

CLOSING PRAYER:

Our Lady Chapel

~ A Prayer in Spring ~

Oh, give us pleasure in the flowers to-day;
And give us not to think so far away
As the uncertain harvest; keep us here
All simply in the springing of the year.

Oh, give us pleasure in the orchard white,
Like nothing else by day, like ghosts by night;
And make us happy in the happy bees,
The swarm dilating round the perfect trees.

And make us happy in the darting bird
That suddenly above the bees is heard,
The meteor that thrusts in with needle bill,
And off a blossom in mid air stands still.

For this is love and nothing else is love,
The which it is reserved for God above
To sanctify to what far ends He will,
But which it only needs that we fulfil.

—Robert Frost



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.

CAMPUS MINISTRY OFFICE:

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

FATHER-STUDENT MASS — APRIL 17:

On **Sunday, April 17th**, the Men's Club is sponsoring a "Student-Father" Mass at **10:00 AM in Our Lady Chapel**. All Dads — along with their children and family — are invited to attend. This celebration of Mass is a great opportunity to share time with your Gilmour students and family. There will be refreshments served after Mass in the Commons. Everyone is welcome. Please RSVP to **Christina Hollis** at hollisc@gilmour.org or call **440-473-8073**.

**THE ROLE OF SPIRITUALITY IN THE LIVES OF CHILDREN:**

NY Times best-selling author Dr. Lisa Miller is the author of *The Spiritual Child*. Lisa will deliver two presentations on **April 13 at Gilmour** on the **crucial role spirituality plays in the lives of our children**. Dr. Miller's first presentation — for parents of younger children — will be from **12:00 noon – 1:30 PM at Gilmour's Lower School**. The second presentation — for parents of junior high and high school students — will be from **7:00 PM – 8:30 PM at Gilmour's Athletic Center**. Both talks are free and open to the public, but we do ask that you go on line to register at Gilmour.org/spiritualchild. This presentation is part of our "Educating the Heart: a Moral Compass" — a speaker series at Gilmour sponsored by the family of Michael J. Pender '90. Please join us.

**WOMEN'S DAY OF RETREAT:**

Mark your calendars. All Women of Our Lady Chapel and Gilmour Academy are invited to join us for our very popular **Women's Spring Retreat** which will be held on **Tuesday, May 10th from 5:30 PM – 9:00 PM** in the **Lennon Board Room**. Bring a friend. **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]. The evening of reflection will begin around 7:00 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. **Please call Patty in the Chapel Office [440-473-3560] or sign up on the easel in the Narthex.**

**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, or email Elina Gurney at gurnev.oh@gmail.com.** Come as a family or by yourself.

**ENTERING CHRIST'S HEART:**

Christ's whole being must ring in our hearts with blood and bone. We must follow Him. We must strive to penetrate into the heart of His mystery — to what He really is. When we find them in His heart, then things become plain to us.

—Romano Guardini

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Ursula Wyras, mother of Janet Heryak, grandmother of Lillian ['09], Rosa ['12] and Edwin ['17] Heryak who is preparing for knee replacement surgery on Monday.
- For Brother Jarlath D'Souza, C.S.C., who is hospitalized with medical complications.
- For Nancy Collins who is under the care of hospice.
- For Heidi Herten, mother of Hope ['13] and James ['15] Herten, who is recovering from surgery.
- For Carmella DeJohn who is seriously ill.
- For Tony Stricker who is undergoing treatment for a brain condition.
- For Bonnie O'Leary, Middle School Teacher, who is undergoing rehab following surgery.
- For Eva Shea, aunt of lower school teacher, Theresa Stark, who is undergoing treatment for pancreatic cancer
- For Kathy Hronek who is recovering from cancer surgery.
- For Joseph Frantz ['75], brother of Mark ['65], David ['66], Roger ['69], and Peter ['78] Frantz, who is seriously ill.
- For Ann Ally, mother of former Gilmour teacher Deshia Joseph, who is under the care of hospice.
- For Kate Wilson, Niece of Brother Ken Kane, C.S.C., who is undergoing treatment for cancer.
- For Justin Tarr who is critically ill with brain cancer.
- For Jim Spicer who is undergoing treatment for brain and lung cancer.
- For John O'Brian who has been diagnosed with a serious form of cancer.
- For Bill Slattery ['77] who is undergoing treatment for cancer.
- For John Burkey, uncle of religion instructor, Rachel Burkey, who is undergoing treatment for cancer.
- For Annie Trivassos who is undergoing treatment for cancer.
- For Nicholas Zanella, who is undergoing medical treatment
- 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 Teddy Prusock, nephew of Lower School associate, Nina Prusock, who is undergoing neurological testing.

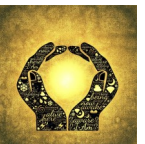
EUCCHARISTIC MINISTERS:

We are currently discerning a new group of Eucharistic Ministers who would undergo training within the next month. If you feel that the Lord is calling you to this ministry, we would be delighted to include you in that ministry here at Our Lady Chapel. Both adults and teens [must be going into Senior year of High School] are welcome to participate in this very special ministry. We are need of ministers for both our Saturday evening and Sunday morning Masses. **Contact Father John or the chapel office [440-473-3560] if you feel called to this ministry.** We are always in need of Eucharistic Ministers.

**DO YOU HAVE HOPE?**

Hope's home is at the innermost point in us — and in all things. It is a quality of aliveness. It does not come at the end, as the feeling that results from a happy outcome. Rather, it lies at the beginning, as a pulse of truth that sends us forth. Hope fill us with the strength to stay present, to abide in the flow of the Mercy no matter what outer storms assail us. It is entered always and only through surrender — that is, through the willingness to let go of everything we are presently clinging to.

—Cynthia Bourgeault



PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Brother Joseph Dunne, C.S.C., who is undergoing treatment for a serious infection.
- For Brother Romard Barthel, C.S.C., who is on hospice care.
- For Steven Ciuni, father of Joseph ['77], grandfather of Joseph ['03], Jane ['04], Thomas ['06] and Michael ['08] Ciuni, who is undergoing rehab resulting from a stroke.
- For Candy McKinnon, mother of Gilmour instructor, Katy McKinnon, who is recovering from multiple surgeries as a result of a fall.
- For Joseph Morek ['14] who is recovering from surgery resulting from a military accident.
- For Brother Thomas Maddix, C.S.C., who is undergoing medical testing.
- For Rose Wedeward, grandmother of Cassie ['17], Frank ['18], and Mia ['19] Nannicola, who is recovering from surgery.
- For Elaine Willey, sister of Father John, who are undergoing treatment for cancer.
- For Stephen Ungrady, father of Emily ['19], who is recovering from a stroke
- For Jim Virant, grandfather of Noah Virant ['20], who is undergoing treatment for cancer.
- For Todd King ['87], brother of Christie ['91] King, who is undergoing treatment for mirocondra
- For John DiCillo, husband of long-time Gilmour teacher, Bonnie, father of John ['83], David ['84], Dawn ['86] and Daniel ['88] DiCillo, who is seriously ill with lymphoma.
- For Jenny Blender, who is undergoing treatment for cancer.
- For Dorothy Kazel, mother of Daniel ['86] and Gilmour counselor, Jamie, who is undergoing treatment for cancer..
- For Mark LaCasse, brother of Upper School Associate, Linda Wheeler, uncle of Molly ['06] Wheeler, who is undergoing treatment for cancer.
- For Sue Nyberg, godmother of Katie Leavitt, who is seriously ill with cancer.
- For Drew Franco, son of Brian ['90], nephew of Jeff ['88] and Kristin ['94] Kirkpatrick, who is struggling with a seizure disorder.
- For Michael Palumbo, father of Michael ['14], Marisa ['15], and former Gilmour student, Christian, who is undergoing medical treatment
- For Colleen Lowman, grandmother of Religion instructor, Rachel Burkey, who is seriously ill.
- For Dennis Kavran, father of Dennis ['86] and Jennifer ['95], grandfather of Adam ['14] and Madeleine ['16] Miller, who is undergoing further treatment for cancer.
- For Donna Farkas who is undergoing treatment for cancer.
- For Lexi Pappadakes, who is undergoing treatment for complications from surgery..
- For Rosemarie Lemieux who is ill.
- For Matt Barry ['13], brother of Tim ['12], who continues treatment for cancer.
- For Maria Ricci, friend of Linda McGraw, who is ill.
- For Jeff Warner, brother of Denise Calabrese, who is undergoing treatment resulting from a stroke and seizure.
- For Janice Feenstra, sister of Lisa Habe, aunt of Jack ['19] and Will ['20] Habe who is undergoing treatment for cancer.
- For Karen Wanders, mother of upper school Head of School, Jonathan Wanders, who continues in treatment and rehabilitation
- For Betty Herten, aunt of Hope ['13] and James ['15] Herten, who is undergoing treatment for leukemia.



FAITH EDUCATION — APRIL 10:

Faith Education for this year continues. Our Sessions go from **8:45—9:45 AM**, with the hope that our children would then **participate in our 10:00 AM Family Mass. Register your family for classes by contacting Patty in the Chapel Office [[440-473-3560].** If you have any questions, please call Patty in the chapel office. Thank you for taking care of this important responsibility. **Dates for April and May: April 10-17-24. and May 1**



SCHEDULE FOR THE WEEK:

Sunday, April 10: 3 rd Week in Easter	10:00 AM
Monday, April 11: St. Stanislaus	5:30 PM [Eucharistic Chapel]
Tuesday, April 12:	5:30 PM [Eucharistic Chapel]
Wednesday, April 13:	5:30 PM [Eucharistic Chapel]
Thursday, April 14:	NO MASS
Friday, April 15:	5:30 PM [Eucharistic Chapel]
Saturday, April 16: 3 rd Week in Easter	5:00 PM
Sunday, April 17: 3 rd Week in Easter	10:00 AM

UPCOMING CHAPEL ACTIVITIES:

April 10 -----	Faith Education Session #21 EDGE Meeting	8:45 AM 11:30 AM—1:00 PM
April 12 -----	Cum Laude Assembly	8:00 AM
April 13 -----	Middle School Religion Mass Lisa Miller on Child Spirituality	12:15 PM 12 noon & 7:00 PM
April 14 -----	Middle School Religion Mass Middle School Religion Mass Middle School Religion Mass Sophomore College Night	8:15 AM 10:30 AM 2:00 PM 7:00 PM
April 15 -----	Junior Retreat	8:00 AM—3:30 PM
April 17 -----	Faith Education Session #22 Father-Student Mass LifeTeen Meeting	8:45 AM 10:00 AM 11:30 AM—1:00 PM
April 18 -----	7 th Grade Retreat	8:00 AM—3:00 PM

REFLECTION ON THE THEME FOR THE WEEK:

Proper English usage encourages us to never place a preposition at the end of a sentence. There is a very good reason for this rule — the last word or words in a sentence express the emphasis of the ideas contained within the sentence. As a general rule, the preposition should begin questions; “with whom are you going” is stronger than hanging the “with” at the end and having two different subjects for one verb. While this might at first seem to be “belaboring” the point, it really has a role in understanding the mystery of the resurrection.

The Resurrection is the most emphatic element in the long sentence of God’s loving history with all humankind. There had been many prepositions used within that sacred history — “Before” the world was made and “after” the Fall are important words indicating time; “upon” is an indication of where — mountains of revelation and the body of the woman who gave the Word a sacred position.

We have all been called to come face-to-face with the position which the resurrected Jesus has taken within our lives. His placement in history gives us the position of emphasis in this world. His Holy Spirit is “within” and “with” us — urging us to take positions of revelation “within” and “with” our families, communities and our world. The resurrection is the final statement that our lives are a continuation of the long sacred sentence of God’s love.

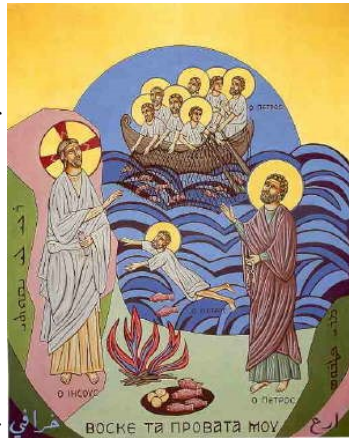
In the Scripture readings for this third week in Easter, we see the two faces and phases of Peter the Apostle. First we see the “after” [Acts 5:27-41] and then a story of the “before” [John 21:1-19]. With Peter, as with many later followers of Jesus, we see a person who lived into his future by having hope in his past. We usually consider Hope to be a virtue about the future, but in order to embrace the future, there has to be some blessing, some holding of the past, as having been a grace. Resurrection or Easter Hope celebrates God’s total embrace of our time-bound lives. God is constantly laboring to bring order and revelation out of our temporal chaos.

In the Book of Acts of the Apostles, we find Peter and his companions in crime — locked up for having preached in the Temple. During the night, while under guard, an angel appears and sends them out, back into the Temple. When the officers go to fetch them from prison, not only do they not find them there, but news arrives of their being back at their work of preaching in the name of Jesus in the Temple again — trouble continues to mount.

As the religious leaders meet to decide what to do, one of their number — Gamaliel — rises to make a suggestion. He points out that if what Peter and the others are preaching is “of God”, then nothing they can do will stop the movement from growing; if it is not “of God”, then the movement will die by itself. Gamaliel suggests that the Sanhedrin leave them alone to see what will happen. Peter and the other apostles leave in high spirits because they had been proven worthy by being treated in the same way as Jesus, except not physically — not yet.

John’s Gospel brings together the “before” and “after” of Peter’s life — in fact this story is meant to summarize the entire Gospel. John’s Gospel begins when Jesus invites His future followers to first “come and see”. Coming is being introduced or initiated into the experience of Jesus. Seeing is believing that Jesus is the Christ of God, risen and inviting more belief.

John’s Gospel replays these two aspects. The “coming to Jesus” immerses us in four important Sacraments —Baptism, Reconciliation, the Eucharist, and Confirmation. These four Sacraments are prominent in John’s Gospel. John or one of his disciples added this Gospel — chapter 21 — event to make sure we the readers, listeners and followers of Jesus might grow more deeply in our desires to

**PRAYER REQUESTS:**

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

FOR THE DECEASED:

- For Sophie Divinity
- For Thomas Coughlin.
- For James Sustar.
- For Bert Drobnic, mother of Jim Drobnic ['77], grandmother of Emma ['09] and Oliver ['12] Flesher.
- For Phylis McGinley, grandmother of Middle school Head of School, Elizabeth Edmondson, great-grandmother of Mollie ['21] and Abbey ['23] Edmondson.
- For Kenneth Peters.
- For Sister Marilyn Ruffin, H.M.
- For Rudy Licursi, grandfather of Maureen Licursi ['05]
- For James Puterbaugh, grandfather of Faith Smolik ['22]
- For Joseph Switka, father of Lily ['18] [anniversary]
- For Michael O'Neill, brother of :Patrick ['80], Daniel ['82], and Brian ['95] O'Neill, Uncle of Hugh ['14] and Timothy ['16] O'Neill., brother-in-law of Mary Jo McHenry ['87].
- For John Hetman
- For George Rogers.

PRAYERS FOR OTHERS:

- For a person who lost their job
- For a person recovering from a stroke
- For an end to violence in our society.
- For the families who are grieving the loss of loved ones.
- For an end to human trafficking..
- 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.

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. **Please call the chapel office [440-473-3560].**

ANOTHER PRAYER:

Lord, we are only stewards of the time, talent, and treasure that we have. Help me to remember to use them according to your will. Amen.



THE POWER OF A RESURRECITON ENCOUNTER:

Psychologists and psychiatrists often remind us that during any given day, most of us rarely perform any totally free actions. The normal pressures of living in a community environment force us either to do things we by nature wouldn't do, or not do what by nature we would do. Usually the most forceful pressure is that of fear. We worry about the harmful effects our actions will have on us. That's one of the reasons The Book of Acts is so significant.

Before the 1960's, we often defended our faith's rationality with the argument that those who passed our faith onto us knew what had happened and truthfully conveyed those facts to us. But once people began to understand the authors of our Christian Scriptures really weren't eyewitnesses to the events that they narrated, the "knowing" part went out the window. A new argument for our faith's reality began to evolve — revolving not so much around our faith ancestors' knowing what happened and faithfully passing it on, but around the drastic change in the personalities of those ancestors springing from their contacts with the risen Jesus.

Luke narrates some of that change [Acts 5:27-41]. Remember how Luke pathetically described Peter's denial of Jesus [see Luke 22:55-62]? The leader of the Twelve was overcome with so much fear that he denied he'd even known this itinerant Galilean preacher, much less was one of his followers. Yet now, after experiencing Jesus alive in his midst, this lowly fisherman courageously informs the Jerusalem authorities: "We must obey God rather than men." What happened to the fear?

It probably is safe to say that fear was still there; but now was alongside another more powerful force — the conviction that nothing was more important than life, and the risen Jesus was providing that life. Along with the author of Revelation all the first Christians learned that "The Lamb that was slain received power and riches, wisdom and strength, honor and glory and blessing" [Revelation 5:11-14] Those with faith in the risen Jesus received the same life and strength, enabling them to overcome the fear which paralyzed others.

Their encounters with the risen Jesus changed their personalities.

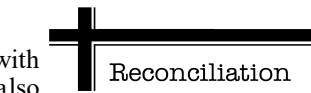
Scholars are convinced that in the story of Jesus and Peter we see the very first of those encounters [John 21:1-19]. The other gospel meetings seem to have been read back into the disciples' post-resurrection experiences. Notice that Jesus' followers have done what we would have logically expected them to do — return to Galilee after his death. It's only when they go back to doing what they always did — fish — that they experience him as a "new creation." We all experience this in the death of a loved one. Elizabeth Keebler-Ross tells us that "after the death of a loved one, we eventually have to go back to work. And when we return to doing what we did while that loved one was still with us, we begin to experience that special person in a new, unique way."

That seems to be exactly what happens in John's Gospel. His followers encounter Jesus in a different way than they had encountered him before. Yet, how can we be 100% certain we're really coming face to face with the risen Jesus in the ordinary things and people of our daily lives? There's one rule of thumb that might be a good indicator — after the encounter we discover that we're called to do things we've never done before. That certainly happened to Peter by the Sea of Tiberias, and might be the reason some of us refuse to admit such encounters in our own lives. We've already got enough to do.

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

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



Reconciliation

follow Jesus along with Peter. The sacraments of vocation are the ways one who has come and seen will express his or her faith in the Risen Lord.

In John's Gospel, nothing good happens at night, so Peter and the other fishermen, return from their disappointment concerning Jesus, and go backwards. Back at their trade as fishermen, they catch nothing. Jesus shows up at daybreak. This is the repetition of Jesus' first appearance to the followers of John when Jesus invites them to "come and see" [see Luke 5]. Jesus calls to them in their empty boat, they admit their poverty and He fills their boat as did Jesus change water into abundant wine and the bread and fish into abundant food. The response of Peter's hearing that it was the Lord was to jump into water dressed in a garment. The symbols we use for the first step in coming to Jesus in the Christian Community is through jumping or dumping into water and our being clothed in a garment indicating a new form of life — Baptism. For Peter and for the newly baptized at Easter, this is only a beginning.

The "charcoal" fire is waiting for the disembarked. On the fire are fish and bread. Jesus invites them to bring some of the fish He had helped them catch and then invites them to breakfast. This is obviously a liturgy of Eucharistic sharing. Fish were symbols for Jesus in the early Church. They were asked to "Come have breakfast."

Peter draws near to the "charcoal" fire which itself becomes a sacramental symbol. Peter's three denials took place while he was warming himself beside such a fire [see John 18]. Peter is welcomed back through the bread and fish being offered to him and at the same place of his disassociation. Through Baptism the apostles come to find Jesus finding them, calling them, forgiving them and feeding them with Himself.

The final sacrament of initiation is Peter's listening quite clearly to the three probing questions of Jesus. "Do you love Me?" There is a dual confirmation here. Jesus is saying that He loves Peter by calling him out of his boat and fruitless fishing, into communion with Him. Can Peter hear that? Peter does make his response after listening intently. The Sacrament of Confirmation is primarily not a being strengthened in some doing of works of faith. Rather it is a strengthening of our ability to listen to or distinguish voices. The initiated are confirmed in their listening to Jesus as the Word of God and the Love of God incarnated in that Word. There were voices to whom Peter had listened leading to his denials. Now he is asked to hear what Jesus is asking and saying. The doing of the works of faith will depend on the initiated persons' ability to discern between the various calls of this world of which, one is the Voice of Jesus.

John's Gospel opened with a "come and see" invitation. Peter, and his initiated-followers, now at the end of the Gospel are invited to "follow Me." They have seen and believed and their belief is lived out in following Jesus into the mysteries of His life and theirs.

We are in the season of celebrating our belonging, our being included, our being sacramentally prepared for a deeper following of Jesus. All the Sacraments in the Church are for our going out into life, for this we jumped into the water, were fed, forgiven, had our ears cleaned for better listening. Peter, the other apostles, you and I are initiated into our being sacraments of His love and light in this world. In this Light we do the good things. —edited from the writings of Father Larry Gillick, S.J., which appear on the internet

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 2016. There is a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!



WHO ARE THE HUNGRY?

A young man periodically puts a few hundred dollars together, and then invites some poor youngsters to join him on a day’s outing at an amusement park. He puts the kids on the rides until they have had enough. Then he takes them into a fancy restaurant for a sit-down meal. One six year old pulled his face out of his shrimp cocktail long enough to ask his host: “Mister, is your name Jesus?”

When the curtain goes up on John’s Gospel [21:1-19], the apostles are broke and hungry. Since many of them were fishermen, they did what comes naturally. Their supper was out there swimming in the Sea of Tiberias just waiting to be caught. But the fish proved to be much smarter than the fishermen. The score was fish 11 and apostles 0. The apostles had spent the whole night on the water and had caught nothing but a bad cold and a vile temper. They decided to head for shore.

The sun had just risen gloriously out of the east; however, the men in the boat were not of a mind to enjoy it. Standing on the shore and checking the scene out stood the Teacher. None of them recognized him. Why not? Perhaps a mist coming off the waters limited their visibility. Or very possibly the resurrected Christ was different in appearance than the one whom they had been with for the last three years. If this was the case, then it raises some interesting questions about the appearance of our own risen bodies down the road.

But more than likely, the apostles were just lost in themselves. How many times have we seen Jesus without recognizing Him? Remember the neighbor who brought you over a hot supper when you had a death in the family?

In any event, the stranger ordered them to drop their nets again. What is remarkable is that they obeyed him. Why remarkable? For openers, professional fishermen are smart enough to never, never throw their nets over the starboard side. Yet, those were His instructions. And secondly dropping the huge 330 foot nets over the boat was almost a day’s work in itself. These men were exhausted — they desperately needed sleep. Once again, Jesus had woven a spell over people. It is the same spell incidentally that brings us to honor and worship Him today. His drawing power is explained in the poet’s line: “The image of the Master, one glimpse and we are in love.”

We all know the rest of the story. Hundreds of surprised and indignant fish were caught in the nets — it was impossible to get the nets back into the boat. After much back-breaking labor, they tied the nets to the large boat as best they could.

Courtesy of “the disciple Jesus loved” — John himself — they knew now who their Benefactor was. When they came ashore, they saw that the Master was preparing their breakfast. With something approaching incredulity, they watched Him toast bread and roast their freshly caught fish over a simmering charcoal fire. They ought not to have been too surprised — He had told them often enough that you cannot tell people about God when their stomachs are empty. Perhaps you can understand better now why the Church has so many collections for the poor. Just think about it for a moment! We are speaking here of the same Christ who has been saluted in music by people of genius. This is the very same Jesus about whom literally countless books have been written, world-class pictures drawn, and poems composed. This is the very same Savior after whom countries and cities have been named. And, wonder of wonders, He consents to make sure that the hungry are fed.

The next time you are asked to do something for somebody and you think it beneath your dignity, reflect on this John’s Gospel, and then go out and do whatever the task is. You will find yourself in very good company. But hurry! Every day *TIME* magazine estimates that 40,000 children — more than one every second — succumb to diseases linked to chronic hunger.

Would it not be wonderful if the day would come when a six year old can look at us with large eyes



who is wearing only a white linen cloth, is seized. He escapes his captors and flees naked, leaving the cloth behind [Mark 14:52]. That betrayal is yours and mine. But we next meet him on Easter Sunday, sitting on the tomb of the resurrected Jesus, wearing again his linen cloth and announcing to the whole world that Jesus has been raised [Mark 16:5-7] — that an unbelievable newness has burst into our world, and that there is something even beyond our wounds, sins, and betrayals. The chain of anger has been broken.

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

PROVIDE A RIDE:

Volunteers needed to provide rides “to and from” Mass for members of Our Lady Chapel — both Saturday Evening Mass at 5 PM and Sunday Mass at 10 AM. **This ministry will involve only providing rides to the Chapel for Mass.** Volunteers must be 21 or older. Please provide your name and phone number so that we can form a call list. We have a growing need in the chapel and would like to provide this service to our members. **Contact Tina Newton at 440-991-6670**



READINGS FOR THE WEEK:

- Monday:** Acts 6:8-15, John 6:22-29
- Tuesday:** Acts 7:51-8:1, John 6:30-35
- Wednesday:** Acts 8:1-8, John 6:35-40
- Thursday:** Acts 8:26-40, John 6:44-51
- Friday:** Acts 9:1-20, John 6:52-59
- Saturday:** Acts 9:31-42, John 6:60-69
- 4th Week in Easter:** Acts 13:14-52, Revelation 7:9-17, John 10:27-30

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 [4/2/16] ----- \$ 563.00
Total Offerings: Sunday [4/3/16] ----- \$ 682.00

THE RESURRECTION OF CHRIST BRINGS FORTH FORGIVENESS:

Forgiveness is the only thing that is new and it is the message of the resurrection. The world contains only one thing that is truly novel — unforgiveness. Everything else is an old tape repeating itself endlessly over and over again. There is normally only one song that gets sung — betrayal-hurt-resentment-non-forgiveness. That pattern never changes. There is an unbroken chain of unforgiven resentment and anger stretching back to Adam and Eve.

We are all part of that chain. Everyone is wounded and everyone wounds. Everyone sins and everyone is sinned against. Everyone needs to forgive and everyone needs to be forgiven. Betrayal is an archetypal structure within the human soul — just as sin is innate within the human condition. We — all of us — betray and sin. We betray ourselves, betray our loved ones, betray our communities, and sin against our God. Everyone stands in need of forgiveness.

But we are also — each one of us — betrayed and sinned against. We are betrayed by our loved ones, by churches, by our communities, and, in a manner of speaking, even by our God. It is not for nothing that, on the cross, Jesus, incarnating there all that is human, cries out: “My God, my God, why have you forsaken me?” We all feel betrayed at that deep level sometimes. Hence, as badly as we need to be forgiven, we also need to forgive.

We have hurt others and we have been hurt. We have sinned and we have been sinned against, and when we wake up to that we have a choice — like Judas we can cleanse ourselves of this, figuratively speaking, by taking what we have gained by our sin, the thirty pieces of silver, and throwing it back into the temple and walking away, purified, but unforgiven, walking straight towards suicide. Conversely, though, we can do like Peter, after his great betrayal, weep bitterly and then return, humbled, compromised and scarred, but forgiven, walking solidly into life. In forgiveness lies the difference between the choice for suicide and the choice for life.

But forgiveness is not easy. An old adage says: To err is human, to forgive is divine. More accurately, one might put it this way: To forgive is the grace that is given by the resurrection.

The resurrection of Jesus has many dimensions. At one level, it was a physical event. The dead body of Jesus was raised, the cosmic universe at its deepest level suddenly had a new set of laws, and the very atoms of this universe, as nature first arranged them, were re-arranged. Something radically new, physically new — as radical and new as the original creation — appeared within history. This aspect should never be, as it recently has been, understated.

However the resurrection was also a spiritual event and that too is important. In the resurrection of Jesus we are given not just the potential for a resurrected body and a resurrected cosmos, we are given as well the possibility of forgiveness, of being forgiven and of forgiving each other. That new possibility and its radical novelty should also never be understated. From the beginning of time until Jesus’ resurrection, dead bodies stayed dead. And from Adam and Eve until that same resurrection, wounded and dead hearts stayed wounded and dead. All that has now changed. There are new possibilities.

What is new in the resurrection is not just the unbelievable new possibility of physical resurrection. The resurrection gives us to the equally unbelievable possibility of the newness of life that forgiving and being forgiven brings. In our day to day lives that is how we are asked to appropriate the resurrection of Jesus, by forgiving and by letting ourselves be forgiven.

In Mark’s account of the death and resurrection, our human condition is symbolized by a young man who was following Jesus’ journey to the cross from a safe distance. At a certain point this young man,



over the shrimp cocktail we have just bought him and inquire: “Hey, is your name Jesus?”

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

“THE TABLE MINISTRY OF JESUS:

The Gospel of John [21:1-19] finds Peter along with six other disciples back in Galilee after the death of Jesus in Jerusalem. They are fishing the familiar sea of Tiberias, but go all night without catching anything. When dawn comes Jesus — risen but not at first recognized — calls to them from the shore to cast their net over the right side of their boat where they catch 153 large fish. The unnamed disciple whom Jesus loved — most scholars believe that this is John himself — tells Peter that the figure on shore is Jesus. Impetuous as always, Peter jumps into the water and heads for Jesus while the others drag the net ashore. Jesus then cooks some of the fish, adds some bread, and serves them breakfast. The disciples did not presume to ask Jesus any questions because they realized that their fishing guide and breakfast host was indeed the risen Lord.



The various appearance accounts of the risen Christ in the four Gospels cannot be formed into a consistent logical narrative, free of ambiguity and contradictions. For example, some accounts have Jesus appearing first to Mary of Magdalene, and others to Peter and his fellow disciples; some locate the appearances in Jerusalem, others in Galilee. All the accounts, however, do reflect the core belief of the early Christian community that God raised the crucified Jesus to a new and glorious life, constituting him as life-giving Spirit available to all people. At the same time, each of the accounts invites reflection on distinctive aspects of the ongoing presence of the risen Lord.

Today’s appearance account — with Jesus serving breakfast — reminds us of what is called the “table fellowship” or “meal ministry” practiced by Jesus during his public life. Examples of this “meal ministry” would be eating with sinners at the home of Levi; being anointed during a meal at the home of Simon, the Pharisee; dining with Zacchaeus, the chief tax collector as part of his conversion process; feeding the multitude recorded six times in the Gospels; enjoying a meal with his friends Mary and Martha; and celebrating a final Passover meal with his disciples.

Our faith conviction is that we can still encounter the risen Christ today in the common experience of sharing food. Many people find that Thanksgiving, centered on the traditional family meal, has a deeper spiritual meaning than more commercialized holidays. A man who volunteers weekly to serve the poor at a food distribution center tries to see Christ in each person he serves. Despite their busy schedules, the parents of two very active teenagers began insisting on one family meal each week — phones turned off — which has actually improved their personal communications and produced a more Christ-like family spirit. A collegian really enjoys going to Sunday Mass on campus where she often finds Christ present in the assembly of her peers, in the Scriptures proclaimed and applied, and in the sharing of the consecrated bread and wine.

Do any of these concrete examples resonate with you? How can you be more open to the presence of Christ in your ordinary activities?

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

AMAZON.COM:

Please remember that when you want to buy something from Amazon.com, you need to first go to www.ourladychapel.org and click on the Amazon logo at the bottom of the home page! Because of this simple step — and at no cost to the purchaser — Our Lady Chapel receives a percentage of all purchases that are made from Amazon.com. Ever since we have begun this program, we have consistently been receiving significant checks from Amazon that are being credited to help pay for chapel expenses. This affinity program remains in effect throughout the year, so we ask everyone to continue to remember to start your purchases at Amazon on the Our Lady Chapel home page! Thank you.



TO LOVE AS JESUS:

John's Gospel [21:1-19] focuses on Peter. It is most interesting in the fact that this story is sometimes used in the ceremony of the installation of a Pope. At the installation, it is solemnly read to the new Pope as a sort of warning at the start of his important new ministry.

After the death of Jesus, the Apostles returned to Galilee — presumably out of and sense of desolation and defeat after the crucifixion. And they do what anyone else would do — they go back to what they know. In their case that is fishing. They return to the job that was their livelihood. This job was also so second nature to them that in desperate times to take it up again gave them a real sense of reassurance.

We shouldn't interpret this return to Galilee as any sort of failure or believe that it demonstrates lack of faith. It best describes what happens to us when we lose our way. As they go through these comforting and routine tasks in the boat, the Apostles see Jesus on the shore; though, as in so many of the resurrection appearances, at first they do not recognize him. They do what the man on the shore tells them and find that they have a tremendous haul of fish. This, of course, takes them right back to another similar miraculous haul of fish [see Luke 5] and they begin to realize it can only be Jesus. Peter then makes his profession of faith and half-naked jumps out of the boat to greet Jesus.

Then follows what we can only call the rehabilitation of Peter. He is rehabilitated after the three-fold denial on the night of Jesus' arrest and he is given confirmation of his role as Chief of the Apostles — but he is also given some clarification of what this role is to mean personally for him.

Jesus has cooked breakfast for the Apostles and this meal is full of Eucharistic overtones as for example in the words: "he took bread and gave it to them." This meal reminds them very clearly of the Last Supper. But the little charcoal fire also has a role — it is a very potent reminder of the charcoal fire with which Peter warmed himself that fateful night and where he made his three-fold denial that he was one of Christ's followers.

By this time even the slowest among the Apostles realizes Jesus. Jesus then shows them what he is truly like and in that most beautiful passage he so gently and lovingly forgives Peter. But this forgiveness is not just gentle and loving — it is also very thorough, he forgives him three times one for each of his denials. And with each of these absolutions he gives him a commission: "feed my lambs" — he is to be the undisputed shepherd of Christ's flock.

We can understand forgiveness but it is more difficult for us to do what Jesus does. We would forgive but still be cautious, and we would probably want Peter to prove himself before giving him any sort of task — let alone confirming him in his role as Christ's representative on earth.

But as John says: "It is the Lord," we know that the Lord does things differently from us. But we also know that it is our task in life to learn the ways of the Lord, to do things as he does them — to appreciate his ways and to imitate them in our lives.

What Jesus wants is our love — not because he commands it, not out of duty or for any personal benefit. Rather, Jesus he wants us to love him freely and without compulsion. He asks Peter three times: "Do you love me." By this he is not demanding anything of Peter; rather Jesus is showing by this three-fold questioning the depth of his own love for Peter. It is this tenderness — this depth of love — that we see in Jesus that we want to imitate in our own lives. If we could only find it within us to react in such a way when we have experienced rejection what different people we would be.

I mentioned earlier that John's Gospel is sometimes the one chosen to be read to a new Pope at his

rejoicing that they had suffered dishonor for the sake of the name of Jesus. We know that Peter would eventually go to Rome and endure a passion like his Lord's.

The Christian theologian, Origen, wrote that Peter was crucified, head downward. This happened in the Ager Vaticanus — the area on the west bank of the Tiber where Nero had constructed an arena. Christians would eventually build a Church over the burial spot, and then a basilica — the Basilica of St. Peter. The truth of Jesus would continue to nourish the people because of Peter and those who stood in his place — the popes. George Weigel mentions in *Letters to Young Catholics* that the large obelisk in the center of the Piazza San Pietro was brought to Rome from Egypt by the Emperor Nero and was placed in the arena where Peter was martyred. It was most likely one of the last things that Peter saw before he died. This obelisk is directly in a new Pope's line of vision when he looks out at the crowds in the Piazza San Pietro immediately after his election. Pope Francis could not help but see it with those 200,000 people milling around it. Like the first Peter, Pope Francis must feed the Lord's sheep no matter what personal cost this might entail.

And so must we. Others are depending on us. A whole world is looking to us. We have a mission to complete with our lives. We are members of the Body of Christ. We need to fulfill our function within the Body for the good of the world. We must proclaim Jesus Christ with our lives. Jesus was raised from the dead so we can share in His life, and so we can give this life to others.

"Show your love for me, Simon Peter, by feeding my sheep," the Lord said. "Show your love for me, faithful Christians, by feeding my sheep," the Lord says to us. Jesus has much work for us to do.

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

MIDDLE SCHOOL YOUTH GROUP — THE EDGE:

EDGE will next meet on **Sunday, April 17th when we will discuss making time for God in our lives.** Bring your friends. Come and try us out. 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 EDGE Youth Group has a Faith-Service-Social component, and we look forward to your participation. All are welcome. **If you can't join us on April 17th, then plan on being with us Sunday, April 24th when we will be going on a service project to clean up Calvary Cemetery.** Please join us for a wonderful experience.

**EASTER FLOWERS:**

Our Easter flowers are in memory of the following people and families: **Brother Richard, Eleanor & Curtiss DeMarco, the Rasoletti Family, Don Lear, Barry Friedman, 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.

**CHILDREN'S BULLETINS:**

Each week, we are making available a **Children's Worship Bulletin.** There are **two editions:** [3-6] and [7-12]. They are available on the table as you leave.

The Bulletin focuses on the readings for the week. These are wonderful tools for your children to learn more about the scripture readings for the week. We hope you will take them for your families or your grandchildren. Thanks.



I don't know what thoughts are going through your head as you read this. I know for me, some of these responses made me uncomfortable. Some of these challenged me in ways for which my prideful self was not prepared. But what their responses really showed me was that there are young men and women who are greatly dissatisfied with what the world offers and desire more.

It inspires me to not settle with mediocrity. It encourages me to love more. For to love others is to love God Himself. Let these vulnerable words from our brothers and sisters soak into your heart and challenge you to love more radically — even when it's difficult.

—taken from the writings of Julie Lai, an associate of the Bible Geek.

FEED MY SHEEP:

The end of John's Gospel contains a wonderful resurrection scene [John 21:1-19]. The disciples had returned to fishing. Why were they back in the boat? Had they given up on Jesus? Or were they merely making a living for their families until they heard from the Lord? We really don't know. But like the first time Jesus called out to them, they were not very successful until the Lord told them to cast their nets off to the right side of the boat [see Luke 5]. They didn't recognize Jesus until they saw the results of listening to Him — they caught 153 large fish. Why 153? Recall that Jesus had said: "I will make you fishers of my people" [Matthew 4:19]. Well, some writers have posited that 153 was the number of nations known to exist at that time.

"It is the Lord," John said to Peter. Peter then tucked in his clothes and jumped into the water to be with Jesus. This is backward — people usually get rid of their clothing when they jump into the water. Peter secured his. Why? He was going before the Holy One. He was swimming to the Presence. Out of respect, he needed to be dressed appropriately. The vast majority of us do the same thing when we come to Church on the weekends. We dress properly out of respect for the Presence we are coming before. The fact that Peter was clothed also represents the baptismal garment that clothes us as children of God.



When Peter and the other disciples in the boat come upon Jesus, they find Him sitting at a fire. He offers them breakfast and eats with them. Jesus is truly alive — this is real. Following the meal, comes this wonderful dialogue between Jesus and Peter in which Peter makes a triple affirmation as a negation of his triple denial on Good Friday — "Do you love me, Simon Peter?" "Yes, Lord, you know that I love you." "Then feed my sheep."

Jesus was not about to let Peter wallow in his own guilt and self-pity. Peter had done a terrible thing — he had denied the Lord. It is clear that Peter sought the Lord's forgiveness. The gospels after the third denial, Jesus turned and looked at Peter — one can only imagine that Jesus would have had forgiveness in His eyes. Peter then went out and wept bitterly [see Matthew 26:75 or Luke 22:62]. Now as Jesus and Peter probably met for the first time after the Resurrection, Jesus wanted Peter experience his love again, and to assume again his position as head of the apostles. Peter would be the point man in the establishment of the Kingdom of Jesus Christ. Jesus did not ask Peter to do anything that extraordinary to prove his love — He just asked Peter to feed the Lord's sheep. Peter would spend the rest of his life feeding the Lord's sheep.

In Luke's Acts of the Apostles, Peter and John are on trial for proclaiming Christ — on trial before the same people that Peter cowered from a few weeks earlier on that horrible Friday that was also very good. In a complete reversal from the coward who lied on Good Friday, Peter tells the Sanhedrin that he will listen to the Lord rather than them [Acts 5:27-41]. They are flogged, but leave the Sanhedrin

installation. And on that occasion, it is this love question and the final statement of Jesus that is the most poignant — "When you grow old you will stretch out your hands and somebody else will put a belt around you and take you where you would rather not go."

What Jesus is referring to is the practice of binding of the hands of one who is to be crucified before the person was led to the place of execution. We know that this was to be the fate of Peter; he was crucified in Rome right next to where St Peter's Basilica now stands.

The last words of Jesus to Peter are the most challenging of all — "Follow me." Peter was to follow Christ and dedicate his whole life to him and work tirelessly for the spread of the Gospel. But he was also to imitate Christ in his death — he literally was asked to give his life for Christ.

Martyrdom is unlikely to be asked of any one of us — although one never knows. But there are many different kinds of martyrdom. Not all are asked to be nailed to a cross like Peter, to be beheaded like a Thomas More, or burned at the stake like a Joan of Arc. But we will all die. And at all moments of our life we are asked to make an ultimate surrender to our will of God.

Whenever we pray the "Hail Mary", we ask Mary to be with us in the hour of our death. We do so with good reason — for we know that the moment of our death is the most important hour of our lives — it is literally the moment of truth for us all.

Peter was found wanting as he warmed himself by that charcoal fire on the night of Jesus' arrest. He probably never felt so cold as he did through the humiliation he received that night. But never was there a fire so warming as that little pile of charcoal on the shore that morning in Galilee.

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

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Winter is here— and Spring is coming. 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 winter and spring 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].**



LIFE TEEN:

Our next Life Teen gathering will take place on **Sunday, April 17th** when we will **discuss making time for God in our lives.** Come and try us out. Life Teen generally 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. 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.** If you can't join us on April 17th **our next meeting will be on Sunday, May 1st.** Please join us for a wonderful experience. Please continue to remember all our teens and young people in your prayers.



LIFE TEEN

A PROVERB:

Your attitude, not your aptitude, will determine your altitude.

—Zig Ziglar

HOW TO HELP ME GET TO HEAVEN:

Let's be honest here. Our different genders are ridiculously complex and difficult to understand. Sometimes it's hard to know what are the different things with which the other gender struggles? The hard truth is that we could be doing a lot more to help our brothers and sisters to get to Heaven.

I've heard people ask: "Why is it my job to help them get closer to God? They can get themselves to Heaven." And they're right — they can. But sometimes our actions, without us even knowing, can make it more difficult for each other to get closer to God and Paradise. Thankfully, God gives us the Church, His commandments, and teachings. They are not rules, but a guide on how to best love God, others, and ourselves. In addition to that, we can also be humble enough to listen to each other to learn how to be better men and women of God. So, I asked 15 people who I know are striving for Heaven, what guys and girls can start doing to help them grow closer to God. Their answers were surprising, hard to take in, but ultimately inspiring for all of us to be greater.

Ladies: you can help me, as a guy, become closer to God...

- "... by challenging me to a higher standard than I have for myself. Guys have an innate desire to rise to a challenge; and that is especially true when the challenge comes from a girl — regardless if there's romantic interest or not. So commend me when I have displayed saintly virtue, and call me out when I've acted below my dignity. Sometimes we know exactly what needs to be done — a lady's suggestion just sets that action in motion. The Wedding at Cana is a good example of that, I think." —David
- "... by allowing yourself to be pursued. As a woman, you are the crown jewel of creation. Through pursuing you — either romantically or as a friend — I come to know your beauty and what sets you apart. There are many beautiful women in the world, but there is only one you. The more I am pushed to know you, the better I can come to know the one whose image you are made in." —Brandon
- "... by refusing to gossip and involving yourself in drama. By not doing this, you show me the beauty of sisterhood and hold me and my brothers to higher standard of how to treat women." —Matthew
- "... by dressing like you care about your brothers. I know this is hard. My sister, you have a right as a human being to wear what you want, so I'm not saying that you are to be prevented. But in no other place in the Christian life does one Christian say to another: 'Deal with your own problems.' Instead we say: 'help me carry my cross.' Yes, I will try my absolute best to defend my purity and to defend your inherent dignity. But I see too often my brothers struggling with seeing you as an object. Modesty both helps you and me. My sister, you are so much more than just a body and dressing modestly reminds us of that." —Nick
- "... by not believing what the world says you are but what God says you are, created in His image. Your dignity and worth comes from God's unconditional love. You striving to embrace and live as a child of God reminds me do the same and to see that same dignity in everyone I encounter." —John
- "... by using your nurturing nature to be in defense of the poor, the marginalized, and especially for the unborn. Your self-sacrifice and gift of self, shows me the poignant beauty of the sacrifice of the cross and the fullness of life." —Steven
- "... by not putting up with my mediocrity — by insisting that I treat you as the beautiful



and wonderful creation that you are; by commanding respect through the outward articulation of your beauty, so that when I see you I am reminded of He who is Beauty. And if you do that, then I can never forget that I, too, was fashioned and made for something far more beautiful than this world — Heaven." —Troy

Guys: you can help me, as a girl, become closer to God...

- "...by being intentional in everything you do. Let your actions line up with your words. Tell me exactly what your intentions are. Protect my emotional chastity. And let your words always consider that I am a daughter of God, inherently beautiful and dignified. You can lead me to Heaven by letting every encounter with you be one that directly reflects the glory of the Father, not your own." —Sarah E
- "...by being vulnerable. Being a man means being in touch with who you are fully, and learning how to express those feelings in a healthy ways. When you can be vulnerable, I can see a stronger reflection of who Christ is." —Dominique
- "...by not watching porn. Seriously. Stop. Porn teaches you that people are objects whether you think it does or not. By not watching porn, you fight for the dignity of all women, and are able to stand up for authentic love in your relationships and in our culture." —Sarah M
- "...by seeking what it means to be a Christian man and striving to live that way — by praying for me without the expectation of any kind of relationship or attention/affection in return, by affirming my attempts at virtue, and by leading me to the sacraments by your example and your encouragement." —Leah
- "... by understanding that physical acts of affection actually hold meaning. A kiss is sacred. What does a kiss mean to you? What does holding your hand mean to you? We as women take things to heart so your actions have a lot of meaning. Your words have a lot of weight, too, so be authentic with your intentions — don't just say it because "it sounds nice or looks good to others" say it because you mean it not because you want it. We want you to be upfront about your intentions with us — don't beat around the bush and make our hearts unsure." —Tiffany
- "... by promising to never lead me to yourself. If you are committing to love me, then knowing and loving Christ first is what will really get us both there. If you authentically hold onto Christ with both hands, and I do the same, then He will mercifully bring us to Himself." —Kaitlyn
- "...by not looking at me as an object to be used. I'm more than what I can offer you emotionally or physically. I am not just a body, but a soul — a daughter of God. So don't confuse what is sexy with what is beautiful. Affirm me when I dress and act modestly. Remind all women of our value. Because we have been told too many times by the men in our lives that we are worthless. So please, be a man who is countercultural." —Julia
- "...by seeking Christ first and growing in devotion to His Mother and our Mother. You can lead me to heaven by praying for discernment and truly being open to God's call for you. You can lead me to heaven by learning about the lives of the saints and striving for holiness in little ways each day. You can lead me to heaven by recognizing the devil's snares in your life, and running to Confession and the Eucharist so the Divine Physician can heal you. You can lead me to heaven by loving the people God has placed in your life — especially those who are difficult to love. Authentic masculinity takes courage, strength, perseverance. Dying to self will lead me to heaven and help you to be a saint for Christ and His Church." —Elissa