

CLOSING PRAYER:

~ **A Prayer of Wonder** ~

O God,
Maker of worlds
and parent of the living,
we turn to you
because there is nowhere else to go.

Our wisdom
does not hold us
and all our strength
is weakness in the end.

O Lord who made us
and sent prophets
and Jesus
to teach us,
help us to hear,
to understand
that in your word
there is life.

We seek to offer you praise.
let us again give thanks
that a prophet has been among us,
that a word of healing
and of power
has been spoken,
and we heard.

The Spirit still enters into us
and sets us on our feet.
In the gift of God,
in the power from on high,
let us live.
Amen.

CAMPUS MINISTRY OFFICE:

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

Next Sunday, July 13th 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 beverages 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.

**FAITH EDUCATION — REGISTRATION:**

It's time to begin registration for Faith Education for this coming school year. **Classes will begin on Sunday, September 7th.** Our Sessions go from **8:45—9:45 AM** each time we meet, with the hope that our children would then **participate in our 10:00 AM Family Mass.** We have a number of families who attend the chapel regularly who have children who attend non-Catholic schools. Our **Faith Education Program** will help to fulfill your on-going religious education. Our program runs from grades K-8. Students in grades 9-12 are encouraged to participate in our Life Teen Program. **Please contact Patty in the Chapel Office (440)473-3560 if you have any questions.** Thank you for taking care of this important task.

**PLANTING SEEDS OF HOPE AND GOODNESS:**

Once again this year, we are going to undertake our **Planting Seeds of Hope school supply program.** Our Lady Chapel is working to assist the needy children of **St. Adalbert's Parish.** Come join us as we work together to help these children get the 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, even 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; paper towels; large pink pencil erasers; black ink pens; notebook paper; crayons-jumbo 8 pack; pencil pouches; single subject notebooks** [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 3rd** to Our Lady Chapel. **If you do not have time to shop, simply place an envelope in the collection basket and mark it "St. Adalbert's" or drop it off in the chapel office.** "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]**.

WISDOM:

"Security is a false god; begin making sacrifices to it and you are lost."

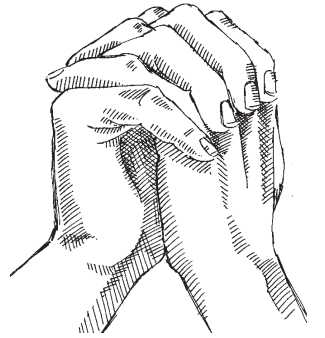
—Paul Bowles

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Josephine Zwolinski, who is preparing for surgery in mid July
- For Scott Morrison who is undergoing treatment for a stroke.
- For Kathy Lynch, guidance associate, who is recovering from surgery.
- For Abigail Bartlett ['19], who is recovering from knee surgery.
- For Anne Travassos, who is undergoing treatment for cancer.
- For Kathy Potenziani, sister of Gilmour Trustee, Frank Potenziani, and aunt of David Potenziani ['95] who is critically ill.
- For Michael Shea, brother of Lower School Teacher, Theresa Stark, who is undergoing treatment for cancer.
- For Carolyn Hawk, mother of Gavin ['21] who is recovering from surgery.
- For Michael Thatcher who is critically ill with cancer.
- For Brother Henry Skitzki, C.S.C., who is undergoing treatment for cancer.
- For Monica Starks, mother of Faith ['20] and Monica Joy ['21], who is undergoing treatment for cancer.
- For Anne Raguso, wife of Joseph ['58], mother of Maureen ['92], Carolyn ['94] and former Gilmour student, Michael, who is under the care of hospice.
- For Janine Yardy, daughter of Geraldine Mockler, who is seriously ill.
- For Phylis McGinley, grandmother of upper school teacher, Elizabeth Edmondson, great-grandmother of Mollie ['21] and Abigail ['23] Edmondson, who is seriously ill.
- For Christian Connors, son of technology associate, Kevin Connors, who is continues in rehab following an accident
- For Mary Kampman, mother of Mark ['81], Matthew ['85], Dean ['86], and Douglas ['88] who is undergoing treatment for cancer.
- For Ray Sharnsky, long time Gilmour teacher and coach, who is experiencing medical complications following serious surgery.
- For Stephanie Batt ['04], daughter of Debbie Moss Batt, who is undergoing medical testing.
- For Tristan Vanek, son of former Gilmour chef, Jeff Vanek, who is recovering from serious surgery.
- For Brother Joseph Berg, C.S.C., who is seriously ill following a stroke.
- For Karen Wanders, mother of upper school teacher, Jonathan, who is undergoing treatment resulting from a brain aneurysm.
- For Emily Jones, cousin of art instructor, Matt Vanek, who is undergoing treatment for seizures.
- For Ronja Holle, mother of John ['18] and Will ['20], who is undergoing treatment for cancer.
- For Karuna Singla, sister-in-law of Upper School science teacher, Neena Goel, aunt of Nikhil ['13] and Nupur ['17] Goel, who is undergoing treatment for cancer.
- For Dan Hathey, technology associate, who is undergoing treatment for cancer and a stroke.
- For Ida Urbancic, who is undergoing treatment for cancer.
- For Evelyn Catanese, great-aunt of Alyssa Solano ['15] who is critically ill.
- For Betty Herten, aunt of Hope ['13] and James ['15] Herten, who is undergoing treatment for leukemia.
- For Ann Raymond, grandmother of Adam Lesko ['05] who is undergoing treatment for cancer.
- For Dan Houlahan who is in rehabilitation following a brain aneurysm.
- 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

FOR THE DECEASED:

- For Frank Stefanek, father of Christopher ['72], Gladys ['76], Kathleen ['85], grandfather of John Wrobel ['97].
- For Paul Giddens ['62]
- For James Brennan ['71]
- For Marianne Magee
- For Jeanne Schouweiler, mother of David Schouweiler ['66]
- For Rose Albanese.
- For Father Alfred D'Alonzo, C.S.C.
- For Brother Eli Pelchat, C.S.C.
- For Paul Heltzel ['63], brother of Bob ['65], Lawrence ['66], Carl ['73], and Michael ['83], father of Ryan ['96], uncle of Jennifer ['91] and Katie ['93].
- For Father Jim Berardi, long-time chaplain at Akron General Hospital.
- For Rita Roediger.
- For Rita Gray.
- For Catherine Ledbetter, mother of David Ledbetter ['02]
- For Marcelle Wiseley.
- For Jerome Osborne, grandfather of Morgan Osborne ['08]
- For Brother Philip Armstrong, C.S.C. .
- For John MacDougall
- For Dorothy Halcik, mother of Eric ['83], aunt of upper school teacher, Eileen Pryatel, and great aunt of Michael ['08], Steven ['10], Megan ['13], and Kevin ['15] Pryatel.

PRAYERS FOR THE SICK:

- For Bob Zolkowski who is recovering from surgery.
- For Jeffrey Warner who is undergoing treatment following a stroke.
- For Warren Hersch who is undergoing medical treatment.
- For Raymond Gmeiner, cousin of office associate, Linda Wheeler, who is crucially ill.
- For Marlene Beohmerle, who is recovering from surgery.
- For Patricia Constantino, mother of Nancy ['83] and Patty ['85] Constantino, who is undergoing treatment for serious injuries sustained in a fall.
- For Tina Snyder, who is undergoing treatment resulting from a stroke.
- For Dominic Caporale, father of Raymond ['81], who has been recently hospitalized.
- For Rob Rogers, husband of Kris, and father of Harry ['22] who is recovering from surgery.
- For Janice Tomasone who is critically ill with cancer.
- For Ellie Kramer, mother of upper school instructor, Cyndi Smith, grandmother of Brandon ['05], and Jarred ['06] who has experienced serious complications after sustaining a broken leg.
- For Cheryl Arndt, Gilmour housekeeper, who is undergoing treatment for cancer.

HOW TRUE:

Compassion will cure more sins than condemnation.

—Henry Beecher

PRAY THE ROSARY:

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



SCHEDULE FOR THE WEEK:

Sunday, July 6: 14 th Week in Ordinary Time	10:00 AM
Monday, July 7:	5:30 PM [Eucharistic Chapel]
Tuesday, July 8:	5:30 PM [Eucharistic Chapel]
Tuesday, July 9:	5:30 PM [Eucharistic Chapel]
Thursday, July 10:	5:30 PM [Eucharistic Chapel]
Friday, July 11: St. Benedict	5:30 PM [Eucharistic Chapel]
Saturday, July 12: 15 th Week in Ordinary Time	5:00 PM
Sunday, July 13: 15 th Week in Ordinary Time	10:00 AM

COUNTDOWN TO THE FEST!

Don't miss **the FEST!** All ages are welcome to spend the day at the 13th annual Catholic family FESTival on **Sunday, August 3rd** at the **Center for Pastoral Leadership** in Wickliffe. The FEST! brings *Third Day, Mandisa, Colton Dixon, For King and Country, Lee Roessler*, and *The 300* to the main stage along with faith-based activities for all ages. Come and enjoy delicious food along with great displays and presentations. The FEST! **Mass begins at 8:00 PM**. Join thousands from across the Diocese as we celebrate our faith with an outside Mass followed by an amazing American Fireworks Display. The day begins at **noon and continues through 10:00 PM**. All of the many events, activities, displays and directions can be found at www.thefest.us The FEST! is FREE and open to all. It's a great family day. Make plans to come to the FEST!



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.



REFLECTION ON THE THEME FOR THE WEEK:

Here in the United States we are celebrating our Independence Day this weekend. It would be very good for all of us to reflection on how that war with England to secure that separation was bloody and a sad way to begin a nation’s history. War has been a major part of that history. We have tried to preserve our union and our liberties and assist other areas of the world to gain or retain their identities. Freedom always comes at a price — and that includes our spiritual freedom, our life with God. So let’s all take a moment to pray for personal freedom from dominating forces within our souls and outside our bodies. Pray as well for the sacredness of other dependencies and relationships which assist our God-given identities. It is not easy to determine what dependencies are sacred and which ones are sick. It is not easy either to know when our independencies are healthy or ill as well. We come to the Eucharist to express our healthy dependency on God’s love, as well as to embrace the challenges to use freely God’s many gifts in the service of peace and justice.

The Prophet Zechariah speaks to a nation — particularly its rulers and shepherds — which has drifted in its relationship with God [Zechariah 9:9-10]. Riding on a donkey is not a lowly or humble picture — this person will be princely, and will be the recipient of God’s favor which will be justly deserved. His personal mission will be to establish peace from “sea to shining sea”. The trappings of war will be banished because God’s people will trust His Words and His Ways. This will be a cause for a great celebration of independence — not only is it a call to turn away from the protective instruments of war; it is also a call to enter into a growing dependence on God’s peace, and to make that peace their own.



Matthew’s Gospel has two sections [Matthew 11:25-30]. In the first section, Jesus has been speaking about John the Baptist who is in prison. After speaking to John’s disciples about Jesus’ own person and mission, Jesus — in the second section — turns to those who consider themselves wise and learned — namely the teachers and the Pharisees. Jesus does this through a prayer to His Father. The prayer has the tone of gratitude for the mysterious ways in which God has been revealing true wisdom to these simple, yet open hearts. They have not relied on logic, signs, or execution of laws to gain freedom of soul. They have been experiencing Jesus and His ways, as well as the call to experience the ways of the Kingdom.

Yes, there have been miracles, but not everyone has responded to these in acts of faith — some see, and others do not. Last weekend, we celebrated the Feast of Sts. Peter and Paul. They certainly saw enough to believe; they heard enough to be called. The church to which we belong is for those who hear something inside them being called to by something beyond themselves. The “little Ones” are those who hear something inside themselves which is unexplainable, but real. It is the call of God to move beyond ourselves. Logic can help; miracles can help; and insights can help. But these are never enough to calm that inner call of our heart. We are called to the Church — but only because we have called out to the Infinite, and the Infinite reverences and tends gently to our longings. God will never take that longing away in some totally satisfying manner. Longing is to be revered by our own selves as God reverences those longings within us as well.

Jesus concludes his discourse with his disciples by offering an invitation — an invitation to keep learning His ways. The “yoke” which is the heaviness of the Law — and especially the interpretations of the Pharisees — is being replaced by the gentleness and personal relationship offered by Jesus.

DRESSES FOR HONDURAS:

One of the nurses in our Gilmour Clinic is involved in a **dressmaking project** for the children of Honduras. They have devised a method of making sundresses out of common pillowcases, and then adorning them with other items for decoration. And that is where you come in. **If you have any old buttons, ribbon, ric-rac, lace or other sewing trim**, please bring them in. The group would like to collect these items to help decorate the dresses they are working on. This is an on-going project; the dresses will be sent to Honduras every time there is a mission trip. The next trip is scheduled for March of 2014. There will be a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!



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 [6/21/14]	-----	\$ 1,906.00
Total Offerings: Sunday [6/22/14]	-----	\$ 532.00
Total Offerings: Saturday [6/28/14]	-----	\$ 921.00
Total Offerings: Sunday [6/29/14]	-----	\$ 473.00

READINGS FOR THE WEEK:

- Monday:** Hosea 2:16-22, Matthew 9:18-26
- Tuesday:** Hosea 8:4-13, Matthew 9:32-38
- Wednesday:** Hosea 10:1-12, Matthew 10:1-7
- Thursday:** Hosea 11:1-9, Matthew 10:7-15
- Friday:** Hosea 14:2-10, matthew 10:16-23
- Saturday:** Isaiah 6:1-8, Matthew 10:24-33

15th Week in Ordinary Time: Isaiah 55:10-11, Romans 8:18-23, Matthew 13:1-23

SEEING WITH THE EYES OF A CHILD:

Matthew's Gospel [11:25-30] deals with a question which early Christian communities frequently discussed — why do some people have faith and others do not? Those who believed in the presence of the risen Jesus in their lives looked at reality in a different way from those who simply thought of this itinerant preacher as a dead Jewish prophet — someone who obviously believed the message that he preached, died for his convictions, but was no longer around. Non-believers were convinced that believers were simply fantasizing when they spoke about their mentor in the present tense, and even went so far as to attempt to imitate his dying and rising.

Those who thought of themselves as “other Christs”, for instance, would hear the words of the prophet Zechariah, and apply them to the life and ministry of Jesus [Zechariah 9:9-01]. Though all Jews believed this post-exilic prophet was describing an ideal future king — someone powerful enough to destroy all Israel's enemies and bring peace even to the country's capital — Christians were certain that Zechariah had the non-violent Jesus of Nazareth in mind when he spoke about this king's “dominion being from sea to sea.” Those who gave themselves over to carrying on Jesus' ministry were convinced that the world could be definitely changed only by love — not by brute force. Though everyone longed for peace, Christians were dedicated to a rather unique way of bringing it about.

What stopped other people from sharing their beliefs?

Paul believed this difference in vision revolved around the Holy Spirit's presence in the lives of Jesus' followers — “You are not in the flesh” [Romans 8:9-14], the apostle reminds his community in Rome. “On the contrary, you are in the spirit. Whoever does not have the Spirit of Christ does not belong to him. For if you live according to the flesh, you will die, but if by the Spirit you put to death the deeds of the body, you will live.”

Christians believe that they have a different source of life than non-believers — the same Spirit which enlivens the risen Jesus. This divine force enables them to see reality through different eyes. Though most humans see things in 2-D, disciples of Jesus see them in 3-D. They surface a dimension which others don't even know exists. Paul believes that no one can pull this off by themselves.

Matthew's Jesus carries the uniqueness of Christian believers one step further. In composing their gospels, both Matthew and Luke copied from a writing that no one has seen for at least 17 centuries — a scroll containing sayings of Jesus which scholars simply refer to as the “Q”. The first part of Matthew's Gospel come from that lost document — especially the line thanking God for “hiding these things from the wise and learned, and revealing them to the childlike.” This saying was important enough to have been written down and saved by some of Jesus' first followers, and later copied into two of our four gospels.

All who “labor and are burdened” constantly look for rest. Christians find that rest in their Jesus-imitating service of others. Though the risen Jesus puts an easy yoke and light burden on his followers, he reserves that burden and yoke for the “childlike.” Only those who approach life with a child's open-minded personality can expect to notice God working in their lives. The “wise and the learned” often close their minds and eyes to the new things that God is constantly accomplishing.

The “Q” document's Jesus is convinced that only people open to life's daily “newness” will ever develop a faith which permits them to experience God and the risen Jesus in their lives — an aspect of belief which the true faithful have never lost.

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



The “yoke” of Jesus is personal as well as cultic or institutional. Jesus is calling them — and us — to community — the church — because love labors together. Jesus calls to our need to be at peace, and to our need to let go of our inner-personal war-makings. He is telling us to be as gentle with our personal struggling selves — just as He is with us. He implies that if we learn of His gentleness within us, and we buy into that way of relating inside, then we will be more likely to call off the dogs, drop our defenses, and regain our unity as members of His kingdom.

The “rest” to which Jesus invites us is then interior. Those who labor without interior peace and unity are mostly likely building their own kingdoms, and those kingdoms do not allow for rest because they are constructed for defensive war-making. The call of Jesus requires a lot of learning of the ways of Jesus, as well as a learning of the fruitfulness of inner and outer war.

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

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Spring is here, and summer is right behind. 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].**

AMAZON.COM:

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

A LIFELONG JOURNEY:

Going home is a lifelong journey. There are always parts of ourselves that wander off in dissipation, or get stuck in resentment. Before we know it we are lost in lustful fantasies or angry ruminations. Our night dreams and daydreams often remind us of our “lostness”. Spiritual disciplines — praying, fasting and caring — are ways to help us return home. As we walk home, we often realize how long the way is. But do not be discouraged. Jesus walks with us and speaks to us on the road. When we listen carefully, we discover that we are already home while on the way.



CARRYING THE BURDENS OF LIFE:

Matthew's Gospel offers us comforting words from Jesus to all who are burdened — including ourselves [Matthew 11:25-30]. We all know times and ways that life seems burdensome. A father of three, who works two jobs to support his family, feels worn out from his labors. A single mother is overwhelmed with the responsibility of caring for her autistic daughter. A collegian is feeling the pressure of getting into a good graduate program. A husband wonders how long he can continue to care for his wife suffering from dementia. A wife who had an affair is burdened with intense guilt feelings. A woman with a promising career has insomnia and suffers from sleep deprivation. A high school student worries about getting into a good college and pursuing a meaningful career. These are just a few of the many burdens that we carry.

As we ponder our own distinctive burdens, we hear the comforting words of Jesus — “Come to me all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me for I am meek and humble of heart. For my yoke is easy and my burden is light.” We can deal better with our burdens by joining ourselves to Christ — adopting his mindset and participating in his mission. As Jesus walked this earth, He knew the burden of physical suffering, emotional distress, and spiritual darkness. He embraced these burdens as byproducts of his fidelity to the will of his Father, and his own mission to spread the reign of God in the world.

Belief in Christ does not automatically dissolve our burdens, or magically make them disappear. It can, however, lighten them in significant ways — encouraging us to find needed help in carrying them; reminding us that others carry burdens — some heavier than our own; accepting them as part of the human condition; finding inspiration in the example of Jesus; and drawing on the strength of Christ's spirit through personal and liturgical prayer.

To take one example: Lee — the single mother of an autistic daughter — has responded to the Gospel invitation of Christ by spending ten minutes every day in prayerful meditation, seeking guidance and strength from the Lord. In prayer, she recognized her need for help, and so joined a support group that put her in touch with other parents of autistic children. The group experience has reminded her that she is not alone in the struggle to be a responsible mother, and that some parents are carrying crosses heavier than her own. Lee finds that the more she follows the example of Christ by graciously accepting her situation, the more energy she has for loving her daughter and attending to her special needs. Christ, as promised, does indeed lighten burdens — often working through other people.

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

GILMOUR SUMMER CAMPS:

Gilmour Summer Camps have something for everyone! Offerings include camps for **preschoolers**; weekly **day camp** adventures; special interest camps, such as **Lego Mania**, **Ace of Bakes**, and **Make your Own Movie**; high school **courses for credit and enrichment**; and a variety of **sports camps** — hockey, basketball, cheerleading, football, soccer and many more. Camp programs run from June 9th - August 15th. To get more information, or to register for Gilmour Summer Camps, go to www.gilmour.org or call 440-684-4580.



others, and they know it. Consequently, they more naturally reach out and take someone's hand. They don't have the luxury of self-sufficiency.

When we are “the learned and the clever”, we can more easily forget that we need others, and consequently don't as naturally reach for another's hand as does a child. It's easier for us to isolate ourselves. When we are less aware of our contingency, we more easily lose sight of the things to which God and life are inviting us. The very strength that intelligence and learning bring into our lives can instill in us a false sense of self-sufficiency that can make us want to separate ourselves in unhealthy ways from others and understand ourselves as superior in some way. And superiority never enters a room alone; it always brings along a number of her children — arrogance, disdain, boredom, and cynicism. All of these are occupational hazards for the “learned and the clever”, and none of these helps unlock any of life's deep secrets.

But we must be careful not to misread the lesson. Faith does not ask us to not stretch our minds. Neither ignorance nor naiveté serve faith. Faith not only doesn't fear the hard questions — it invites us to ask them. The depths of infinity are never threatened by finite intelligence. And so it's never a bad thing to become learned and sophisticated — it's only a bad thing if we remain there. The task is to become post-sophisticated — that is, to remain full of intelligence and learning even as we put on again to the mindset of a child.

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

SUPPORT MAGGIE'S PLACE — OUR LIFETEEN PROJECT:

Our Teens have undertaken a project to help the residents of **Maggie's Place [Zehcariah's House]** — located in Parma — by keeping their pantry filled with wholesome foods, as well as providing some common needs of the residents.



Maggie's place helps women and children who have fallen on hard times. **Every 3rd Weekend of the month, we will collect food items for the pantry as well as personal items for those who live in Maggie's House. Our teens will then take these items down to Maggie's House.** Here is what we need: **Clothing hangers, Garbage bags, Hair brushes, Toilet paper, Baby wipes, Dishwasher detergent, Bottle brushes, Scotch Tape, Canned food, Pacifiers, Baby-safe laundry soap, and Dried Fruits & Nuts.** Just place the items in the narthex of the chapel — right by the “registration table”, and our teens will take them from there. We hope you will join us in this wonderful outreach to families who are going through tough times. **Our next collection is on the Weekend of July 20-21.** Thanks for helping.

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.**

**A PROVERB:**

Don't try to fit in when you were born to stand out.

LIVING IN THE HOLY SPIRIT:

I've lived and worked within academic circles for most of my adult life, studying in various universities, teaching within university circles, and having university professors as close friends and colleagues. What's that world like? What kind of folks inhabit academic circles? Perhaps my experience is a-typical because most of the scholars under whom I have studied — and most of the theologians and other scholars who have been my colleagues — became professors and university lecturers in function of ministry — as a vocation, rather than as a career. Thus, instead of struggling with faith and church, they were driven to become academics in function of their faith and church commitments. In some ways, professors in theology schools and schools of ministry aren't typical of academic circles.

But an academic is an academic, and graduate and post-graduate studies — whatever the motivation for doing them — have some of the same effect on people. And so I suspect that the circles I have been part of, in the end, are more typical than a-typical. And so, what is typical?

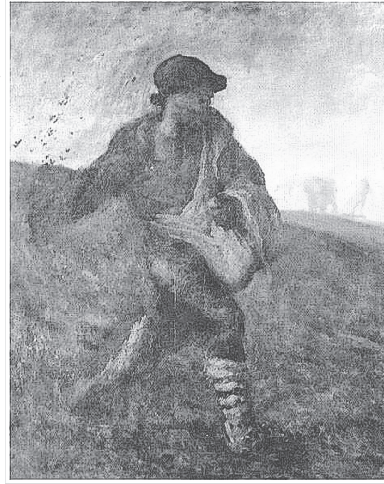
Academics, scholars, and university professors, like any segment of society, are a complex mix — in university circles, you will find some of the most humble, gracious, faith-filled, and genuinely good people you will ever meet; just as you will also find some of the most arrogant, self-absorbed, amoral, and cynical people in the world. The academic world looks like the rest of the world.

Given that truth, I have long been haunted by a saying of Jesus that, often times, the deep secrets of life and of faith are hidden from the learned and the clever and revealed instead to children — to those of a less-complex mind. I don't doubt the truth of this; I wonder why.

Clearly intelligence and learning are good things. Intelligence is the gift from God that sets us apart from animals, and access to learning is a precious right given us by God. Indeed, ignorance and lack of education are things every healthy society, and every healthy individual, strive to overcome. Scripture praises both wisdom and intelligence, and the health of any church is partly predicated on having a vigorous intellectual stream within it. Every time in history that the church has let popular piety — however sincere — trump sound theology, it has paid a high price. The Reformation arose out of just that, and one of the first things that the Council of Trent mandated for Roman Catholics was that its priests be better trained intellectually.

Intelligence and learning are good things. God did not give us intelligence and then ask us not to use it. Naiveté is not a virtue, and should never be confused with innocence. So why is being “intelligent and clever” something that can work against our understanding of the deeper secrets within life and faith?

The fault is not with intelligence and learning — both good things in themselves — but in what they can inadvertently do to us. Intelligence and learning often have the unintended effect of undermining what's childlike in us — that is, the very strength that they bring into our lives can allow us to unconsciously claim a superiority and have us believe that, given our intelligence, we have both the need and the right to isolate ourselves from others in ways that the natural neediness of children does not permit them to do. Children are not self-sufficient — even though they fiercely want to be. They need

**KEEPING ONE'S EYES ON THE PRIZE:**

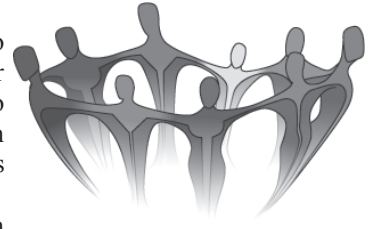
One of the most obvious change that will result from the practice of contemplative prayer is that we will naturally become much more compassionate and patient. Compassion and patience are the absolutely unique characteristics of true spiritual authority. Both St. Francis of Assisi and St. Clare — founders of monastic communities — stand as witnesses of this reality. They led not from above, and not even from below, but mostly from within — walking with their brothers and sisters — or “smelling like the sheep” as Pope Francis puts it.

A spiritual leader who lacks basic human compassion has almost no power to change other people because people intuitively know that he or she does not represent the Divine or Big Truth. Such leaders have to rely upon role, laws, and enforcement powers to effect any change in others. Such change does not go deep — nor does it last. In fact, it is not really change at all.

With great wisdom, St. Francis was able to distinguish between institutional evil and the individual who is victimized by it. He still felt compassion for the individual soldiers fighting in the crusades — although he objected to the war itself. He realized the folly, and yet the sincerity of their patriotism, which led them, however, to be unpatriotic to the much larger kingdom of God where he placed his first and final loyalty.

In Francis — as in Jesus — the turnaround of consciousness was complete. The bitter enemy of our small self is actually seen as the friend of the soul. Admittedly, only people in the later stages of the journey can finally see it that way. Only such a new person can take on the social illnesses of one's time — and even the betrayal of friends — and not be destroyed by cynicism or bitterness.

—Father Richard Rohr, O.F.M.

**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].**

**EUCCHARISTIC MINISTERS:**

During our Masses this weekend, we are commissioning a number of new Eucharistic Ministers. We will shortly begin 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.**

**A LESSON:**

When we are with God in awe and love, then we are praying.

—Karl Rahner

THE STORIES OF LIFE:

The abbot is impressed by the spiritual progress of the monk. The abbot lets the monk live on his own in a riverbank hut. Each night the boy-monk puts out his religious habit to dry. It is his only possession. One morning, the monk is dismayed to find that his habit has been torn by rats. He begs for a second habit from the villagers. When the rats destroy that one, the monk gets a cat. But now he has to beg not only for food for himself, but also milk for the cat. To get around that, the monk buys a cow. Then he has to seek for grain. He concludes: "It will be easier to work the land around my hut." That leaves him no leisure to pray, so he hires workers. Checking on the workers is heavy work. So the monk marries a wife to do the job. Soon he is the wealthiest person in the village. Years later, the abbot comes back to find a mansion where the hut had stood. Sharply the abbot asks: "What is the meaning of this?" The unhappy monk replies: "Abbot, you will not believe this, but there was no other way to protect my religious habit from the rats."

Jesus has no tolerance with the people who put monkeys on our backs. Jesus is more annoyed when we ourselves glue them there. Do we really need all the possessions in our homes? One person has seven bathrooms in his house, but there are only three people in his family. The same family has four cars, but only two drivers. As clever as we might be, we can only drive one car at a time.

We should make our own the song: "I Don't Want What I Don't Have." Do we need all the things, and all the bad habits, that occur so much — most of which happens at the same time? Why do we heed people who impose on us the obligation of being with it — whatever "it" means? Most of us have calendar books overflowing with obligations. Others work overtime as though there will be no tomorrow. Yet, no person has ever regretted on his or her deathbed that they didn't spend more time at the office. Bob Hope once said that he first realized that he had to take his family on the road with him when he said to his 5 year old: "Bye, Tony", and the child chirped: "Bye, Bob." St Paul — in his letter to the Church at Rome [8:13] — advises us to shake these burdens off our backs and become free.

Obviously Paul wants us to have leisure time to become more interesting Christians. "The quickest way to do many things," says the proverb, "is to do one thing at a time." There is more to life than increasing its speed. Psychologists call this problem: "hurry sickness."

Biblical scholars spend many hours and years studying the Gospels — their conclusion: "when the Gospel gets difficult, we turn to religion". We conclude that belonging to a religion is much easier than being religious — and less demanding than serving Christ. Here's the thought — if I give religion an hour on Sunday and put a ten in the basket, I can get Christ off my back. The danger is not that our aim is high and we miss it; rather our aim is often too low and we reach it!

Is the Gospel that difficult? Matthew has Christ on record as saying: "Father, what you have hidden from the learned and the clever, you have revealed to kids" [Matthew 11:25-30].

A mayor ran into Christ on the street. The mayor asked: "Is there anyone here who will be saved?" Jesus looked about and said: "No one, but that couple." The mayor asked the couple what they did. They replied: "We are merry-makers. When we see people depressed, we cheer them up. When we see them quarreling, we try to make peace among them." So people who do simple things will reach the kingdom. Others will be locked out.

If you carry your childhood with you, you never grow old. Many of us try to play the Christian, but

**CONNECTING WITH THE FATHER:**

Matthew's Gospel for this 14th Week in Ordinary Time is brief, but exceedingly rich in meaning [Matthew 11:25-30]. It has two distinct, though related, parts. In the first part, Jesus expresses profound gratitude to the Father, source of all being and goodness, because he has freely chosen to take note of the little ones. He has done so by giving the "lowly" a share in his divine wisdom, while withholding it from the "wise and learned." This certainly does not mean that God despises learning, but rather that the learned are too often tempted to pride — and thus closed to God's gift. When Jesus says that "these things" are revealed only to the humble and unassuming, he is referring to the revelation that he received from the Father — which Jesus now offers to all of us. This revelation is nothing less than a message about the real meaning and purpose of our lives. And since it concerns how we love and serve and forgive, it is hidden from those who want to control life by means of their human knowledge, rather than to subordinate that knowledge to the higher wisdom of love and generosity. It is only in this way that one can come to know Jesus as the one who reveals the wisdom and the gift of the Father.

In the second segment, Jesus reminds us that accepting his wisdom of loving service will indeed mean submitting to the yoke of discipline and sacrifice. But it will be a sweet yoke, first of all because we bear it with Jesus, and then because it is a burden that has meaning since it is carried with love. Those who devote their lives to scholarship have often taken a dim view of religion — and in many cases have rejected faith altogether. They see religion as an enemy of real learning, and useful only for those who have not yet been "liberated" by knowledge.

Too often, the children of deeply religious parents — when sent to secular universities — end up with no faith at all. Matthew's Gospel speaks directly to this issue. Jesus is not condemning human learning — even at the highest level. But he is saying that human wisdom will always be trumped in the long run by divine wisdom. This is not a defeat for human wisdom because it was never meant to have the last word. Jesus heard this "last word" from his Father, creator of all the things that scholars study. He has passed it on to us — by word and by deed — and it tells us that we are called to freedom and then to loving service.

Human learning can co-exist quite easily with this wisdom — in fact, it will be greatly enhanced by discovering how much is beyond its comprehension, for this too is an important part of learning. For that reason, all colleges and universities should include a strong religious element in their curriculum. And it is for that reason also that Catholic institutions of higher learning should be supported because it is there that the claims of divine wisdom can be discussed at the graduate level and without prejudice.

And so the "little ones" in Matthew's gospel are not those who are ignorant, much less anti-intellectual. Rather, they are those who are learned enough to know that human beings are not divine, and therefore need to be open to the gift of God's wisdom. This liberation from a false ideal of knowledge without limits will help all of us to lighten our yoke when life turns mysterious and the gift of God is all that really matters. —taken from the writings of Father Demetrius Dumm, O.S.B, which appears on the internet



LIFE IN THE SPIRIT BEGINS WITH HUMILITY:

This week we return to Sundays in Ordinary Time. It's been quite a while since we have seen them — we observed 40 days of Lent, 50 days of Easter and then some special feasts — Trinity Sunday, the Feast of the Body and Blood of Jesus, and the Feast of Sts. Peter and Saint Paul. So after four months, we return to Ordinary Time. Ordinary Time gives us an opportunity to reflect more deeply on the teachings of Jesus. There are sequential readings from the Gospels and New Testament letters.

For the next 5 weekends, we will be reading from the Letter of St. Paul to the Church at Rome. Chapter 8 of this letter is one of the most significant parts of the Bible, for it describes our new life in the Holy Spirit. “You are controlled by the Spirit, if the Spirit of God lives in you”, St. Paul writes [Romans 8:9]. To understand this new life in the spirit, we need to grasp the distinction between spirit and flesh. Flesh refers to more than the disordered attraction to sensual pleasures — gluttony, lust, laziness, etc. The sins of the flesh also include “enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envy, drinking bouts, orgies and the like” [see Galatians 5:20]. The flesh refers to that downward pull of our human nature. It's like the prayer of the man who said: “So far, God, I've done all right. I haven't gossiped, haven't lost my temper, haven't been selfish, grumpy, nasty or overindulgent. I'm really happy about that. But, now, I have to get out of bed, and I am going to need lots of help!” We make brave resolutions, but then we fall. As Jesus says: “The spirit is willing, but the flesh is weak” [Matthew 26:41].



Paul's letter to the Church at Rome tries to help us deal with reality — the good, the beautiful, and the noble attracts us, but our actual performance falls short. We don't do the good we want, and the evil that we hate — those things we do. According to Paul, there is only one solution to our human dilemma — God taking on our human condition in Jesus and giving us the gift of the Spirit.

As we look at this gift of the Spirit in our lives, one thing needs to be very clear — in order for the Spirit to lift us up, we must first get low. Jesus tells us that the Father has hidden these things from the wise and learned, but has revealed them to little ones [Matthew 11:25-30]. We have to get low — and we also have to get together. Life in the Spirit always has a community dimension.

This weekend, we celebrate Independence Day, so let's use this occasion as our example. Our Founding Fathers spoke about forming a “republic of virtue.” They knew that a free society could not exist unless citizens strive for virtue. They recognized, of course, that not everyone would be virtuous. For that reason, we have laws and police to restrain evil doers. But laws can only go so far. Unless people practice self-restraint, the Founders knew that freedom could not last. Only a republic of virtue can preserve liberty.

Freedom is central to the new life in the Spirit. But life in the Spirit begins with humility — “Come to me,” Jesus invites, “and I will give you rest.” The flesh is weak, and it always will be until we get glorified bodies. But even now in Jesus we can surprise others and surprise ourselves. That's why Jesus invites us to “take my yoke upon you and learn from me, for I am meek and humble of heart. For my yoke is easy and my burden light.”

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

FRIENDSHIP:

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

after a few setbacks give up the struggle — we become our usual dull selves. Christ has considered that possibility. Tantalizingly, Jesus says: “Come to me, all you who are burned-out and find life tough and I will give you R & R.”

This is a clear invitation to hang out and waste time with God. Remember, though, He promised us a safe landing — not smooth sailing. Help us, dear God, to stop believing that we are in charge, and you are but our third assistant coach. “Slow me down, Jesus.”

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

GIFTED TO SERVE:

There are many ways that Catholics enter into a deeper union with God. Theologian Kilian McDonnell, O.S.B., wrote: “Baptism in the Holy Spirit manifests itself in adults when they say ‘yes’ to what objectively took place during the rites of initiation — baptism and confirmation.” Catholics speak of being “baptized in the Holy Spirit.” This statement does not change the Catholic teaching about the Sacrament of Baptism — it simply means that the power of the Spirit received in the Sacraments of Baptism and Confirmation often awaits a fuller “release” in the lives of many Christians.



Is being “baptized in the Holy Spirit” Scriptural? Jesus used this term when He told His disciples: “John baptized with water, but within a few days you will be baptized with the Holy Spirit” [Acts 1:5]. Then Jesus said: “You will receive power when the Holy Spirit comes down on you; then you are to be my witnesses in Jerusalem... to the ends of the earth” [8]. The fruits of being baptized in the Holy Spirit are a more personal relationship with Jesus, a greater love for scripture and for the Holy Eucharist, a desire for prayer and to join with others in praise and worship of God, to call to serve others, a deep sense of peace, and an increased love for the Father, for Jesus, and the Holy Spirit, and for Mary. In March, 2002, Saint John Paul II said: “Yes! The Renewal in the Spirit can be considered a special gift of the Holy Spirit to the Church in our time. Born in the Church and for the Church, your movement is one in which, following the light of the Gospel, the members experience the living encounter with Jesus, fidelity to God in personal and community prayer, confident listening to His Word and a vital rediscovery of the Sacraments — not to mention courage in trials and hope in hardship.”

The 32nd Cleveland Charismatic Conference sponsored by Catholic Renewal Ministries will be held July 18th and 19th at Magnificat High School in Rocky River. Guest speakers will be Patti Mansfield, Deacon Ralph Poyo, and local speaker Michele TePas Harrison. The theme is *Gifted to Serve*. The conference opens on Friday at 7:00 PM. All teens will be admitted for free. Adult registration through July 9th is \$30, and at the door \$35. For registration information visit <http://www.crmweb.org>. If you have any questions, please email Denise Calabrese at d-calabrese@att.net.

CHILDREN'S BULLETINS:

Each week, we are making available a **Children's Worship Bulletin**. There are **two editions: [3-6] and [7-12]**. They are available on the table as you leave. The Bulletin focuses on the readings for the week. These are wonderful tools for your children to learn more about the scripture readings for the week. We hope you will take them for your families or your grandchildren. Thanks.



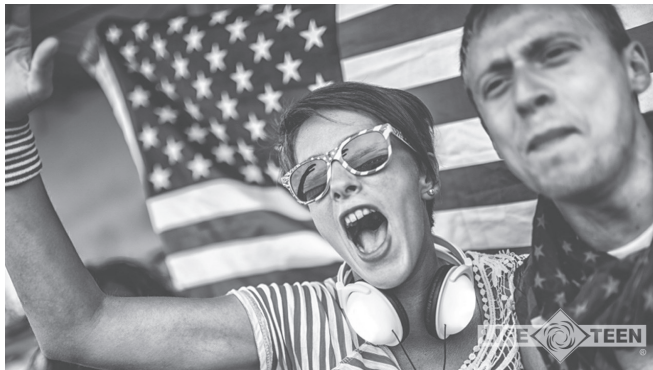
LET FREE WILL RING:

Happy birthday, America — you gorgeous young thing, you! It's probably just a bad case of World Cup Fever — even though we lost this past Tuesday — but I've been feeling extra patriotic lately. Maybe there are times when I get a little teary-eyed during the National Anthem. What of it?! I can't help it — there's something deep in my soul that loves this crazy country of ours. She's beautiful, with her glorious baseball games, Grand Canyon, fireworks, tea parties in the harbor, bald eagles, and freedom.

We are blessed to live in a country where we have real freedom — to elect our leaders, to practice our religion, and to speak our minds without fear of persecution. And while we're at it, let's say a few prayers that these freedoms — now under close scrutiny — will continue. Obviously, we aren't a perfect nation, but the reality is that we have a lot more freedom here than many of our other brothers and sisters around the globe.

Yes, we've got our freedom, all right — but how are we doing with our free will?

The concepts of Freedom and Free Will can be tricky to navigate. Contrary to popular belief, they are not the same! Free will means that we can do whatever we want to do, whenever we want to do it. But actual freedom — that's much different. Check what Jesus says on the subject — Jesus tells His followers that if they remain in His word, they will know the truth, and the truth will set them free [John 8:31]. And



remember, Jesus calls Himself the Truth [see John 14:6]. The crowds and the disciples don't really get it. Unlike their ancestors, they have never been enslaved — like their ancestors who were slaves in Egypt. Thus, Jesus goes on to remind them that the really are enslaved — anyone who sins becomes a slave of sin [8:34].

Now there's good news and bad news in this. Want the bad news first? We're all sinners [see Romans 3:23] — we all mess up and do really stupid stuff that separates us from God and other people. But here's the good news — Christ came to set us all free [see Romans 6:18]. And if we follow His commands, we can have real freedom.

How is it that following a bunch of rules sets us free? — isn't that just restrictive? Doesn't it take away our freedom to do whatever we want? Think of it this way: if you've got your driver's license and access to a car, then you've got the freedom to go wherever you'd like. But if you exercise your free will as a driver in such a way that you don't obey the rules of the road — speed limits, for example, or traffic signals — then you'll get pulled over and lose your freedom to drive in no time. Red, white, and blue represent freedom until they're flashing in your rearview mirror — am I right?

The rules exist for a reason — they're for our good, for our benefit. We cannot escape the reality that every action has consequences. We've all known people who have used their free will to make really bad decisions — drug use, alcohol abuse, sex outside of marriage, pornography, etc. — that cost them their freedom and enslaved them to sin — just like Christ warned. And we all have even known people whose sin has, horribly, led to death.

And if that's you — if you're in a place where something is holding you captive and you feel like you're heading down a really dark road — then I beg you to go to a trusted adult for help. There is

always, always, always help — and there is always hope. Since Christ came to rescue us, there is no reason to stay a slave. Freedom is an option for us all. No one is beyond God's saving hand.

St. John Paul II defined authentic freedom in Christ as having the right to do what we ought. Jesus doesn't want to take away our freedom. He came to save us from sin and death [Romans 6:23]. His death saved us from death, and now through Him we can live life to the fullest [John 10:10]. And when we use our free will to do what we ought — in line with Christ's teachings — we can experience real freedom. St. John Paul II once said: "Freedom is not the ability to do anything we want, whenever we want. Rather, freedom is the ability to live responsibly the truth of our relationship with God and one another."

Truth is, you were created for a life of real freedom — love, peace, and joy in your relationships with Him and other people. And following His commands is the only way I know to find it.

For freedom, Christ has set you free [Galatians 5:1]. And so from Calvary's mountainside, let freedom ring.

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

LIFE TEEN:

LifeTeen Youth Group meets next on **Tuesday, July 8th** [see the article on Bible Study below]. **We are also gathering on Sunday, July 13th [The outdoor chapel picnic].** We are now in our our **Summer Schedule. Please watch for special updates. All who are entering grades 9--12 are invited to join us and get to know what the Life Teen is all about.** 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. **Respond to your e-vites, or call the chapel office [440-473-3560] to be notified.** Please continue to remember all our teens and young people in your prayers.

**MIDDLE SCHOOL YOUTH GROUP — THE EDGE:**

Our Middle School Youth Group — **THE EDGE** — meets next on **Tuesday, July 8th** [see the article on Bible Study below]. **We are also gathering on Sunday, July 13th [The outdoor chapel picnic].** We are now in our our **Summer Schedule. Please watch for special updates. All who are entering grades 6-8 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.

**LIFETEEN BIBLE STUDY RETURNS THIS SUMMER:**

Once again this summer, we gathering at various summertime places to do our Bible Study. Teens and Middle School Students will join together with many of our college students who will be in the area for the summer. It will be a great time, and a good witness of our faith to others. Recall last summer when a number of people came up to us and asked us what we were doing, and when they found out we were doing a Bible Study, they were moved. **Our next gathering will take place on Tuesday evening, July 8th. We are meeting at Mitchell's in Ohio City [1867 W 25th St, Cleveland, OH 44113] at 7:00 PM. Bring your sweet tooth and enjoy some Bible Study.** Mark your calendars and be part of this wonderful summertime activity. **During the summer months, we will meet for Bible Study generally every other week — normally on Tuesdays.** Join us. You'll have a blast.

