

CLOSING PRAYER:

~ A Prayer to Celebrate Creation ~

Loving God,
you have given us
the abundant earth
to be our home,
and from your hand
has come the fields
that yield the harvest,
the gardens
and the waters
that feed
and delight us,
the vineyards
and the mountains,
the valleys,
plains,
and meadows.

All that lives
is your gift of life,
all that grows
is part of your creation,
and all that delights us
in the rainbow
and the rose
is part of your eternal beauty.

For the miracle of life,
and for sending us Jesus
to teach us
how to live,
we give you thanks,
and join the angels
in their praise...
Amen.

CAMPUS MINISTRY OFFICE:

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

Our Lady Chapel



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

CHAPEL PICNIC — NEXT SUNDAY:

Mark your calendars! — **Sunday, July 14th** is the date for our annual Chapel outdoor picnic. Every year, the Chapel picnic has been a great event for the entire family. The picnic will be held rain or shine from **11:15 AM – 1:30 PM**. **Family Mass takes place at 10:00 AM** and the picnic begins right after Mass — what a wonderful way to continue our celebration of community. Hamburgers, Hot Dogs and beverage are provided. The rest will be pot luck. **Families should sign up and also bring your favorite side dish or desert to share if you can. Indicate what you are bringing on the Sign-up Sheet. Even if you are unable to bring a dish to share, please come anyway.** In order to properly prepare for our picnic, we ask that you please **RSVP to Patty [440-473-3560]** in the chapel office, or **sign-up on the sheet located on the easel in the narthex of the Chapel.** Hope to see you there.

**A SUMMER BIBLICAL PRESENTATION:**

We have begun a youth ministry for children ages M-6. All are invited to participate in a series of Biblical presentations. Our next presentation is entitled: **GREECE**. It will be a **one-day, adventure experience, taking place on Saturday, July 13th, from 10 AM - 1 PM**. There will be a **\$10 charge to help defray the cost of the materials and lunch for the day. Of course, inability to pay is never a reason to not attend. [Please call Father John].** Escape to Greece with St. Paul! Imagine leaving a life of privilege and power to face angry mobs, painful imprisonment, and chain-breaking earthquakes — all to spread the life-changing truth of God's love. Learn the jaw-dropping story of the Apostle Paul straight from St. Paul himself! In an ancient "anything goes" culture, St. Paul will inspire children to share the truth of God's immeasurable love today! If seeing is believing, then doing is even better. Are you interested in having your child act out a Bible story? Drama is a great way to reinforce biblical lessons and encourage children to take what they've learned, interpret it, and present it. Join in on the fun as we celebrate the church's liturgical seasons throughout the year with a series of Biblical presentations which will conclude with a session in Vacation Bible school. **Sign up on the easel in the Narthex. If you have any questions, contact Denise Calabrese [216-905-0661]**

**THE FEST IS COMING:**

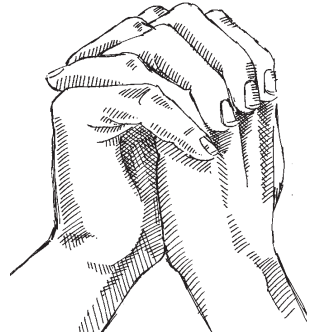
The FEST is a one-day, FREE family festival for all ages held at the Center for Pastoral Leadership in Wickliffe, Ohio. This year's FEST will take place on **Sunday, August 4th**. Enjoy live, national Christian bands on stage — scheduled to play this year are **Casting Crowns, Jamie Grace, For KING & COUNTRY, Matt Maher, the 300, and Jesse Manibusan**. There will also be entertainment, games, BMX shows, kid's areas, opportunities for inspiring prayer, tents with vendors from all over the nation and our area, giveaways, and your favorite festival foods. At 8:00 PM, join in the highlight of the day — an extraordinary outdoor Mass shared by thousands. Of course, the day would not be over without an incredible fireworks display. Throughout its history, the FEST has truly become a one-of-a-kind regional event. People from all over Northeast Ohio and beyond eagerly look forward to the FEST each year! The FEST began in August of 2000 where just under 5,000 people attended. Now — twelve years later — the attendance has reached 35,000. Find out for yourself why so many people keep coming back!

**PRAYER REQUESTS:**

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

PRAYERS FOR THE SICK:

- For Daniel Gilson who has been diagnosed with lymphoma.
- For Dan Haffey, technology associate, who is seriously ill.
- For Jayden LaSpada, an 11 year old child who is critically ill with cancer.
- For Max Malone ['05], who is recovering from a serious illness.
- For Gloria Ross, aunt of Chapel associate, Patty Szaniszlo, who is critically ill with cancer.
- For Laura Jones who is undergoing treatment for cancer.
- For Bob Chady, nephew of Brother Thomas Chady, C.S.C., who is undergoing treatment for infections.
- For Matthew Keller, nephew of Brother Richard, who is undergoing treatment for a back condition.
- For Val Fechko, who is critically ill.
- For Thomas Lanese ['59], who is critically ill with cancer.
- For Joe Cistone ['83] who is undergoing treatment for a serious eye condition.
- For Dan McGuire, godfather of Megan Carey, who sustained injuries in a fall.
- For Pat Myers who has an inoperable brain tumor.
- For Helen Delguyd who is in rehabilitation following hip replacement surgery
- For Bruce Bechhold ['58] who is recovering from hip surgery.
- For a child who is experiencing kidney problems.
- For Hamm Biggar who is seriously ill with cancer.
- For Maurice Huffer who is critically ill with cancer.
- For Jim Skerl who is undergoing treatment for pancreatic cancer.
- For Roger DiPenti who is in rehabilitation following a serious fall.
- For Debbie McLaughlin who is undergoing treatment for cancer.
- For Ken Kotner who has been diagnosed with bone cancer.
- For Francis Bellitto who is critically ill with cancer.
- For Margaret Keller, sister-in-law of Brother Richard, who is ill.
- For Ida Urbancic, who is undergoing treatment for cancer.
- For Evelyn Catanese, great-aunt of Alyssa Solano ['15] who is critically ill.
- For James Keller, nephew of Brother Richard, who is recovering from surgery.
- For Betty Herten, aunt of Hope ['13] and James ['15] Herten, who is undergoing treatment for leukemia.
- For Jenny Hammond, daughter of Librarian, Lynn Hammond, who is ill.
- For Donald Bibbo, parents of Randall ['71] and DJ ['72] Bibbo, who is ill.
- For Frank Furlong, grandfather of Jennifer ['13], Craig ['17] and Sean ['19] who is undergoing treatment for cancer
- For Ann Raymond, grandmother of Upper School Teacher, Adam Lesko ['05] who is undergoing treatment for cancer.
- For Clara Joczzyk, friend of Brother Richard, who is undergoing treatment for a stroke.
- For Eileen Belak, sister of Maintenance Director, Dan Kohn, and aunt of Matt ['07], who is seriously ill with acute leukemia.
- For Dan Houlahan who is in rehabilitation following a brain aneurysm.
- For Nicholas Zanella, who is undergoing treatment for a rare medical condition.
- For Sister Barbara Johns, I.H.M., who is undergoing treatment for cancer.




PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Madeleine Miller [‘16], sister of Adam [‘14], granddaughter of Dennis and Charlene Kavran, who is undergoing medical testing.
- For Michael Kenny, father of Gilmour Alumni Coordina, Kathy Kenny, grandfather of Michaela [‘05], Mary Kate [‘07], and Maureen [‘10] Kenny, who is under the care of hospice.
- For Brother John May, C.S.C., former Business Manager, who is recovering from injuries sustained in a fall.
- For Ben Brewer who is undergoing treatment for neuroblastoma
- For Mike Kiely [‘88], brother of Chris [‘90] and Colleen [‘96] who is recovering from surgery.
- For Mary Kampman, mother of Mark [‘81], Matthew [‘85], Dean [‘86], and Douglas [‘88] who is undergoing treatment for cancer.
- For Margaret Carlin, former kitchen associate, who is undergoing treatment for cancer.
- For Dennis Houlahan, who is recovering from a stroke.
- For Ella Walker, grandmother of Bethany [‘08] and Amber [‘13] Byrd, who has been diagnosed with liver and colon cancer.
- For Sister Angela Plata, I.H.M., who is undergoing treatment for cancer.
- For Ken Gabele, nephew of Brother Richard, who is recovering from cancer surgery.
- For people who have MS.
- For Gil Lowry Sr., father of upper school instructor, Cyndi Lowry, who is undergoing treatment for cancer.
- For Peter Settlemire, brother of Bill [‘79], Ted [‘81], and Bob [‘88] Settlemire, who is critically ill following a brain aneurism.
- For Janine Yardy, daughter of Geraldine Mockler, who is seriously ill.
- For Father Denis St. Marie, who is undergoing treatment for a heart condition and for cancer.
- For Marie Lynch Julius who is seriously ill with cancer.
- For Brother Richard Keller, C.S.C. who is undergoing treatment for prostate cancer.
- For Mary McMullen, wife of Tom McMullen [‘52], who is undergoing treatment for cancer.

REACHING OUT:

Ed Boulware continues his project to help collect **USO Care Packages** for our  troops across the world and their families. **One of the greatest needs** that the troops have during this time is their families — many of the families of our troops suffer greatly because of the lack of income when the “breadwinner” is overseas. **Thus, the USO has begun collecting packages for the families of the troops.** The items needed are common household non-perishables and paper products. **Letters, cards of encouragement, and children’s drawings for our troops will continue to be sent to them. Food supplies will be distributed to their families.** Ed and his wife, Marie, continue to take all donations to the “drop off area in Chagrin Falls. **Drop off donations in the office at Our Lady Chapel.** If you have any questions, please call **Ed Boulware at 440-564-9345.**

KEEP THINGS IN PERSPECTIVE:

The greatest joy in living lies not in never falling, but in rising every time we fall.

PLANTING SEEDS OF HOPE AND GOODNESS:

Due to popular response, The Planting Seeds of Hope School supply program will be extended until August 4th — thanks to all those who have participated thus far. Please continue to bring in the school supplies. Our Lady Chapel is working to assist some needed children. Come join us as we work together to get **St. Adalbert’s** school year off to a good start come this Fall. While Fall seems to be a long ways off, we need to begin this project now because as the summer months provide challenges of their own to each of us.



The following is a list of school supplies that need adopting to help with this effort — **Facial tissue boxes; hand sanitizer; hand soap; pocket plastic folders; Clorox wipes; white chalk; No.2-pencils; Elmer’s liquid glue; paper towels; large pink pencil erasers; black ink pens; notebook paper; crayons-jumbo 8 pack** [any and all quantities of these supplies are welcome!].

Here is how you can be a part of this outreach. Simply shop for items on the list. Kindly **return the items between now and August 4th** to Our Lady Chapel. “Come Grow with us” — as together, we work and plant our seeds of goodness to this community. Thank you in advance for your generosity and helping the children of St. Adalberts! Any questions please feel free to call **Carol Jones [440.223.5828]**.

SCHEDULE FOR THE WEEK:

Sunday, July 7: 14 th Week in Ordinary Time	10:00 AM
Monday, July 8:	5:30 PM [Eucharistic Chapel]
Tuesday, July 9:	5:30 PM [Eucharistic Chapel]
Wednesday, July 10:	5:30 PM [Eucharistic Chapel]
Thursday, July 11: St. Benedict	5:30 PM [Eucharistic Chapel]
Friday, July 12:	5:30 PM [Eucharistic Chapel]
Saturday, July 13: 15 th Week in Ordinary Time	5:00 PM
Sunday, July 14: 15 th Week in Ordinary Time	10:00 AM

NEW ADDITION TO EUCHARISTIC PRAYERS:

You will notice a small difference in the Eucharistic Prayers at Mass beginning this weekend. Pope Francis has asked us to include St. Joseph — along with the Virgin Mary — in the Eucharist Prayer. Pope Francis is completing what Pope John XXIII did when he mandated that the Roman Canon include St. Joseph. At that time the Roman Canon [Eucharistic Prayer I] was the only Eucharist Prayer in use in the Latin Rite. Now we will mention St. Joseph in all the Eucharistic Prayers. This change is well timed because never did we more need the intercession of St. Joseph for our families, our fathers, and those who like Joseph are not biological fathers, but aspire to spiritual fatherhood. Saint Joseph, pray for us.

REFLECTION ON THIS WEEK'S THEME:

We in the United States are celebrating this long weekend — an historical event of separation and independence from what was known as “Mother England”. There are parades, speeches, and the evening skies are filled with fireworks. We love our independence. But as Catholics, the historical event that we celebrate is one of inclusion and dependence. We refer to the Church as “Holy Mother”, and every time we gather to celebrate the Eucharist, there are proclamations of the Word, processions towards and away from the altar, and our days are thereby filled with the “grace works” of Christ.

The reality is that God has taken up a divine presence among us; God keep seeking and finding us — despite our personal histories of distancing ourselves from Him. In Jesus, God has extended the Holy of Holies from bricks into hearts. We all have played games of independence from God — and sometimes we think that we have won. God does not play games, but plays to win and that victory is our joy. We are included, and there is great cause for rejoicing.

The temple in Jerusalem was the dwelling place of God, and the reminder of the covenant of God's fidelity. It was the foundational presence of Israel as God's Chosen People. They were what the Temple said they were. It became the celebration place for their identity, their history, and their future.

But like everything, time can wear away our focus, and so Isaiah calls out for the hope and rebirth of the nation Israel. [Isaiah 66:5-14]. The Temple has been rebuilt and so the identity of the nation is reborn. God is giving birth once again to the people, and, as a mother, God is filled with maternal rejoicing.

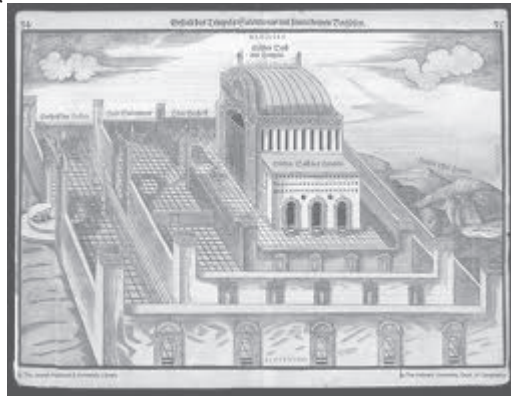
The Temple itself is in a maternal posture giving birth and consoling nourishment. The presence of God is again a blessing for all — who like young children, sit in Her lap and are comforted with her motherly gestures of faithful love. Those who find life and strength from such sustenance will live their lives as faithful children in service to their God.

In Luke's gospel [10:1-20], Jesus is giving a rather extended “pep talk”. As Moses selected seventy elders to guide and govern his people, so Luke positions Jesus as a Moses, sending out seventy-two advance people to make known his coming. The basic thrust of his instruction is that they are to depend on nothing nor anybody — they are to depend only on the Spirit with which Jesus sends them.

We hear also of their joyous return and excited report of all they had done and seen.

Jesus receives their report, and He reminds them that what they had experienced was that they belong dependently for their identity upon God. Jesus is the “kingdom of God” which is close at hand. The ones sent are how that “kingdom” will be handed on. They will see and do great things — but even greater are the works that will be done through them without their knowing it.

Whenever there has been or is a rebellion for independence — whether that be a nation or a teenager — there follows a necessary search for identity. When the first thirteen rebellious colonies broke from England, they then had to spend years figuring out and fighting among themselves about who they then would be. We can spend our lives making personal declarations of independence — and thereby we think we are free.

**PRAYER REQUESTS:**

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

FOR THE DECEASED:

- For Veda Repko, mother-in-law of Gilmour chef, Scott Putzbach.
- For Virginia Klement.
- For Joseph Callahan, Gilmour Trustee, father of Joseph ['65], Cornelia ['72], and Timothy ['74] Callahan.
- For Linda Hayes
- For Alessandra Silva, mother of Mr. Alessandro Silva da Cruz, C.S.C.
- For Charles Rule, father of Mark ['95] and Patrick ['00] Rule.
- For Charles Gorden, father of Father Charles Gordon, C.S.C.
- For Elaine Sulhan.
- For Helen Kimmerling, sister of Father Mike Heppen, C.S.C.
- For Domenic Del Corpo
- For John Merchant ['91]
- For Dan Stewart, nephew of Father Larry Jerge, C.S.C.
- For Dennis Sheredy.
- For Frances Ilg.

PRAYERS FOR OTHERS:

- For all those affected by the fires in Arizona.
- For an end to violence in our society.
- For those who struggle with family relationships.
- For all those looking for employment.
- For a greater respect for human life, from the moment of conception until natural death.
- For a family going through a difficult time.
- For all caregivers.
- For a special intention.
- For all service men and women serving our country, and for their families.

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

**KNOW WHO YOU'RE WITH:**

Our friends should be companions who inspire us — who help us rise to our best.

—Joseph Wirthlin

IT'S ALL OR NOTHING:

We know from Jesus' first public words that his whole ministry revolves around proclaiming God's kingdom — the presence of God working effectively in our daily lives [Luke 4:18]. So it shouldn't surprise us to discover when Luke's Jesus sends out his seventy-two disciples, they're to deliver the same message — "The kingdom of God is at hand for you" [Luke 10:1-20].

Proclaiming God's presence is the primary task of all other Christs. Our lives should be centered on this message. Everything else is peripheral — "Carry no money bag, no sack, no sandals, and greet no one along the way. Stay in the same house and eat and drink what is offered to you". Failure is never an excuse to terminate our proclamation. Rejection simply provides an opportunity to proclaim God's presence to other people in other places. Yet, as Jesus emphatically states: just because someone refuses to recognize God's presence doesn't remove God's presence — "The kingdom of God is still at hand, even for those who refuse to acknowledge it."

Seeing things that other people overlook is at the heart of our Scriptures — both Hebrew and Christian. For example, Isaiah [66:5-14] sees something in the ruins of Jerusalem which most of his fellow Jews never notice. The Holy City needs to be rebuilt — in more ways than one. It needs to once again become a source of strength for all Israelites — "As nurslings, you shall be carried in her arms, and fondled in her lap; as a mother comforts her child, so will she comfort you; in Jerusalem you shall find your comfort. When you see this, your heart shall rejoice. And the Lord's power shall be known to his servants."



Yet, as we know from Jesus' initial proclamation, the discovery of God's presence comes at a price. He refers to that price as a "repentance" — a complete change in one's value system. What we once thought important we now push to the outskirts of our lives; what was once on the outskirts we now pull to the center.

It is a similar situation for Isaiah — the rebuilding of Jerusalem — and not people's comfort — is a priority. For Jesus, relationships — not wealth, status, or security — is to be the focus of our lives. Only when we relate correctly with those around us, will God's presence become evident.

That is why Paul zeroes in on "the cross of our Lord Jesus Christ" when he writes to the Church at Galatia [6:14-18]. Some in the Apostle's Galatian community have traded their imitation of Jesus for the observance of the 613 Mosaic laws. Keeping rules and regulations is far easier and less messy than giving oneself for others — the latter entails a death which many refuse to accept. There is no end to such a giving — it goes on for a lifetime. This is much more complicated than just being circumcised or refusing certain foods.

Paul is convinced that those who imitate Jesus must expect to suffer the same pain that He experienced. When Paul states — "I bear the marks of Jesus on my body" — he's not referring to the "stigmata." He's simply reflecting on the fact that the wounds — physical and psychological — that he has suffered over the years for proclaiming Jesus' message. These wounds are the same wounds that Jesus received. Relating with others always comes at a cost.

Perhaps we've yet to even look for God's kingdom because our Eucharistic presiders haven't made it clear that God is working in our lives right here and now.

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

A few years ago, there was a radio commercial about a brand of bread. The young boy told his mother that he was running away from home. She asked him if he would like her to make a sandwich or two for the trip. He softly said that would be okay. Then he asked his mother if she would drive him!

As much as we love and fight for freedom personally and nationally, spiritually we have to fight to retain our sense of relational dependence upon God. While everything around us invites or urges us to shake off anything that hinders our freedom, that kind of rebellion leaves us alone with just what we wanted — ourselves. Self-reliance sounds psychologically healthy; religiously and spiritually it is a phrase of foolishness. We can celebrate "self-made" persons for their independent works, but they really were not self-made at all.

We are given life — nourished by the loving motherly sandwiches of life. We breathe the sustaining air, receive the nurturing sun and rain, and then, we can rebelliously stamp our feet and shout: "I am who I choose I am!" In the very midst of our declarations, Jesus sends elders, apostles, advancers to tap God's foot towards us, around us, and to announce that the "kingdom of God is at hand for you."

We are similar to the "First Thirteen" colonies, then, who know from whence we came, but rebel at that kind of dependent identity. Who we are is a bit tangential to whom we will be through our own achievements. It does seem in the history of God's relationship with humanity that God expects this resistance as part of God's relational pattern with us. It seems that we struggle for our own identities by resisting and shaking off, so that we can create our own kingdoms which are at our hands and for ourselves. It seems that God says: "Well, you won't know who you [I really are] until you try to find out who you are by your own self-identifying efforts. Good luck. And don't forget to labor for your emptiness to free you to look up and smile.

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

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Summer is here in full force; It is another time to once again clean out the closets. Clothing that no longer fits, or which was replaced by new items, becomes 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 of the Chapel [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 summer items at this time. You may pick up a tax form when you drop off the clothing here at Our Lady Chapel — there are forms in the cedar chest. Clothing may be brought on the weekend, or during the week. Thank you. **If you have any questions, please contact Patty in the chapel office [440-473-3560].**

LIVING IN GOD'S PRESENCE:

Realize above all that you are in God's presence, and stand there with the attitude of one who stands before the emperor. Empty yourself completely and sit waiting, content with the grace of God, like the chick who tastes nothing and eats nothing but what his mother brings him.

—St. Romuald

PRACTICAL DISCIPLESHIP:

Here's a variation on the twenty dollar bill that appeared in last week's Bulletin. The twenty dollar bill and the one dollar bill finally met in the US Treasury. After a long life, they had come to the end of their usefulness and were about to be destroyed. The twenty speaks: "I don't mind. I've had a good run. I have been in many excellent restaurants. I've been on great vacations. I've seen wonderful theater in my day." Then the twenty asks the one dollar bill: "How about you, pilgrim? What kind of a time have you had?" Downcast, the one dollar bill responded: "Lousy! I've spent most of my life at the bottom of collection baskets in Catholic churches." We laugh at this story, but the laugh is on us.

In Luke's Gospel [10:1-20], Jesus addresses the disciples whom He is sending out into the field — "Carry no purse, no backpacks, no sandals." Many people like to think that Jesus was endorsing poverty for His missionaries. But that is not the case at all. Rather, Jesus is telling them that those among whom they labor will supply them with purses, backpacks, and sandals. In a word, Jesus was encouraging His followers to be generous to those working among them.

And, should anyone miss His point, The Teacher adds: "The laborer deserves his wages." The former carpenter — who Himself had no doubt been cheated by deadbeat clients in Nazareth — was saying to contemporary Catholics: "Just as you pay the plumbers and house-painters who work in your home, support my messengers who build your spirits and my Church."

How does this advice from the Teacher compare with the facts? A recent study showed that while the average Catholic family donates 1% of its income to the church, its counterpart in the Presbyterian church is giving 2.2% or more than two times what the Catholic family gives. And, if anybody is anxious to take a guilt trip, do consider that the Mormons give 10% of their income to their church — and oftentimes they give two years of their lives working as missionaries.

Or how about this mind-boggling statistic? It is estimated that two million Seven Day Adventists give more money to their church for the missions than 800 million Catholics around the globe. So, as somebody has put it, while most Catholics are willing to give God credit, too few are willing to give Him cash.

When was the last time you saw a BINGO sign outside a Mormon temple or a Presbyterian church? We Catholics do seem to have the market sewn up on that dubious adventure. I know of a Catholic parish that has four bingos weekly. One unhappily can argue that in the popular mind at least bingo is the fifth mark of the Church. A comedian has been quoted as saying on national TV: "I knew I had pulled up in front of a Catholic church. As soon as I turned off the ignition, parishioners rushed out and began to raffle my car off." He of course got a big laugh. However, what kind of laughter would he have gotten had he substituted Presbyterian or Mormon for Catholic?

Our immigrant parents left to us as their legacy in the USA the largest parochial school system the world has ever witnessed. And yet we, who have more money than our parents ever dreamed of, are allowing that same system to slowly disintegrate. Our schools are threatening to go the way of the dinosaurs and the dodo bird. What will generations to come say of us, do you think?



part of the final state in heaven. You shall laugh! But beyond that, Jesus' message as a whole invites us to joy — a joy that no one can take from us — and laughter is the exuberant expression of that joy. It is the height, the apex, the crowning jewel, of our final state in heaven.

Hence, in laughter, we do have a rumor of angels, and we do intuit our transcendence. In laughter, we do manifest that we are on good terms with reality, and on good terms with God. In laughter, we affirm — loud and joyously — to the world the great mantra of Julian Norwich which reminds us that in the end, all will be well, and every manner of being will be well — even though our world is not in that state today.

My assistant Novice Director was a wonderful, sincerely, gentle, and overly serious man. Levity was not his thing, and laughter was not his preferred method of implicitly praying the creed. He showed his deep faith in other ways — believing that laughter is not the only rumor of angels inside of ordinary life.

But it is one of intimation of the divine within human life. Laughter — when it is healthy, when it is not forced or cynical — is, as Rahner says, "an intoxication of joy" — the joy of our final state. Thus when we laugh, we also pray the creed.

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

A PILGRIMAGE FOR THE YEAR OF FAITH:

Most Reverend Richard Lennon, Bishop of Cleveland has designated five parishes as pilgrimage sites in the Diocese of Cleveland for the "Year of Faith." The five parishes are: the Cathedral of Saint John the Evangelist, E. 9th Street & Superior Avenue, Cleveland; Saint Sebastian, 476 Mull Avenue, Akron; Saint Mary, 320 Middle Avenue, Elyria; Saint Mary, 242 N. State Street, Painesville; and Saint Mary of the Immaculate Conception, 527 Beall Avenue, Wooster.

The diocesan-wide pilgrimage is taking place at these five parishes all weekends until September 8th. These particular parish sites were chosen by Bishop Lennon because they well represent the culture and history of the Diocese of Cleveland. You can begin at any parish, but you are asked to end at the Cathedral of St. John. Individuals who choose to take the diocesan-wide pilgrimage can request a "Pilgrim Passport" at any of the five parishes. The passport will then be stamped for that parish visit and can then be taken to the remaining parishes to have it stamped at each of those parishes.

A pilgrimage is a transformative journey to a sacred place reminding us that we are pilgrims on a journey that begins and ends with God. Pilgrimages are an opportunity for contemplation of one's life and for transformation. Our travel is the outward part; our drawing closer to God is the inward part.

The journey to and from the pilgrimage site is an occasion for communal prayer or devotional practices. A pilgrimage can be an opportunity for peaceful quiet and contemplation. While there are no "set prayers" that need to be said at each place — just spend a time in prayer at each place. Possibly pray the rosary, or some similar, personal, devotion.

Pope Emeritus Benedict XVI, encouraged us during this Year of Faith to seek opportunities to deepen our faith and renew our baptismal call to holiness. A pilgrimage to a sacred place — especially one we might not have visited before — can be an ideal occasion for this. In addition, in observance of this Year of Faith, the Church offers pilgrims the gift of indulgences as a chance to open themselves to the purity of heart and penitential spirit associated with this special year.

Pope Emeritus Benedict XVI has decreed a plenary indulgence — a special time of grace — for the occasion of the Year of Faith. A Plenary Indulgence "may be obtained by all faithful who, truly penitent, make a Sacramental Confession, receive the Eucharist, and pray for the intentions of the Holy Father **†** Pope Francis."



LAUGHTER AS FAITH:

In our novitiate, when I was a novice with the Oblates of Mary Immaculate, our assistant Novice Director — a sincere, but overly-stern man — cautioned us about too much levity in our lives by telling us that there is no recorded incident in scripture of Jesus ever laughing. I was a pious novice, but, even then, that didn't sit well with me. I combed the Gospels, trying to prove him wrong. But I found out that, technically, he was right. But is he?

A couple of years later, during my seminary studies, I read a book by Peter Berger, entitled: *A Rumor of Angels*. In it, he tries to point to various places within our everyday experience where we have intimations of the divine, rumors of angels, and hints that ordinary experience contains more than just the ordinary — that God is there.

One such experience, Berger submits, is that of a mother comforting a frightened child at night — using soothing words and gestures to assure the child that he or she need not be afraid — that everything is all right, the world is in order. In saying those words — if she means them, and normally she does — the mother is, in effect, implicitly praying the creed.

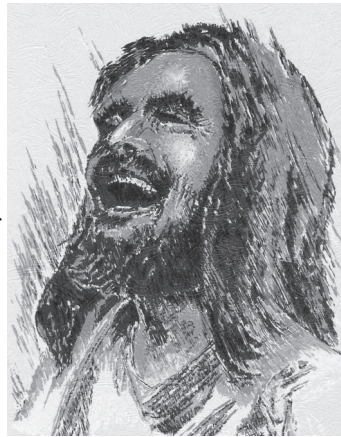
Another such intimation of the divine within ordinary experience, Berger suggests, is the phenomenon of laughter. In laughter, we intuit our transcendence — given that we are able to laugh in any situation that shows that there is something in us that is above the situation — transcendent to it. In laughter, Berger believes, we have a rumor of angels.

Karl Rahner agrees, suggesting that laughter shows that we are on good terms with reality, and hence with God. Laughter praises God because it foretells our final state in heaven when we will be in an exuberance of joy. Commenting on the Beatitudes in Luke's Gospel where Jesus says: "Blessed are you who are now weeping, for you shall laugh" [Luke 6:21], Rahner says that what Jesus is saying suggests that the happiness of the final state will not just dry away our tears and bring us to peace — it will also bring us to laughter — "to an intoxication of joy".

You shall laugh because God's Word also has recourse to human words in order to express what shall one day be when all shall have been — that is why a mystery of eternity also lies hidden, but real, in everyday life; that is why the laughter of daily life announces and shows that one is on good terms with reality, even in advance of all that all-powerful and eternal consent in which the saved will one day say their "amen" to everything that God has done and allowed to happen. Laughter is praise of God because it foretells the eternal praise of God at the end of time — when those who must weep here on earth shall laugh.

But is this superficial? Is it human optimism substituting itself for hope? Is it an upbeat-spirit masquerading as theology? Is it the naïve claim that if I am happy, then God is on my side? Indeed, in the Gospels, where is there a recorded incident of Jesus laughing?

Good scripture scholarship has long suggested that looking for an individual text to prove or disprove a certain point is not a good approach toward scripture. The teachings of scripture are best gleaned by looking to scripture as a whole. And if we do that in this case, we will find that both Peter Berger and Karl Rahner are correct. As Rahner points out — Jesus, himself, teaches that laughter will be



The loser in all this is Jesus. We expend so much enthusiasm on cake sales, carnivals — and things of this nature — that we have little strength left to get His message out to people. His life is called the greatest story ever told. But we have no time to tell it.

Yet, recall what Jesus says to the disciples when he sends them out into the mission field — He did not instruct them to become blackjack dealers or pit men. Quite the contrary! Jesus instructs His people to harvest the souls quickly that are waiting for them.

We should reflect long and hard on Rousseau's dictum: "When a person dies, they carry in their clutched hands only that which they have given away."

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


MIDDLE SCHOOL YOUTH GROUP — THE EDGE:

Our Middle School Youth Group — THE EDGE — meets next on Sunday, July 14th from 11:30 AM — 1:00 PM. That's the day of the **Chapel Picnic**. **All who are entering 6th grade next fall — as well as all 7th and 8th graders — are invited to join us.** 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 need your help. Join in on an exciting happening. **Call the Chapel Office at 440-473-3560.** Come to learn what the EDGE is all about. Join us for a fun filled faith experience. All are welcome.

**SUPPORT OUR LIFETEEN PROJECT — JULY 20-21:**

Our Teens have undertaken a project to keep the pantry filled with wholesome foods at the Ronald McDonald House. As you know, the Ronald McDonald House is the residential facility in University Circle for families with children in the hospital, or who reside at Ronald McDonald House while their child is receiving outpatient treatment. Very often, a family can miss meals because of the hospital schedule. We will keep the pantry filled with foods that will enable them to "have a meal on the run" when they return. **Every 3rd Weekend of the month, we will collect food items for the pantry, which our teens will then take down to Ronald McDonald House and place in their pantry.** Here is what we need: **Cereal, Jelly, Peanut Butter, Spaghetti Sauce, Mayonnaise, Canned tuna and chicken, Paper Plates** [no Styrofoam, please], **and Paper Bowls.** **We do not need commercial size products — just the regular sizes that you buy for your family.** Just place the items in the narthex of the chapel — right by the "registration table", and we will take them from there. We hope you will join us in this wonderful outreach to families who are going through tough times.

**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].**



THE MISSION IS NOW:

We live in a time in the Church when many people seem to have lost hope. They are weary — intimidated by the power of secular culture, and often contentious with each other. People feel helpless in face of the pervasive violence and a sub-culture of dehumanizing poverty — even while the stock market continues to climb. Blessed John Paul II called the life-destroying aspect of our modern world the “culture of death.” The false value-systems of the world still seem to have control over the way we think and treat each other.

It is also important to remember that the church of Luke’s time was much like our own — contention within and persecution without. Peter, Paul, and many early followers of Jesus had been executed in the Roman Empire by the time Luke wrote his gospel. Paul’s experience — a few decades earlier in Athens — could well have happened in any modern city. After he had proclaimed the resurrection of Christ to the Athenians, the response was mostly ridicule or indifference. Some said: “We should like to hear you on this some other time: [Acts 18:32]. A few men and women, however, came to believe.

If our ongoing celebration of the Eucharist is to renew our beleaguered hope, then we — like the Twelve and the seventy-two — must hear Jesus speaking the words of the gospel personally to each of us. It is we — either as successors of the Twelve or of the seventy-two — who are being sent for the same purpose that Jesus was sent. The seemingly impossible mission to do what Jesus did would paralyze our spirit unless today we also hear Jesus say to us: “Rejoice because your names are written in heaven” [Luke 10:1-20]. We rejoice because we are members of the household and family of God.

What is the reality to which the biblical expression “kingdom of God” points? The expression is richly multifaceted in meaning. The kingdom of God comes into being wherever God reigns, and wherever God’s will is done. The kingdom of God is present in persons through whom God acts. It is no surprise that in the early church the kingdom of God soon came to be identified with Christ himself. God reigns in Christ. God’s will is done in Christ. God acts through Christ. To proclaim the kingdom of God is the same as to proclaim Christ. In fact, the church from its beginning, by proclaiming the good news of Christ, was being faithful to his mandate to proclaim the kingdom of God.

The kingdom of God has come upon us if God reigns in our hearts — if God’s will is done in us; if God acts through us. Sometimes one can sense God’s presence in a person or in a community. Thus what the Second Vatican Council says of Christ may also be said of us — “The presence of the kingdom is seen in the words and works, but above all in the person, of Christ himself” [*Lumen Gentium*, #5].

There is a sense of urgency in the words that Jesus addresses to us. Even though we are urged to action, it is equally clear that by our own strength we cannot subdue the evil powers of this world and cure its ills. So that we do not forget to trust in God’s power in all we do, Jesus tells us to “carry no money bags, no sack, no sandals.” We will be able to continue Christ’s mission in the particular circumstances of our lives with audacious hope only if we believe that whatever good we do, it is by the finger of God. And when this happens, we can say with Christ: “The kingdom of God has come upon you.”

—taken from the writings of Father Campion Gavalier, O.S.B., which appear on the internet.



brand is our sharing in His sacrificial love. We boast in the Cross of the Lord. We find joy in sharing the sacrificial love of the Lord. Society, however, does not see it that way. And so we are mocked for not joining immorality, we are kept down in work or school for not seeking advancement by stepping on others. It hurts when people laugh at us for being committed Catholics. But we still rejoice. We rejoice in the opportunities that we have to love as Jesus loved. We boast in the cross of the Lord.

We rejoice in that we can be Christ for others. St. Teresa of Avila once wrote: “Christ has no body but yours, No hands, no feet on earth but yours. Yours are the eyes with which he looks compassion on this world, Yours are the feet with which he walks to do good, Yours are the hands, with which he blesses all the world. Yours are the hands, yours are the feet, Yours are the eyes, you are his body. Christ has no body now but yours, No hands, no feet on earth but yours, Yours are the eyes with which he looks with compassion on this world. Christ has no body now on earth but yours.”

How great is that? We are a new creation — we are Christ for others. We are Christians. We are Catholics. It is as Catholics that we receive the strength to boast in the Cross — the strength to bear the wounds of the Lord.

The prophet Isaiah reminds us to “Rejoice in the Lord”. [Isaiah 66:5-14]. He then uses the imagery of the people nursing at a mother’s abundant breasts. This is a prophesy of the Catholic Church. The Church is our mother — feeding us, sustaining us. It is through the Church that we receive the sacraments. It is through the Church that we receive the Word. It is through the Church that we serve Christ’s Presence in the poor and suffering of the world. And there is plenty to go around. Mother Church’s breasts are abundant. We receive communion weekly — if not daily. We need the Eucharist to be able to boast in the Lord. We receive the Sacrament of Penance regularly — we need the sacrament of compassion to fend off the attacks of the devil. Your marriages are not just celebrated in the Church — they are unions of your lives to the Love of Christ so that husbands and wives can be Christ for each other. My priesthood is not my job — it is who I am. Priests are transformed with an indelible mark to be “other Christs” so the people of God can be united to Christ through Word and Sacrament. We have so much. We have been given so much. And the Lord wants to give us so much more.

And so we rejoice. We rejoice with 72 who felt the power of God working through them [Luke 10:1-20]. We join them on their return to the Lord, loud, yelling their joy. We join Jesus in yelling right along with them — along with us. And this is what we yell: “Sin has lost it’s power, Death has lost its sting. From the grave You’ve Risen Victoriously! Into a marvelous light I’m running Out of darkness, out of shame. Through the cross, You are the truth. You are the life. You are the way” [Charlie Hall *Marvelous Light*].

And so we boast in the Cross of our Lord Jesus Christ. For through the Cross we have become a new creation. —taken from the writings for Father Joseph Pellegrino, which appear on the internet.

EUCCHARISTIC MINISTERS:

We are beginning to discern a new group of Eucharistic Ministers who would undergo training soon. 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.**



BOASTING IN THE CROSS:

In his letter to the Church at Galatia, St. Paul writes: “May I never boast save in the cross of our Lord Jesus Christ” [Galatians 6:14]. The fact that St. Paul writes this is amazing — it represents quite a change. St. Paul is speaking positively about boasting — isn’t boasting bad? Isn’t boasting contrary to humility? I mean, I know that last year I was conceited and that this year I’m perfect — but I also know that it is wrong to boast about it! Is there ever a time when boasting is OK — even good?

Boasting is certainly bad when it is the self-centered, egomaniacal ranting of a tortured soul who bases his or her value on the opinions of others. But boasting is not bad when it reflects its original meaning of rejoicing in something that is good. St. Paul had reason to boast — and it was not over what he did for the Lord. Paul was a little powerhouse who brought the Gospel of Jesus Christ to tens of thousands of people throughout the Roman Empire. But Paul would not boast in this — or in anything he did. He would not rejoice in his accomplishments. But Paul did boast — he boasted in the Cross of Jesus Christ. He rejoiced that Jesus Christ died for him. He rejoiced that because of the cross, he was a new creation. He rejoiced — boasted — in the cross of the Lord Jesus Christ.

And we join St. Paul and rejoice in the cross of Jesus Christ. We boast with Paul that we have been saved from sin, saved from a meaningless, empty life, saved from running towards nothing, saved from being an insignificant blip on the radar of humanity. We join Paul in rejoicing that we have become a New Creation.



What does that mean to become a “new creation?” It means exactly what it sounds like — we have become new beings. We are not just physical. Due to the cross of Jesus Christ, we are spiritual. We have received His Life within us. We can live forever if we live in Him. We rejoice that we are not “of this world.” We are holy. We are set apart for God. That is what it means to be holy.

Our God wants us. Our God loves us. Our God empowers us. Our God is with us. We belong to Him. We are so united to Him that we are united to His sacrificial love on the cross. And we rejoice in this union with Jesus. We boast in the cross of Our Lord Jesus Christ.

We have been branded by Christ. The cattlemen of the Old West would brand their steers to declare their ownership. We have been branded by Christ. He has declared His ownership of us. We have been branded with the Cross. Paul says that he bore in his body the marks of Jesus Christ [Galatians 6:17]. It is tempting to dismiss this as referring to Paul having the stigmata. There is no record of this. Bearing the stigmata is such an incredible gift that if Paul would have been so “branded”, people would have written or spoken about it. We have no such record.

What Paul is referring to is this — he bore the ownership of Christ in His Life. He lived the sacrificial love of the Cross. He lived for the kingdom, suffered for the Kingdom, and would die for the Kingdom. The only thing that Paul would boast about is the love of Jesus Christ — the sacrificial love of the Lord — the Cross.

We also bear on our bodies the marks of Jesus Christ. We have been branded by the Lord. That

FAITH EDUCATION:

It’s time to start thinking about **Faith Education** for this coming school year. Our sessions will begin right after Labor Day. Our Sessions go from 8:45—9:45 AM each time we meet, with the hope that our children would then **participate in our 10:00 AM Family Mass**. We have a number of families who attend the chapel regularly who have children who attend non-Catholic schools. **If you have not registered your child for Faith Education, please do so as soon as possible.** Our **Faith Education Program** will help to fulfill your on-going religious education. Our program runs from grades K-8. Students in grades 9-12 are encouraged to participate in our Life Teen Program. Thank you for taking care of this important task.



READINGS FOR THE WEEK:

- Monday:** Genesis 28:10-22, Matthew 9:18-26
- Tuesday:** Genesis 32:23-33, Matthew 9:32-36
- Wednesday:** Genesis 41:55-42:24, Matthew 10:1-7
- Thursday:** Genesis 44:18-45:5, Matthew 10:7-15
- Friday:** Genesis 46:1-30, Matthew 10:16-23
- Saturday:** Genesis 49:29-50:26, Matthew 10:24-33

15th Week in Ordinary Time: Deuteronomy 30:10-14, Colossians 1:15-20, Luke 10:25-37

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 [6/29/13] ----- \$ 704.00
Total Offerings: Sunday [6/30/13] ----- \$ 1,150.00

WHO'S RIGHT WHEN TRUTH IS "REDEFINED"?

Words and definitions are important. We can't really describe and understand the reality that surrounds us without them. So what happens when a higher power — say, the United States Judicial System — tries to redefine words? Can that change our reality?

Well, yes and no.

The world gives us an awful lot of definitions that we need to recognize as lies — “happiness” is understood by our generation as partying and pursuing earthly pleasures, rather than pursuing a relationship with God, and knowing His perfect love; “life” only applies once you're outside the womb and convenient for your loved ones, rather than describing the presence of an immortal soul at conception through natural death.

If we accept the definitions that the world gives us, that is the sort of life that we are going to be living — THAT becomes our reality. It is not a life likely to lead to holiness. If we want to live our lives for God, we need to accept His truths.

God gives us His Truth because He is our Creator, who loves us and wants what is best for us. The Creator knows His creature best! Sometimes these truths are hard, but we need to trust that God will grant us the grace to accept them, and live them out. Satan loves nothing more than to say: “You want the Truth? You can't handle the Truth!”, and he feeds us lies instead.

A good example of all of this is the definition of Marriage. The Supreme Court of the United States recently struck down DOMA — The Defense of Marriage Act — which federally defined marriage as between one man and one woman. This raises a very important question — who has the power to define? Words like “life” and “marriage” have always been words that seemed to carry self-evident definitions — but it seems that the government disagrees.

Paragraph 1603 of the *Catechism of the Catholic Church* says: “Marriage is not a purely human institution despite the many variations that it may have undergone through the centuries in different cultures, social structures, and spiritual attitudes. These differences should not cause us to forget its common and permanent characteristics.”

Because marriage is a gift from God, humans cannot do anything to make it better or more inclusive. No one has the power to change marriage — not even the Supreme Court. Even though the court voted against the definition of marriage which has existed since earth began, they cannot change the meaning of marriage itself. They are simply allowing misattribution of the term.

For example, if they renamed a “cat” as a “dog”, it wouldn't change the animal into a dog — or make it equal to a dog. Anyone can compare the two and see that they are different. They might be similar in some ways, but having claws, fur, and sharp teeth doesn't make them the same — just as having a sexual relationship and a sense of commitment doesn't equalize two relationships as “marriages.”

The Church and the State have two separated definitions of marriage. The Church teaches us that marriage is a sacrament between one man and one woman — something transcendent and permanently affecting the two souls, allowing them to become co-creators with the Lord. This definition is given to us by God.

The government is trying to define marriage, not as a covenant, but as a contract — something that



can eventually be terminated — a bunch of rights on paper. This definition is apparently determined by vote.

Our nation is famous for the phrase: “we hold these truths to be self-evident,” in the *Declaration of Independence*. What does it mean for a truth to be “self-evident”? Our founding fathers were discussing the rights of the human person which are “endowed by their creator”. They are truths and rights that will not change — no matter what the culture or what society says.

As Pope Emeritus Benedict XVI said: “Truth is not determined by majority vote.” If certain rights are given to us by God, and by His Truth, the government cannot grant or nullify them — even if the country or a court votes to do so. As both Catholics and citizens, this can sometimes get pretty confusing. The Church tells us that civil laws are meant to structure society towards truth and goodness.

The basic structure of society is the family; it begins with a husband and a wife. Changing the definition of marriage means that this structure — and the whole of society — is built on a lie. A society built on lies is bound to eventually crumble. Thus any government's job is to protect the truth.

The government has done a lot of good in upholding truth — like abolishing slavery, working to eliminate racism and sexism — which are offenses against the dignity of the human person.

Marriage and life, however, are not rights that can be granted by the state. This is why we continue to fight against abortion, and this is why we will continue to oppose same-sex marriage. It is a lie to say the state can grant those rights. They are given to us by God.

In a country that — like Pilate — asks: “What is Truth”, we are called to be Christ's witnesses. We need to answer our society with God's Truth. We need to preach the beauty of one man and one woman in marriage. We need to seek Jesus in all that we do. We need to remember — especially when the government says otherwise — that God gave us the meaning of life, of love, and of marriage.

While society asks us to embrace relativism, Jesus asks us to embrace the cross. It is the cross to stand up for marriage. It is a cross to reject the definitions of the world, and accept those given to us by God. No matter what words or phrases the government invents, none can change those given by the Word, who is Truth itself.

—taken from the writings of Emily Rolla, an associate of the Bible Geek

LIFE TEEN:

LifeTeen Youth Group normally meets **EVERY SUNDAY at 11:30 AM**. **All who are in grades 9--12 are invited to join us and get to know what the Life Teen is all about.** The meetings will take place in the **Lennon Board Room** following **the 10:00 AM Mass**. [Of course, we stop to get our donuts first]. Life Teen is open to **all high school aged young people**. Come and try us out. We have a great deal of fun together and we grow in our faith at the same time. **Come even if you are unable to make the Mass**. Please continue to remember all our teens and young people in your prayers. **Our next few meetings of our Life Teen Group will be on Sunday, July 7th, and at the Chapel picnic on July 14th.**



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.



A TRUTH:

You can never cross the ocean unless you have the courage to lose sight of the shore.