God can do this because God's love and mercy are limitlessness.

discount packages are simply out of the question. Nor are there travel agents — you do your own negotiating with God.

Remember Whitefield's line: “You take care of your life, and the Lord will take care of your death.” Hopefully the late Mr. Auden enjoys the miracle he demanded.

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

KNOWING THE GOOD SHEPHERD:

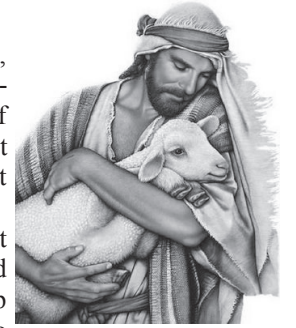
In John's Gospel, Jesus presents himself as the Good Shepherd who has a close, intimate relationship with his sheep, and lays down his life for them [John 10:11-18]. The Good Shepherd, crucified and risen, knows the joys and sorrows of the human condition, and He calls each one of us by name. He shares his Spirit with us — calling all people into a communion of love where God reigns, so that there will be one flock, one shepherd.

The Church is the sign and instrument of the reign of God; it is that communion of loving intimacy inaugurated and sustained by the Good Shepherd. As members of that Church, we celebrate our intimate relationship with Christ and accept our responsibility to share that gift with others. We who recognize the voice of the Shepherd must call others by name, recognizing them as unique individuals with distinctive gifts and specific needs.

We celebrate those who serve others with loving respect — the father who knows how to meet the very different needs of each of his four children; the lawyer who does “pro bono” work for the poor and tries to learn something from each person she serves; the doctor who treats individual patients and not generic diseases; the receptionist for a large corporation who remembers the names of clients and greets them warmly; the teacher who spends extra time helping slower student; and the pastor who recognizes the gifts of individual parishioners and empowers them to use their talents to build up the Body of Christ.

Do you appreciate your intimate relationship with the Good Shepherd, and how can you share that blessing with others?

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



CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Spring is here. Another time to once again clean out the closets. Clothing that no longer fits, or has been replaced by new items, can become great items for others. Always remember the words of Jesus: “The poor you shall always have with you” [Matthew 26:11]. Please continue to bring your *gently used*



men's, women's and children's clothing to the Lennon Board Room, or place it in the cedar chest which is located in the Chapel narthex [just press the key button to open the chest]. We partner with Fatima Center to help provide clothing for general use. Also, **business work clothing for this season is especially needed. The Fatima Center helps men and women prepare for job interviews.** If you have some of these items, this would be a good time to send them along. Clothing for all seasons is accepted, but please try to keep in mind that storage facilities are limited at Fatima — so it would help if you could focus on spring and summer items at this time. You may pick up a tax form when you drop off the clothing here at Our Lady Chapel — there are forms in the cedar chest. Clothing may be brought on the weekend, or during the week. Thank you. **If you have any questions, please contact Patty in the chapel office [440-473-3560].**

WORLD DAY OF PRAYER FOR VOCATIONS:

Dear Brothers and Sisters: the Week in Easter offers us the figure of the Good Shepherd [John 10:11-18] who knows his sheep — he calls them, he feeds them and he guides them. For over fifty years, the universal Church has celebrated this Sunday as the World Day of Prayer for Vocations. In this way, the Church reminds us of our need to pray — as Jesus himself told his disciples — so that “the Lord of the harvest may send out laborers into his harvest” [Luke 10:2]. Jesus’ command came in the context of his sending out missionaries. He called not only the twelve Apostles, but another seventy-two disciples whom he then sent out, two by two — for the mission [see Luke 10:1-6]. Since the Church “is by her very nature missionary” [*Ad Gentes*, #2], the Christian vocation is necessarily born of the experience of mission. Hearing and following the voice of Christ the Good Shepherd means letting ourselves be attracted and guided by him — in consecration to him; it means allowing the Holy Spirit to draw us into this missionary dynamism, awakening within us the desire, the joy, and the courage to offer our own lives in the service of the Kingdom of God.

To offer one’s life in mission is possible only if we are able to leave ourselves behind. On this 52nd World Day of Prayer for Vocations, I would like to reflect on that particular “exodus” which is the heart of vocation — or better yet, of our response to the vocation God gives us. When we hear the word “exodus”, we immediately think of the origins of the amazing love story between God and his people — a history which passes through the dramatic period of slavery in Egypt, the calling of Moses, the experience of liberation and the journey toward the Promised Land. The Book of Exodus — the second book of the Bible — which recounts these events is a parable of the entire history of salvation, but also of the inner workings of Christian faith. Passing from the slavery of the old Adam to new life in Christ is an event of redemption which takes place through faith [Ephesians 4:22-24]. This Passover is a genuine “exodus”; it is the journey of each Christian soul and the entire Church — the decisive turning of our lives towards the Father.

At the root of every Christian vocation we find this basic movement which is part of the experience of faith. Belief means transcending ourselves, leaving behind our comfort and the inflexibility of our ego in order to center our life in Jesus Christ. It means leaving, like Abraham, our native place and going forward with trust, knowing that God will show us the way to a new land [see Genesis 12]. This “going forward” is not to be viewed as a sign of contempt for one’s life, one’s feelings, and one’s own humanity. On the contrary, those who set out to follow Christ find life in abundance by putting themselves completely at the service of God and his kingdom. Jesus says: “Everyone who has left home or brothers or sisters or father or mother or children or lands, for my name’s sake, will receive a hundredfold, and inherit eternal life” [Matthew 19:29]. All of this is profoundly rooted in love. The Christian vocation is first and foremost a call to love, a love which attracts us and draws us out of ourselves — “decentering” us and triggering “an ongoing exodus out of the closed inward-looking self towards its liberation through self-giving, and thus towards authentic self-discovery and indeed the discovery of God” [*Deus Caritas Est*, #6].

The exodus experience is paradigmatic of the Christian life — particularly in the case of those who have embraced a vocation of special dedication to the Gospel. This calls for a constantly renewed attitude of conversion and transformation, an incessant moving forward, a passage from death to life like that



Good Shepherd requires our never being too busy to be aware of and to respond to those around us who need help.

The second story also relates to the presence of the Good Shepherd in our lives. It is the story of Marie, a little blind girl, nine years old, living with her father in one of those large New York City apartment buildings. Her father went out to the store to pick up a few things and left her watching — listening actually — to the TV. He spent more time there than he expected. When he returned the street in front of the building was full of fire trucks. He looked up, and to his horror, it was his section of the building that was ablaze. And there, on the ledge outside the window of his apartment, was Marie, huddled into a ball — terrified. The fire fighters could not maneuver the ladder truck in such a way to reach the girl, so they set up a net and told her to jump. She was frozen in fear. Then her father took a bull horn and called to her: “Marie, Daddy’s here. I’ll take care of you. You need to jump when I tell you. Are you ready?” Marie stood up and said: “I’m ready.” Then he shouted: “OK, you have to jump on three. One, Two, Three.” Marie jumped. She was so completely relaxed that she didn’t even strain a muscle from the four story fall. All because she trusted the voice that she knew loved her.

There is a voice calling to us to jump. Sometimes the noise of our lives is so loud, that we don’t hear this voice. But the voice is still there. We need to hear it. It is the voice of the Good Shepherd. It is the voice of Jesus speaking to us in the quiet of our hearts, in the love of our family and friends, in the cries of all calling out to us. The voice of the Good Shepherd calls out to us calmly and lovingly. He tells us to take the jump, the leap of faith. He tells us to trust in Him because He is taking care of us.

The Good Shepherd is the Risen Lord. He is with us. He will never leave us alone. Ask the Lord today to allow you to slow down and hear his voice.

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

MARK YOUR CALENDAR!

Our Lady Chapel opened at Gilmour Academy in September, 1995 — which means that it has been used by students, parents, alumni, and the community for nearly 20 years. And in just a few months, we’re going to celebrate our 20th anniversary! Many of the details are still in the planning stages, but we want to share some of the plans with you now. Mark your calendars for **Sunday, September 13**. On that day, **Bishop Roger Gries** will join us to offer a special Mass celebrating our anniversary. Then, **following Mass we’re going to have a party**. Most of the details are still being finalized, but think of something along the lines of a champagne brunch. You’re going to want to be there.

We’ll keep you advised over the next few months as more details are confirmed, so check the bulletin regularly. But in the interim, if you’d like to get involved in the planning and execution of our celebration, please call the chapel office and leave your contact information with Patty [440-473-3560].

MIDDLE SCHOOL YOUTH GROUP — THE EDGE:

Our next regularly scheduled meeting will be on **Sunday, May 3rd**, we will meet. We be **looking at new ways to charge our personal batteries — living an exciting life**. Come and find out what **the EDGE** is all about. If you have not joined us before, that’s OK. **Just call the office and let us know that you are going to be coming**. We ask you to do this because there will be food involved. **Our final meeting of the year will be on Sunday, May 31st**, when we will be **honoring our 8th graders and our Seniors**. Our EDGE Youth Group has a Faith-Service-Social component, and we need your help. Join in on an exciting happening. **Call the Chapel Office at 440-473-3560**. Join us for a fun filled faith experience. All are welcome.



THE VOICE OF THE SHEPHERD:

This week I want to tell you two of my favorite stories, stories I have shared with you in the past. The first is about a pop quiz that was given to a new class of nursing students in the first year of their training. Most of the students did well on the quiz until they came to the last question — which they all left blank. That question was: “What is the name of the woman you see every morning who cleans our section of the school?” The students thought that the question was a joke. But when they got their papers back, every one of them was marked off for the question. They protested. The professor said: “Her name is June. In your careers you will meet many people. All of them are significant. They deserve your attention and care — even if all you can do is smile and say ‘hello.’” The students never forgot the lesson — or June’s name.

To be a disciple of Jesus demands that we respond to every person in the same way that the Good Shepherd responds to all. Every person possesses the sacred dignity of being a child of God. Just as, aside from Jesus, every baby born is the most important baby ever born, every person is a unique reflection of the God and deserving of the love and care of the Lord’s presence on earth through us.

This is the reason why the charity of the Christian must reach beyond his or her own family and friends, beyond the parish family, and even beyond the family of citizens of their country. We have to be concerned about those who are hurt, starving, suffering or dying throughout the world. Our charity cannot be limited by anything including the parameters of our faith community. Blessed Mother Theresa, for example, reached out to the poor of Calcutta and throughout the world. Most of these people were Hindi, not Christian. All of these people are made in the image and likeness of God.

Jesus said: “I have other sheep who are not of this fold. These also I must lead and they will hear my voice” [John 10:11-18]. Who was He referring to? Was he speaking about others outside of his disciples immediate group? Was he speaking about non-Jews — the gentiles who would become fervent Christians? Was He speaking about all good people searching for Truth? Or was He simply speaking about all people in the world — all are made in the image and likeness of God? We have to assume it is the last group. All people belong to God — even those who continually run from Him. There is still time for them to return to Him. They need us to point to where happiness can be found, to point to God and to support their efforts to reach them. They need us to let them know by our actions that they are part of the Lord’s flock.

It is easy to say that we need to reach out to others, but this is often difficult to do. Perhaps we all do this. We might be on the run and totally oblivious to a neighbor who is rather down in the dumps. Or you parents might be so caught up in the hectic schedule that your kids have — bringing this one to baseball, that one to gymnastics, dance, school meetings, etc. — that you might not notice that one of your children has needs far greater than all the activities you provide for him or her. To make matters worse, children and Teens tend to need our support the most when we are the busiest. This also applies to our young people in school. You have detailed schedules, and things you want to do. Usually, it is when you are running from one place to the next that someone desperately needs your time. Following the



celebrated in every liturgy, and an experience of Passover. From the call of Abraham to that of Moses, from Israel’s pilgrim journey through the desert to the conversion preached by the prophets, up to the missionary journey of Jesus which culminates in his death and resurrection, vocation is always a work of God. It is God who leads us beyond our initial situation, frees us from every enslavement, breaks down our habits and our indifference, and brings us to the joy of communion with him and with our brothers and sisters. Responding to God’s call, then, means allowing him to help us leave ourselves and our false security behind, and to strike out on the path which leads to Jesus Christ — the origin and destiny of our life and our happiness.

This exodus process does not regard individuals alone, but the missionary and evangelizing activity of the whole Church. The Church is faithful to her Master to the extent that she is a Church which “goes forth” — a Church which is less concerned about herself, her structures and successes, and more about her ability to go out and meet God’s children wherever they are, to feel compassion [“com-passio”] for their hurt and pain. God goes forth from himself in a Trinitarian dynamic of love — he hears the cry of his people and he intervenes to set them free [Exodus 3:7]. The Church is called to follow this way of being and acting. She is meant to be a Church which evangelizes, goes out to encounter humanity, proclaims the liberating word of the Gospel, heals people’s spiritual and physical wounds with the grace of God, and offers relief to the poor and the suffering.

Dear brothers and sisters, this liberating exodus towards Christ and our brothers and sisters also represents the way for us to fully understand our common humanity, and to foster the historical development of individuals and societies. To hear and answer the Lord’s call is not a private and completely personal matter fraught with momentary emotion. Rather, it is a specific, real, and total commitment which embraces the whole of our existence, and sets it at the service of the growth of God’s Kingdom on earth. The Christian vocation — rooted in the contemplation of the Father’s heart — thus inspires us to solidarity in bringing liberation to our brothers and sisters — especially the poorest. A disciple of Jesus has a heart open to His unlimited horizons. Friendship with the Lord never means flight from this life or from the world. On the contrary, it involves a profound interplay between communion and mission [see *Evangelii Gaudium*, #23]

This exodus towards God and others fills our lives with joy and meaning. I wish to state this clearly to the young — whose youth and openness to the future makes them open-hearted and generous. At times uncertainty, worries about the future, and the problems they daily encounter can risk paralyzing their youthful enthusiasm and shattering their dreams to the point where they can think that it is not worth the effort to get involved — that the God of the Christian faith is somehow a limit on their freedom. Dear young friends, never be afraid to go out from yourselves and begin the journey! The Gospel is the message which brings freedom to our lives; it transforms them and makes them all the more beautiful. How wonderful it is to be surprised by God’s call, to embrace his word, and to walk in the footsteps of Jesus, in adoration of the divine mystery and in generous service to our neighbors! Your life will become richer and more joyful each day!

The Virgin Mary, model of every vocation, did not fear to utter her “fiat” in response to the Lord’s call. She is at our side, and she guides us. With the generous courage born of faith, Mary sang of the joy of leaving herself behind and entrusting to God the plans she had for her life. Let us turn to her, so that we may be completely open to what God has planned for each one of us, so that we can grow in the desire to go out with tender concern towards others [see Luke 1:39]. May the Virgin Mary protect and intercede for us all.

—Pope Francis

YOU CAN'T MAKE ME BE CATHOLIC: WHEN FAITH IS FORCED ON YOU:

I'm kind of a quitter. I think, in my childhood, I tried almost everything once, and then quit almost everything. There was soccer in 2nd and 3rd grade. I was the goalie because I hate running. Turns out, even the goalie has to run at practice. That was about the same time I quit piano. I never actually learned to read sheet music — just followed my teacher's fingers and tried to go at the same pace. I'm sure it sounded awesome. And I was only in Girl Scouts until another female cousin became old enough to sell cookies.

What I appreciate the most about those situations is that my parents never forced me to do anything. They let me try whatever activities I was interested in — and once I was signed up for something, I was committed for the year/season/session— but when I was done, I was done. And if they threw out an idea for something new, if I wasn't into it, I didn't have to check it out. I think the closest I ever came to being forced to participate was swimming lessons — something about not wanting me to drown? — and going to church.

Faith was not an option — it was the only option. I went to a Catholic school because that's where my parents sent me. If I was sick enough to skip Mass, then I was sick enough to not play outside later — and I really liked playing outside. We found Mass times that worked with sports schedules and vacations. We even managed to pray around the dinner table sometimes. Faith was a non-negotiable.

Except that, even with all those opportunities to grow in my faith, I was not all about church in my childhood years. I thought Mass was boring; I didn't understand why we repeated the same old prayers over and over again; and Scripture might as well have been in another language. I certainly didn't connect with the person of Jesus.

Somehow, I found myself going on a weekend-long retreat the summer before I started high school. I wasn't excited to be there, but a couple of friends wouldn't take "no" for an answer, and so I gave it a shot. My parents were happy that I was taking the chance. I was happy to hang out with my friends.

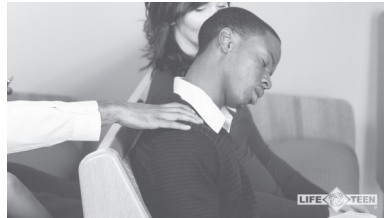
On that retreat, I had an experience of Jesus that changed everything for me. I'm sure it was the Holy Spirit — that I had received at my baptism and ignored for so long — shouting to me that Jesus was for real. He had really lived, and really died, and really lives now. And all He wanted was to spend time with me.

So, rather than my parents choosing the faith for me, I started to choose it for myself. I made a decision that if Jesus was real, then my life would have to look different. That was it. And that change in my own heart changed everything about my relationship with God and His Church.

If any of the above sounds familiar — if you've been dragged — kicking and screaming — to a Sunday morning service, or are only getting a religious education because your parents insist — but wish your relationship with God would be so much more than that, how can you make that shift? How does faith stop being something we "have to do" and instead become something we "can't help but do?"

1. Stop Fighting. There are plenty of reasons to resist the faith — maybe it's about rebelling against our parents; maybe there is some particular teaching that's really hard to accept? — but when we just stop and take an honest look at God, we will find ways to connect. Your interest — however vague — in Christianity is enough to get started. If you have ever felt even a slight connection to the Catholic Church, then explore it. What harm could it do?

2. Start Talking. Talk to God about it. Prayer can be tough, right? All mysticism or memorization? But the best part of prayer is that it's just about having a conversation. You



know how to talk to your friends, right? So start talking to God. Angry? Frustrated? Excited? Confused? Scared? Overwhelmed? Talk to God about it. Tell Him what's on your mind. He already knows — He would just rather hear it from you.

3. Get Learning. The faith we believe in has been handed down for two thousand years. There are a lot of people who have believed, for lots of good reasons. Listen to their stories — in the Scriptures, saints, your loved ones — and see if there are any ways you can relate. There are so many others who ran — hard — in the opposite direction of God and the Church — and today, we call them saints. There was something that made them turn around. What was it? Talk to a campus minister, youth minister, parish priest, that cute old couple at daily Mass — there's an answer for every question. We just have to seek them out.

4. Fall in Love, stay in love. No one can force you to be Catholic. We might not have chosen baptism, if our parents chose it for us in our infancy — but we can choose Confirmation, we can choose Sunday Mass, we can choose Reconciliation, and prayer, and Scripture for ourselves. That's the thing about love — it isn't a feeling. It's an action, a choice. It's about choosing what is good for the beloved. God has chosen His Church to be His bride — so when we choose to live in His Church, we choose to live as His beloved.

I love being Catholic. Yes, there are parts of it that can be difficult, or challenging, or hard to understand. And heaven knows no one within the Church is perfect. But when you fall in love with Him, you realize that He's already been in love with you, for years. Read what Father Pedro Arrupe, SJ, wrote: "Nothing is more practical than finding God, than falling in Love in an absolute, final way. What you are in love with, what seizes your imagination, will affect everything. It will decide what will get you out of bed in the morning, what you do with your evenings, how you spend your weekends, what you read, whom you know, what breaks your heart, and what amazes you with joy and gratitude. Fall in Love, stay in love, and it will decide everything."

Maybe faith wasn't something you chose for yourself in the past, but you can start choosing it for yourself today. God chose you, long ago, for Himself. So stop fighting, start talking, and get learning — and it will change everything.

—taken from the writings of Rachel Allen, an associate of the Bible Geek

LIFE TEEN:

Our next regularly scheduled meeting will be on **Sunday, April 26th** — we will **be talking about staying strong as the school year begins to wind down.**

Come and try us out. Life Teen meets right after Sunday Mass — from **11:30**

AM—1:00 PM in the **Lennon Board Room**. Life Teen is open to **all high school aged young people.**

Just call the office and let us know that you are going to be coming. We ask you to do this because

there will be food involved. **Our final meeting of the year will be on Sunday, May 31st, when we will**

be honoring our Seniors and our 8th graders. We have a great deal of fun together and we grow in our

faith at the same time. **Respond to your texts and/or emails, or call the chapel office [440-473-3560]**

to be notified. Please continue to remember all our teens and young people in your prayers.

SACRAMENT OF RECONCILIATION:

Father John will be available to celebrate the Sacrament of Reconciliation with you on **every Saturday** between **3:30 – 4:00 PM**. Confessions are also available "by appointment." The Reconciliation Room is located in the small chapel directly across from Father John's Office.

