

CLOSING PRAYER:

~ Another Easter Prayer ~

Christ our life,
You are alive
in the beauty of the earth,
in the rhythm of the seasons,
in the mystery of time and space
Alleluia.

Christ our life,
You are alive
in the tenderness of touch,
in the heartbeat of intimacy,
in the insights of solitude
Alleluia.

Christ our life,
You are alive
in the creative possibility
of the dullest conversation,
the dreariest task,
the most threatening event
Alleluia.

Christ our life,
You are alive
to offer re-creation
to every unhealed hurt,
to every deadened place,
to every damaged heart.
Alleluia.

CAMPUS MINISTRY OFFICE:
The Campus Ministry Office is located in **Our Lady Chapel**.
phone: [440] 473-3560 [office] or 216-570-9276 [cell].

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.

CONCLAVE BEGINS:

On **Wednesday, May 7**, cardinals from around the world will gather in the **Sistine Chapel** in Rome, for prayer, reflection, and voting for the next successor of St. Peter as leader of the Church. Surrounded and supported by the prayers of the faithful throughout the world, many of those who have participated in the previous conclave describe it as “being on retreat” as the Holy Spirit guides and directs the selection process.

While the movie, *Conclave*, provided a loose “framework” on the workings of a Conclave, we must bare in mind that no one directly involved in the movie has ever participated in one, and the movie’s ending left much to be desired. **Please join people of faith throughout the world during this very sacred time surrounding the choosing of the next Holy Father.**

ANOINTING OF THE SICK:

At our Masses this weekend, **May 3 & 4**, we will be celebrating the **Sacrament of the Anointing of the Sick**. 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 [James 5:14-15].

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 difference 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.

MAY CROWNING:

As has been our tradition for many years, on Mother’s Day, **Sunday, May 11th**, we will begin Mass with a **May Crowning** ceremony. The crowning of Mary as our Mother will take place in the shrine area out in front of the chapel. Also, at our Masses next weekend, **we will be honoring our mothers**. Please join us for both of these very special occasions.

FAITH EDUCATION :

The last meeting date is **May 4th**. Faith Education is an important part of every person’s formation. Please make sure that you have not forgotten this important responsibility for your children. Our Sessions go from **8:45—9:45 AM, on Sunday mornings**, with the hope that our children would then **participate in our 10:00 AM Family Mass**. Thank you for taking care of this important responsibility.

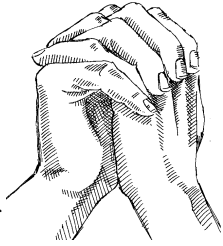


PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Jill Thompson, who is undergoing treatment for mental health issues.
- For Mike Heryak, husband of Janet, father of Lillian [‘09], Rosa [‘12] and Edwin [‘17] Heryak, who is seriously ill.
- For Josephine Fernando, who is seriously ill.
- For Nick Chiacchiari, father of Mark Chiacchiari [‘94], father-in-law of Michelle Chiacchiari [‘96], and grandfather of Aurelia [‘28], and Olivia [‘30] Chiacchiari, who is recovering from open heart surgery.
- For Thomas Noble who is undergoing treatment for cancer.
- For Cassandra George, mother of AVI associate, Denise George, who is recovering from a stroke.
- For Brother Dan Kane, C.S.C., former long-time instructor at Gilmour, who is under hospice care.
- For Danielle Adams, who is recovering from surgery, and undergoing further testing.
- For Toddy McMonagle, wife of Judge James McMonagle [‘62], mother of James [‘80] Coakley, and sister of Francis [‘67] and Clare [‘72] Coakley, who is undergoing treatment for cancer.
- For Tara Hyland Zittel [‘07] who is undergoing treatment for cancer.
- For Sister Rosemary Hammer, H.M., former religion teacher, who is recovering from surgery.
- For Ted Potts, father of AVI Concession specialist, Ryane Potts, who is recovering from a stroke
- For Brother Bob McFadden, C.S.C., who is undergoing medical treatment.



PRAYERS FOR THE DECEASED:

- For Eric Penick [‘71], great uncle of Antoine [‘05] and Asa [‘30] Phillips
- For Lucy Russo, grandmother of John Santone, C.S.C.
- For Jack Coyne, father of Cathleen Lane [‘73], Dennis [‘75] and Thomas [‘77] Coyne
- For Pope Francis
- For Brother Dennis Meyers, C.S.C.

PRAYERS FOR OTHERS:

- For an end to the war between Israel and Hamas, and Russia and Ukraine.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For an end to violence in our society in all of its forms.
- For all service men and women serving our country, and for their families.

EASTER FLOWERS:

Once again this year we are offering an opportunity for you to make a memorial offering toward our **Easter flowers** and **the Flowers that will be planted outside surrounding the chapel**. Just make a list of those loved ones whom you would like to remember and include it with your donation toward the flowers in an envelope marked: **Easter Flowers**. You can either give it to Father John or drop it in the offering basket at Mass. This year, we remember the members of the **Heryak, Orehek, Tran, Wyrwas, Blazek, Rezabek families**, as well as **all the deceased members of Our Lady Chapel family**. We will publish a list of the loved ones whom you wish to remember during the first part of the Easter season.



FINDING JESUS IN OUR DAILY WORK:

Johannine scholars are convinced that John’s gospel once ended in chapter 20. Thus the gospel read for this 3rd week in Easter is an addition to his original gospel [21:1-19]. Without getting into the reasons someone tacked one more chapter onto the first 20, many of these same scholars contend that this story of Jesus’ appearing to his disciples at the Sea of Tiberias comes from one of the oldest early Christian traditions, narrating a post-resurrection appearance predating those found in the gospels of Matthew and Luke, and even those in the preceding chapter 20 of St. John.

When one removes the “connecting links” — words like “again” and “third time” — from the narrative, it appears that Jesus’ disciples, knowing nothing about his resurrection, returned to Galilee after their disastrous Passover pilgrimage to Jerusalem. They sat around for some time, reminiscing about their leader, constantly bringing up their disappointment that things hadn’t turned out the way they’d planned.

Eventually Peter — probably under pressure from his wife — makes the difficult decision to go back to work. [Remember, he and most of Jesus’ disciples fished for a living.] Joined by six other followers of Jesus, “they went off and got into the boat.”

Only after they’re completely absorbed in their work — and frustrated by their lack of success — do they notice Jesus “standing on the shore.” Their inability to be certain that it’s really Jesus is probably John’s way of telling us that they’re experiencing the “new creation” of the risen Jesus — not the old historical Jesus. Then, making certain his readers don’t miss the point, John has Jesus invite the startled fisherman to share a meal with him — the place and action in which those same readers most frequently experienced the risen Jesus.

In her workshops and classes, the doctor who did the earliest research on death and dying in the late 60’s and early 70, Elisabeth Kübler-Ross, always mentioned how difficult it is for us to “go back to work” after a loved one dies. We often feel that by returning to what we did while that special person was alive, we’re implicitly saying: “See, even without you I can still do what I used to do when we were together. You weren’t as important to me as you thought. You’re dead.”

Though Ross acknowledged that such a return is painful, she insisted that we still have to do it — “It’s only when we finally go back to work that we’ll experience our deceased loved one present in our everyday life in a new and meaningful way.”

John, of course, knew nothing of Dr. Ross’ research, but he was convinced that it’s in the most common parts of our working lives that we most notice the presence of Jesus. It would be great, like the author of Revelation, to be granted visions of angels surrounding Jesus’ heavenly throne — to hear all creatures in heaven and on earth and under the earth and in the sea sing his praises [Revelation 5:11-14]. Yet, for most of us, that’s never going to happen. Neither will we ever have an opportunity — like the apostles — to dramatically proclaim his message and person in the face of great opposition [Acts 5:27-41].

Most of us will simply spend our lives of faith doing those ordinary things all people are expected to do. Yet, because we — like Peter — deeply love Jesus, we’ll constantly be surfacing those little and big “calls” which he always extends to all his followers.

As Ross always taught, only those who eventually admit their loved one is really dead by returning to their daily work will actually experience that person alive in a new way in everything they do — even if that person happens to be Jesus of Nazareth.

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



NEXT BIBLE STUDY — THURSDAY, MAY 15th:

Our next Virtual Bible Study will be on Thursday, May 15th at 6:30 PM. Bible Study continues to meet bi-weekly. The Bible Study is open to everyone — all middle and high school students, college students, young adults, and all adults. We will all come together to be enriched by God’s word. It’s a great time, and a good witness of our faith to others. If you can’t come at 6:30, come when you can. Gather your favorite snack and/or drink, but be prepared to be nourished on God’s word.



Our topic: **The apostles coming of Age in the Book of Acts — Part 2**

Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. We usually will meet every other week — topic to be decided at the end of the previous meeting. Join us. You’ll have a blast, and celebrate your faith along the way..

SCHEDULE FOR THE WEEK:

Sunday, May 4: 3 rd Sunday in Easter	10:00 AM In-Person & Live Stream
Monday, May 5:	NO MASS
Tuesday, May 6:	NO MASS
Wednesday, May 7:	1:15 PM In Person only
Thursday, May 8:	NO MASS
Friday, May 9:	NO MASS
Saturday, May 10: 4 th Sunday in Easter	5:00 PM In Person only
Sunday, May 11: 4 th Sunday in Easter	10:00 AM In-Person & Live Stream

WOMEN’S EVENING OF RETREAT — SAVE THE DATE:

Tuesday, May 6th from 6:00 PM – 8:30 PM will be our annual Women’s Spring Retreat. All women of Our Lady Chapel and the Gilmour Academy Women’s Club and their guests are invited to join us. We will begin with Mass in Our Lady Chapel at 6:00 PM, and then move to the Center for Performing Arts for a light supper, and our evening of discussion, led by Fr. John. There is no cost, but we are requesting a free will offering for the evening. If you cannot make it for Mass or for dinner, you are still welcome to attend the evening of spiritual conversation — come when you are able! Mark the date on your calendars and give yourself a treat in the Lord! We will post a sign up sheet on the Easel in the coming weeks. Or you may contact Patty in the Chapel Office at (440) 473-3560 or szaniszlop@gilmour.org



WHAT IS A CHRISTIAN?

It’s not enough to say we are Christians. We must live the faith, not only with our words, but with our actions

—Pope Francis

REFLECTION ON THIS WEEK’S THEME:

Living is what grace is about, and graceful living is how we proclaim that Jesus has risen. We do not know how Jesus rose, but we do hear how the early apostles rose and lived their faith in the risen Lord. Jesus rose once; and we — by his grace — keep rising from the dusts of failure, shame, and self-recrimination. Each Eucharist is celebrating the reality of our personal and little risings.

The Book of Acts of the Apostles [5:27-31] shows Peter and his companions standing up to the authorities who had forbidden them to speak in the name of Jesus. Such convictions enable them to stay faithful to the reality that they have been immersed into Jesus.

Don’t you wish that you were so filled with the Spirit that you would relish the opportunity to publicly bear witness to your faith, no matter what the cost? — seeing it as they did — a privileged opportunity to share an intimacy with their Lord, to the dishonor of it all. Would that we all would be able to be drawn into a deeper love for our Lord and into a deeper freedom that I might rejoice, rather than grumble, at experiences which appear costly to me, in service of his name.

John’s Gospel [21:1-19] is at the heart of the Easter message. In the Gospel, Peter rises from the depths of sin to a profound relationship with God. It was this experience that led Peter for the rest of his life; we see Peter and the rest of the apostles trusting deeply in the Spirit and the power of Christ’s name. The Easter mystery as lived by the disciples and the early Church can be broken down into two parts: “the coming” — the introduction or initiation into the experience of Jesus — and “the seeing” — the believing that Jesus is the Christ of God, who has arisen, and inviting more belief. John’s Gospel replays these two aspects. The event described by John invites Peter and his companions — and each of us — to encounter Jesus in and through the Sacraments of Initiation [Baptism, Confirmation, and Eucharist] — along with the sacrament of Reconciliation. These sacraments of vocation are the ways through which one who has “come” and “seen” will express his or her faith in the Risen Lord.

Did you notice how the Gospel begins — Peter decides he is going to return to fishing — his former life. How quickly after a religious celebration — even a religious experience, like Easter — that we so quickly return to our former life and its patterns. The joy of Easter doesn’t seem to last, nor does its fire and mission. And so, Jesus re-calls Peter by repeating the way he called him the first time. Again, Jesus calls Peter — just like the first time — to leave his fishing and to follow him. Both times, after a night of fishing, when Peter’s abilities didn’t net any fish, Jesus’ simple direction fills the nets to bursting. And, Peter recognizes that it is his Lord, risen from the dead. This event reminds me that I often need to be renewed in my call, and my ability to recognize the Lord right before me, by remembering how I was first called. I need to be re-newed and re-animated by the memory that Jesus has much more power than I do. And, especially when I sense that my nets are pretty empty, I need to jump in the water and swim to the shore to get closer to the one who can fill any empty nets - the Lord who can fill any emptiness.

In John’s Gospel, nothing good happens at night; so 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 hearing that it was the Lord, was to jump into water wrapped in a garment.



love me? We say we love him — but anyone can say anything. If we really love Him, we are going to do something to show we love Him. We are going to care for His people.

Peter and John did not want to be flogged, but if it was the result of calling people to Jesus Christ, it was worth it — infinitely worth it. Nor did Peter want to be put to death, as Jesus told him he would be at the end of the Gospel of John. That was physical death. The Love of the Lord is forever. We do not want to be excluded from the inner circle at school, work, or even at home. But if it results in people coming to Jesus, it is infinitely worth it. We do not want to make so many hard choices in life, denying ourselves the immoral pleasures of the world, but we do so for the sake of the Lord. His sheep need us to be wholesome, sincere, and People of God.

And in the long run, when we recognize that this world is limited — but the Lord is forever — when we admit that the happiness we are tempted to seek is shallow and selfish and not happiness at all, we enter into the Church, we experience the joy of the Lord, joy that is ours forever, and we look up and say: “Father, He is Risen.” —taken from the writings for Monsignor Joseph Pellegrino, which appear on the internet.

READINGS FOR THE WEEK:

Monday:	Acts 6:8-15, John 6:22-29
Tuesday:	Acts 7:51-8:1a, John 6:30-35
Wednesday:	Acts 8:1b-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, 43-52; Revelation 7:9-17; John 10:27-30

THE CHOSEN :

We had a wonderful group of people join us for our initial showing of an episode of *The Chosen* this past Sunday. The viewing was followed by a very inspiring sharing among those present. **Allowing for a break for summer months, we will begin again in the fall with a monthly gathering, as we continue the journey of faith together**

The Chosen is an American Christian historical drama television series. Created, directed, and co-written by filmmaker Dallas Jenkins, it is the first multi-season series about the life and ministry of Jesus of Nazareth. Primarily set in Judaea and Galilee in the 1st century, the series depicts the life of Jesus through the eyes of the people who interacted with him, including the apostles and disciples of Jesus, Jewish religious leaders, Roman government and military officials, and ordinary people. In contrast with typical Bible-focused productions, Jenkins has given more depth to his scripts by adding backstories to various characters from the gospels without contradicting the material of the gospel. **An announcement will be made shortly as to when the next gathering will take place. Please plan to join us. If you have any questions, please contact Father John or the chapel office [440-473-3560].**



FATHER, HE IS RISEN:

The man who entered the Church last Sunday was old, very old. He was stooped over. He carried an oxygen pack. He had a cane, but he could barely walk. His face was thinned, and his hair was a distant memory. He had to have been in his late 90’s. He saw me and looked up, and with a smile said: “Father, He is risen.” He said all that needs to be said.

The reality of Easter impacts the core of our being. Jesus Christ has risen from the dead. The spiritual is real. And we who are united to Him through our baptism have risen with Him. This life is full of limitations, but there are no limitations to the resurrected life. What I heard the elderly gentleman saying was: “My life here is coming to an end, but I have great hope. My life with Jesus is forever. He is risen. And so am I.”

And so are we!
Everything is changed. Everything is renewed. We speak about the new life of the Lord at Easter, but perhaps we don’t really understand the profound implications of His rising from the dead. Nothing that happens in this world has value unless it flows from Him and leads back to Him.

And so Peter and John stood before the same people who had Jesus put to death — the Sanhedrin, the leaders of the Temple. Ananias was there, as well as his son Caiaphas, and the rest of the gang. These were the people that Peter feared so much that he denied Jesus three times to avoid being brought before them. But now Peter was not cowering. He was standing his ground. What changed? Jesus had Risen. There was New Life. There was the Holy Spirit. Peter had received the New Life of the Lord, and he realized that no matter what happened to him, this new life was forever. The Sanhedrin was captivated by the apostles’ determination to preach Jesus Christ. Gamaliel, the teacher of Saul of Tarsus, the future St. Paul, reasoned with the Sanhedrin: “If these men are not from God, their cause will fade away. But if they are from God, we need to be careful that we are not opposing God.” The Sanhedrin decided to release Peter and John, but had them flogged first. The apostles left, happy to suffer for the Lord. This was a huge change for Peter.

Peter, too, had a “He is Risen” experience. In John’s Gospel [21:1-19], we come upon Peter sometime between the first Easter experience of the Lord in the Upper Room and Jesus’ Ascension to the Father. Peter and his companions were fishing. They had been fishing when Jesus first called them and told them they would become fishers of men. But this time they had no success fishing, and so the Lord called them to cast their nets to the right side of the boat. After they brought up a haul of fish, Peter realized that this is the Lord, tucked in his clothes, and jumped into the water — he would not wait to row ashore; he wanted to be with Jesus. His companions followed shortly afterward with the fish — 153 huge ones. Why 153? Why not 150 or 175, or some other number? 153 was the number of the then known nations of the world — the apostles would be hauling in all people throughout the world.

Peter’s three affirmations of the Lord follow — “Simon, son of John. Do you love me more than these?” “Yes, Lord, you know that I love you.” “Then feed my lambs.” “Simon, son of John, do you love me?” “Yes Lord, you know that I love you.” “Then, tend my sheep.” And then the third time, simply, “Do you love me?” Simon was put distressed that Jesus asked him a third time, “Lord, you know everything; you know that I love you.” “Then feed my sheep.” Peter’s three affirmations were more than the antitheses of his three denials — Peter was now being called to show that he really loved Jesus by caring for the Lord’s people.

And so, the Lord calls out to me and to you — “_____, son or daughter of _____ and _____ [you supply the names, beginning with your own], Do you love me?” “Yes, Lord, you know I love you.” “Then care for my people.” And the Lord calls out to every single one of us. Do you really



We all have come to Jesus in the Christian Community through jumping or dumping into water and our being clothed in a garment indicating a new form of life. For Peter and for the newly baptized at Easter, this is only a beginning.

The “charcoal” fire is waiting for the disembarked — it is filled with a few fish and some bread baking upon it. 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 — 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.

And then there is this final point: Jesus reminds Peter that in his past he went where he wanted to go and did what he wanted to do. Now there is a new plan. This intimacy with Jesus will involve a communion with him in surrender to the Father’s plan. It is so easy for me to think that my life, and its direction, is in my hands. It is consoling to accept that my life is in God’s hands. That surrender is the closest way I can find the intimacy with Jesus that I really desire. When I hear Jesus say “follow me,” I want to say “yes, Amen, thank you” more and more deeply, sensing what it means with deeper freedom and rejoicing at the privilege of sharing in the journey of my Savior and Lord.

We are in the season of celebrating our belonging, our being included, and 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, and had our ears cleaned for better listening. Peter and the other apostles — and 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. And remember — “Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name” [John 20: 30-31].

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

A YOUNG ADULT GROUP:

A Young Adult group has formed at Our Lady Chapel. During Lent, the group has formed prayer buddies so that they can journey together back to God, and now that Easter is here, we celebrate this opportunity to get together, share some time in faith, and also to support each other in life’s journey, as we continue to grow and become the people that God wants us to be. If you are interested and would like to be part of this new adventure, please join us at our next meeting, or contact members Richard Jones, Stephanie Leonor, Joe Gurney, or Edwin Heryak. Of course, you can also contact Father John at the chapel if that would be easier for you. God bless you.



HEY, IS YOUR NAME JESUS?

I have been told of a young man who periodically puts a few hundred dollars together. Then he 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 long enough out of his shrimp cocktail 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 they — and went on a holiday. The score was fish 11 and apostles 0. They had spent the whole night on the water, and they had caught nothing but a bad cold and a vile temper. As they headed toward land, the “more hungry” imagined that they had heard the fish laughing uproariously at them.

The sun had just risen gloriously out of the east. However, the men in the boat were not of a mind to enjoy it. But standing on the shore and checking the scene out stood the Teacher. None of them picked Him off — 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 spent the last three years with. [If it is the latter, that raises interesting questions about the appearance of our own risen bodies down the road. Incidentally, I wonder how many times we have 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 the fishermen 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 — bad things happen when you throw the net over that side of the boat. Those were His instructions. And secondly dropping the huge 330 feet 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” [Stephen Mitchell].

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,” 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 be a short-order cook and waiter for people who are hungry.

The next time you are asked to do something for somebody, and you think it beneath your dignity, reflect on this 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 40,000 children — more than one every second — succumb to diseases linked to chronic hunger. Would it not be wonderful if some day a six year old can look at us with large eyes over the shrimp cocktail we have just bought him and inquire: “Hey, is your name Jesus?”

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

WHERE WILL JESUS FIND YOU?

The problem for those who tried to harmonize all the resurrection stories in the Gospels is that there are too many of them. How could one story be right and another wrong? Such anguish comes from a failure to understand how the gospels were composed. There was no single tradition written down a few weeks after Pentecost and then preserved carefully until the Gospel authors settled down to write.

Rather different bits and pieces of Jesus stories were saved by various of his followers and then handed down orally for decades. The point of the stories was never lost, but the form changed as they were told and retold. Then the Gospel writers — each with his own purpose and style — gathered together the stories that fit their narrative.

With this in mind, John’s Gospel [21:1-19] may be the most charming — the risen Jesus appears out of the morning mists on the shores of Galilee which he walked once before. It is not surprising that it is a well told story because the author of John’s Gospel was a master story teller — and also, perhaps surprisingly, a powerful mystic. Thus is the story of the Feast at Cana and the woman at the well are enchanting tales if we permit them to be so. Did Jesus actually meet his followers on the beaches of the Lake after he rose from the dead? Who would dare deny it? Yet did the author of John remember the dialogue many decades later? Finally did he understand something about the risen Jesus that no one had made quite so clear before? Who would dare deny that?

Here is a story to illustrate this point. Once upon a time a great woman’s softball coach had to retire because her family was moving away. The young women on the team were terribly disappointed because she was such a good coach and so sympathetic to all their problems. However, they thought that maybe she agreed to the family move because she was so fed up the adolescent personalities on her team. When she said goodbye to them, she told them that they had great potential, if they would only chill out and play their very best. Well, they made it very difficult for the next coach who quit before the year was over.

The next year they stumbled and bumbled through the season, but made it to the playoffs. No one gave them a chance to get beyond the first round; they were a bunch of spoiled crybabies. Then when the opening game of the playoffs began, they saw their old coach in the stands. She waved at them and smiled. They knew they were being forgiven for all their miscues and idiocies. She loved them even when they were nerds.

So they played like their lives depended on it, and won the championship.

—taken from the writings of Father Andrew Greeley., which appear on the internet

NOVENA TO BLESSED BASILE MOREAU:

Blessed Basile Moreau was the founder of the Congregation of Holy Cross, to which Fr. John and the Brothers at Gilmour belong. We have two booklets with Novenas to Blessed Basile Moreau. One is used for a personal intention or healing; the other is used when praying for the intention or healing of someone other than yourself. The Novenas were composed by Father Thomas Looney, C.S.C. Many have received blessings and healings through the intercession of Blessed Basile Moreau, and now we want to extend this invitation to you and your family .

Please see Father John and he will be glad to give you the booklets.

