

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 — THIS SUNDAY:

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, or even if you have not pre-registered, please come anyway.** 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]**.

WORDS TO LIVE BY:

Let us not be satisfied with just giving money. Money is not enough; money can be got. But people need your hearts to love them. So, spread your love everywhere you go.

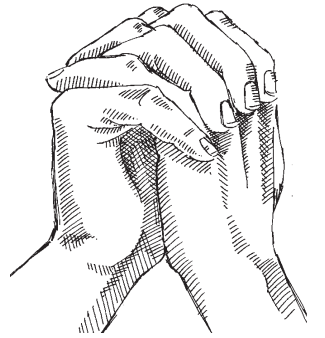
—Mother Teresa

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Lexi Pappedakes, who is seriously ill with cancer.
- For Brother Clement Burger, C.S.C., who is undergoing treatment for cancer.
- For Jean Kula who is recovering from surgery.
- 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 Anne Travassos, who is undergoing treatment for cancer.
- 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 undergoing treatment for cancer.
- 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 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 Sister Cecilia Ann Kelly, C.S.C.
- For Jack Singer
- For Richard Charnoky.
- For William DeFlorio [anniversary]
- For Bill McFarlane, father of lower school teacher, Gayle Svets
- For John Kennedy, grandfather of upper school teacher, Katie Petros.
- For Arleen Leonhardt
- For Brother Albin Kuzminski, C.S.C.
- For Peter Sloe
- For Joyce George.
- 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.

PRAYERS FOR THE SICK:

- For Heidi Herten, mother of Hope [‘13] and James [‘15] who is undergoing treatment for a heart condition.
- For Chris Biggins who is undergoing treatment for cancer.
- For Brother John Rozario, C.S.C., who is undergoing dialysis. and complications following a stroke.
- 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 Patricia Constantino, mother of Nancy [‘83] and Patty [‘85] Constantino, who is undergoing treatment for serious injuries sustained in a fall.
- 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.

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 13: 15 th Week in Ordinary Time	10:00 AM
Monday, July 14: St. Kateri Tekakwitha	5:30 PM [Eucharistic Chapel]
Tuesday, July 15: St. Bonaventure	5:30 PM [Eucharistic Chapel]
Wednesday, July 16:	5:30 PM [Eucharistic Chapel]
Thursday, July 17:	5:30 PM [Eucharistic Chapel]
Friday, July 18:	5:30 PM [Eucharistic Chapel]
Saturday, July 19: 16 th Week in Ordinary Time	5:00 PM
Sunday, July 20: 16 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:

The growing season is upon us. Gone are the rain-drenched days of June; they have been replaced by the hot and humid days of sunshine. Some people say that the corn stalks store up the sun all day and then grow at night. They even go so far as to say that on a quiet night, if you listen carefully, you can hear it grow. Physically and spiritually, we are not aware of our growing. But like the corn, it just seems to happen, if we are available to the movements of God — Who like the sun, is set on shining on us. If some corn stalks are positioned under a large tree or within some shadow, there will be little chance of growing.

Let us work to expose ourselves more openly to God's shining love. Check to make sure that you are not under some shadowy cloud which prevents God's shining upon us. Avoid the temptation to evaluate or compare how we are growing. Each of us grows at our own pace — there is no such thing as growing as well or faster than others. God gives the increase, and we just have to be in the correct position for receiving.

The Book of Consolation — chapters 40-55 of the prophet Isaiah — is comprised of various poems, sayings, images and promises made by God to the people of Israel who have been in captivity. It is a book of hope, and it speaks mainly of God's covenant of everlasting love.

At the heart of Isaiah's message is an agricultural image which describes moisture falling upon the earth to bring forth fruitfulness [Isaiah 55:10-13]. The Word, the Covenant, the presence, the love of God is to be upon the earth like rain, and it will not vanish until the earth becomes the reflection of God's Holy Will. For Israel, this meant that God was going to give them back their land and their identity as God's "choicest Vine". They have been purified of their adulterous ways, and they find hope in these words of the prophet — they will be cared for by the faithful God and they will again be God's people and live according to their name. God is faithful even when the earth rebels. God is faithful to the earth — the land — even when it refuses to receive the sun and the rain.

Matthew's Gospel contains many parables. The parable which is presented on this 15th Week in Ordinary Time [Matthew 13:1-23] has three sections. The first part is the parable of the Sower and the Seed; the second part is the invitation to respond to what is heard; and the third part is the explanation of the parable itself.

But there is a deeper question here — why does Jesus use these figures of speech which are so open to various interpretations? Why not just come right out and tell it like it ought to be?

The context for the parables is the tension between the new teachings of Jesus, and the Pharisees who are holding on to their position within the Jewish religious community. Jesus has not been asking them to denounce or let go of their relationship with the God of the Covenant — He has been inviting them to receive Him as a continuation or maturing of that relationship. But they are unable to take this step — the relationship to which Jesus invites them is far too intimate.

Parables are easy to hear, remember, and apply to life. They are similar to poems — they say it clearly to those who are available to the poetic style. They are confusing to those who like the easy factual displays. Jesus does tell it like it is. The disciples are endeared by the invitation. Thus they have been "granted" an interior knowledge of the mysteries of the kingdom. The Pharisees, on the other hand, are unable to deal with the opportunity to see and hear — they were far too interested in the security of

**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 [7/5/14] ----- \$ 648.00
Total Offerings: Sunday [7/6/14] ----- \$ 691.00

READINGS FOR THE WEEK:

Monday: Isaiah 1:10-17, Matthew 10:34-11:1
Tuesday: Isaiah 7:1-9, Matthew 11:20-24
Wednesday: Isaiah 10:5-16, Matthew 11:25-27
Thursday: Isaiah 26:7-19, Matthew 11:28-30
Friday: Isaiah 38:1-22, Matthew 12:1-8
Saturday: Micah 2:1-5, Matthew 12:14-21

16th Week in Ordinary Time: Wisdom 12:13-19, Romans 8:26-27, Matthew 13:24-43

A PROVERB:

The wise lay up knowledge, but the babbling of a fool brings ruin near.

—Proverbs 10:14

THE POWER OF GOD'S WORD:

Isaiah delivered one of the most hopeful messages in all of Scripture — the Lord God was finally ready to return the exiled Jews to the Promised Land. After more than 50 years in Babylon, this unnamed 6th century BCE prophet encouraged his fellow Israelites to start packing their bags and get the road ready — they were about to leave for home. There was just one problem — people demanded to know how Isaiah could be so certain that God was actually going to pull this off?

The prophet's response was a simple — “We have God's word on it” [Isaiah 55:10-13].

Isaiah seems to have been the first sacred author to develop an insight into the absolute power of God's word. But it's clear that later biblical writers were influenced by his insight. The Priestly author of Genesis, for instance, would fall back on the prophet's word-theology for his first story of creation in which God creates by simply speaking the word — “Let there be...” And John the Evangelist was certainly dependent on the idea when he began his gospel by describing Jesus as the Word of God [see John 1:1].

After the prophet's martyrdom, his disciples artificially arranged his oracles into the sixteen chapters of Isaiah [40-55] in which we find them. So it's no accident that they ended their collection with the passage that comprise today's first reading, falling back on their mentor's emphasis on the Lord's powerful word — “Just as from the heavens the rain and snow come down and do not return there till they have watered the earth, making it fertile and fruitful, so shall my word be that goes forth from my mouth. My word shall not return to me void, but shall do my will, achieving the end for which I sent it.”

Contrary to the faith of our biblical ancestors, many of us Catholics are more secure following the word of our hierarchical authority figures than we are in following the word of God. We weren't even obligated “under pain of mortal sin” to hear that word proclaimed in each and every week at our Eucharist — we “old-timers” remember that a mortal sin for missing Mass on Sunday only kicked in if the “chalice was already uncovered” when we got to church. In other words, if the Liturgy of the Word was over and the Offertory had begun. With good timing, we could miss God's liturgical word for a lifetime and it would only add up to a venial sin! Remember those days? Some people even continue to live by that today.

Jesus' earliest followers would have found that kind of morality preposterous. They were convinced that God's word was one of the most important parts of their faith. Matthew, for instance, shows the power of that word in when he has Jesus tell the story of the sower sowing seed [Matthew 13:1-23].

Most probably Jesus' parable about the sower and the seed was triggered by someone trying to convince him that he was wasting his time preaching God's word. Using an image of the waste that a farmer encounters when broadcasting seed, he basically agrees. But Jesus then reminds his critic that what little seed finally catches on “produces fruit a hundred- or sixty- or thirty-fold” — nothing can stop God's word from having an effect in peoples' lives.

It certainly had an effect in Paul of Tarsus' life. Though the Apostle mentioned in his letter to the Church at Galatia that he had encountered the risen Jesus, he still had to live his life based only on the word of that “new creation” [see Galatians 1:11-23]. If he was convinced “the sufferings of this present time are nothing compared with the glory to be revealed for us,” that conviction came solely from his faith in God's word [Romans 8:18-24].

Maybe we should rethink the morality of our Mass attendance.

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

controlling knowledge. So even what they have will be taken away.

We participate in the human desire to control even God. We do not like mysteries — particularly if they are our own and in our lives.

Many will try to figure out “what kind of soil they are” into which the Word comes. Don't go there — it ends up only in self-negativity and preoccupation. Rather, go to the Sower — to the Rain-Sender — and do not ask questions which will take away mystery. Listen with the ears you have and see with the eyes you have that certainty and security are traps and lead only to yourself. The Kingdom is established on the fidelity of God Who has made promises, and whose Love will remain around and within us until what it was sent to do in each of us is accomplished

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

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Summer has finally arrived. 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.

LIVING WITH PURPOSE:

Religion tells us what to do with the realities we face. God gives us the strength to change those things that can and must be changed. And God helps us to confront those things that happen unfairly, for no good reason. God helps us deal with what is beyond our control — what can't be changed. I used to think that we are where we are for a preordained reason. But I no longer believe that is true. We are where we are, and it is up to us whether there is a purpose in it or not. Places, circumstances, and encounters aren't inherently meaningful; we make them meaningful, we give them purpose.

—Sandy Sasso

THIS IS WORTH THE WAIT:

Mark Twain wrote: “Giving up cigarettes is easy — I do it a hundred times a week.” Many of us, like Twain, grow easily discouraged from one broken resolution or other. If this has happened in your life, then the parable of the Sower [Matthew 13:1-23] has your name on it.

When Matthew’s Gospel opens, Jesus is sitting by the Lake of Galilee. He is getting a tan and much needed beach time. Leisurely He is reading the sports pages of a week old copy of *The Jerusalem Times*, and sipping a glass of good red wine. Suddenly out of that famous nowhere appears a huge crowd. He springs to His feet lest He be trampled by these happy friendlies. They clamor for what they think will be an impromptu lecture. The favorite outdoor sport of the Jews was to search out distinguished rabbis and drain them dry. Intellectual gymnastics was the Jewish idea of a good time. Today was the turn of our Jesus. Good-naturedly He obliges the almost playful group.

Since the microphone system was poor, some of Jesus’ words were being lost. The crowd was pushing Him into the lake to better hear Him. Since He had showered that morning at the Holiday Inn, He did not need another bath. So, the Teacher nimbly lifted Himself into a large fishing boat drawn up on the sand. Seated in the bow, He continued His talk.

Incidentally — when was the last time you were sitting at the beach and a large mob surrounded you? And they shouted: “O great teacher, share your wisdom with us.” Do you see now the type of Man we are lucky enough to follow? Have you sold Him short when He has so much to teach you? Maybe we all need to rethink our approach.



Put this point into your mental computer. Matthew says that this was the first parable Jesus spoke. Many others on the lecture circuit have used the parable method, but no one has matched the Master’s skills. A literary critic wrote: “Jesus is one of the world’s supreme masters of the short story.” How many short stories of de Maupassant or O Henry do you remember? Yet you know many of Christ’s. That is one more reason to pay this parable super attention. There is gold out there in those parable hills. We have to dig it out with some old-fashioned sweat. Even in the spiritual life, there is no such thing as a free lunch.

This is a parable of encouragement. It was meant for the apostles and ourselves. To the twelve, the Nazarene was “numero uno” — He was an original. Yet they were discouraged that so few were actually buying into Jesus. The answer was this parable.

Even the dullest gardener among us does not expect every single seed we sow to come up singing roses. We all know that the wind will blow some seeds away; the squirrels will grow fat on others. However, even the amateur gardener keeps on sowing. And we certainly do not give up expectations of a generous growth of flowers.

Jesus tells His own troops never to throw in the towel even when one’s efforts seem an exercise in futility. People are unreasonable, illogical, and self-centered — love them anyway. People favor underdogs, but follow only top dogs — fight for a few underdogs anyway. Think of John Harvard here. In 1640, John came to the American colonies from England. He was a promising scholar. The New World appeared to be his oyster. But the poor fellow upped and died after but one year. His will gave \$3500 and 200 books to a fledgling university. The school became Harvard University. Today it staffs a

embrace, there is loneliness. In this life, there is not such a thing as a clear-cut, pure joy. Every bit of life is touched by a bit of death. The world can give us peace — except it never does this perfectly.

What Jesus offers is a peace that is not fragile — a peace that is already beyond fear and anxiety, that does not depend upon feeling healthy, secure, and loved in this world. What is this peace? It is the peace which Jesus offered us as a gift at the last supper — as he was dying. It is the absolute assurance the we are connected to the source of life in such a way that nothing — absolutely nothing — can ever sever — not bad health, not betrayal by someone, indeed, not even our own sin. We are unconditionally loved and held by the source of life itself, and nothing can change that. Nothing can change God’s unconditional love for us.

That’s the meta-narrative we need in order to keep perspective during the ups and downs of our lives. We are like actors in a play. The ending of the story has already been written — and it is a happy one. We know that we will triumph in the end, just as we know that we will have some rocky scenes before that ending. If we keep that in mind, we can more patiently bear the seeming death-dealing tragedies that befall us. We are being held unconditionally by the source of life itself — God.

If that is true — and it is — then we have an assurance of life, wholeness, and happiness beyond the loss of youth, the loss of health, the loss of reputation, the betrayal of friends, the suicide of a loved one, and even beyond our own sin and betrayals. In the end, as Julian of Norwich says: all will be well, and we will be well, and every manner of being will be well.

We need this assurance. We live with constant anxiety because we sense that our health, security, and relationships are fragile — that our peace can easily disappear. We live, too, with regrets about our own sins and betrayals. And we live with more than a little uneasiness about broken relationships and loved ones broken by bitterness or suicide. Our peace is fragile and anxious.

We need to more deeply appropriate Jesus’ farewell gift to us — I leave you a peace that no one can take from you. Know that you are loved and held unconditionally.

—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.

DID YOU KNOW?

When Jesus talked about the kingdom of God, he was not prophesying about some easy, danger-free perfection that will someday appear. He was talking about a state of being — a way of living at ease among the joys and sorrows of our world. This state of being is not something alien or mystical. We don’t need to earn it — it’s already ours.

—Stephen Mitchell

to the couple saying something like: “We know we need to fix this, and we do want a real sacramental marriage. We want to live right. That is why we are here.” Perhaps you also can think of times that you could have eased people into the truth instead of hitting them across the head with it as though it were a two by four.

That is really why Jesus spoke to the people in parables. Jesus did not speak in parables to the His disciples — they were already close to Jesus; they could handle the truth. But Jesus instructed them — and us — that the people who sought the Good News had to be prepared to receive it.

We have been called by the Lord to be His disciples. He calls us to love Him and love the people who are seeking Him with love that is both patient and understanding. At the same time, we are also human beings who often don’t want to deal with the truth ourselves. Moral choices are hard. They are demanding. But they are also liberating. When we choose not to get drunk, not to join in with the immorality of our society, we are free to be our best selves. This is what Jesus meant when He said in John 8:32 — “The Truth will set you free.” We can do this. We can be the people He calls us to be. We are close to Him. He is even closer to each of us — within us. We can handle His truth.

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

A META-NARRATIVE OF CONSOLATION:

Several years ago, I was at a symposium at which we were discussing the struggle that many young people have today with their faith. One of the participants — a young French Canadian Oblate — offered this perspective: “I work with university students as a chaplain. They have a zest for life and an energy and color that I can only envy. But inside of all this zest and energy, I notice that they lack hope because they don’t have a meta-narrative. They don’t have a big story — a big vision — that can give them perspective beyond the ups and downs of their everyday lives. When their health, relationships, and lives are going well, they feel happy and full of hope; but the reverse is also true. When things aren’t going well, the bottom falls out of their world — they don’t have anything to give them a vision beyond the present moment.”

In essence, what he is describing might be called “the peace that this world can give us.” In his farewell discourse, Jesus contrasts two kinds of peace — a peace that he leaves us and a peace that the world can give us [see John 14:27]. What is the difference?

The peace that the world can give to us is not a negative or a bad peace — it is real and it is good, but it is fragile and inadequate. It is fragile because it can easily be taken away from us. Peace, as we experience it ordinarily in our lives, is generally predicated on feeling healthy, loved, and secure. But all of these are fragile. They can change radically with one visit to the doctor, with an unexpected dizzy spell, with sudden chest pains, with the loss of a job, with the rupture of a relationship, with the suicide of a loved one, or with multiple kinds of betrayal that can blindsides us. We try mightily to take measures to guarantee health, security, and the trustworthiness of our relationships, but we live with a lot of anxiety, knowing these are always fragile. We live inside an anxious peace.

The peace that we experience in our ordinary lives never comes to us without a shadow. As Henri Nouwen puts it: there is a quality of sadness that pervades all the moments of our life so that even in our most happy moments there is something missing. In every satisfaction, there is an awareness of limitation. In every success, there is fear of jealousy. In every friendship, there is distance. In every



faculty of 1000, and has a student body of 10,000. It enjoys an international reputation. John Harvard’s death appeared to his contemporaries to be an abomination, but it produced riches beyond anybody’s imaginings.

So, this parable of the Nazarene teaches that even if much of your labor or your money seems to go for nothing, do not allow yourself to go into a downer. The ballgame may well go into extra innings. Your honorable self may prove to be as much a winner as Christ Himself. Struggle on.

We mourn that the glass is half empty. With a smile, Jesus fills up the glass. Had Mark Twain taken this parable seriously, he would have ended his nasty cigarette habit.

—taken from the writings of Father James Gilhooly which appear on the int

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.

YOU ARE IMPORTANT:

“Our being is preserved; our life is governed; and our activity is directed by Him. Not even the most insignificant of all living things are withdrawn from God’s Providence. Remember what Jesus says in the gospel of Matthew: “Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from your Father. And even the hairs of your head are all counted” [Matthew 10:29-30]. And as Jesus says — we are placed under the divine care in a yet more excellent way.” —St. Thomas Aquinas



WHERE ARE YOU?

Jesus does not normally explain his parables. He does not usually need to because although a parable is a story which points to a deeper truth, this deeper truth is normally quite evident to the listener. For example, we don't need the parable of the house built on rock [Matthew 7:24-27] explained to us, nor the one about the Prodigal Son [Luke 15:1-32] or the Parable of the Talents [Matthew 25:14-30]. They are quite obvious and clear to anyone with even a moderate amount of intelligence.

The Parable of the Sower [Matthew 13:1-23] is only slightly more difficult than the others, and it wouldn't be hard to understand what Jesus is really getting at. Actually most of the commentators say that the explanation wasn't given by Jesus, but was an interpretation made by the members of the early Church corresponding to the circumstances of their own situation. Scholars base this conclusion on the fact that the Greek Vocabulary in the explanation part of the parable differs from the story of the parable itself.

If this is true, then some people might say: "If this is true, and Matthew took these words from elsewhere and inserted them into the mouth of Jesus, then how can we trust anything that he says?" And this would be a good question — in fact, a very important one to reflect upon. Although Matthew was an Apostle and followed Jesus around the Holy Land for three years, he did not do so with a Dictaphone or notebook.

What we have to remember is that the Gospel of Matthew is generally believed to have been written between the years 70-90 AD. Prior to that, everything was handed down by word of mouth. The disciples of Jesus must often have sat around and talked about his life and the things that Jesus said and did. You can imagine long nights, each one telling stories about the miracles and the beauty and clarity of his teaching. It is in this way that what is called the Oral Tradition gradually developed.

They must also have thought about their own situation and the problems that faced them, and then reflected on them in the light of the teaching of Jesus. Also they most likely wondered about a few things that puzzled them, and how the message of Jesus was an answer to these questions.

This is precisely what happened in this parable of the Sower. It is a wonderful parable, and no one doubts its authenticity; but those first Christians must often have wondered precisely why Jesus spoke about the various seeds and how some fell on the edge of the path and some in the shallow earth and some among the thorns. One of the puzzles that the Early Christians must surely have had was why so many people did not embrace Jesus and the message of the Gospel? It is easy to see the answer in the Parable of the Sower.

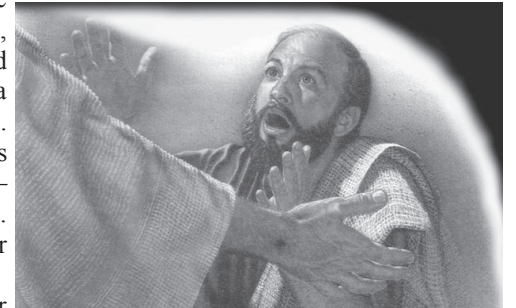
Jesus is asked a question: "Why do you talk to them in Parables?" And his answer is basically because the heart of this generation has grown coarse or hard — they have closed their minds to the message. The contrast is then made between the hardness of heart of the people of this age, and the openness of the true disciple to the Word of God. This is the first part of the answer to the disciples' question. The mixed reception of the Gospel message comes about because many people are not



will not turn back to God — a fulfillment of the prophecy of Isaiah 6. They will become hardened against the truth, and more determined not to follow it. Jesus wants them to turn to Him and be healed, but He knows that for many people, human nature will result in the fulfillment of the Isaiah's prophecy.

There is nothing like the truth to turn people on or turn people off. Twenty years ago, there was a brilliant movie called *A Few Good Men* starring Jack Nicholson, Tom Cruise, and Demi Moore. It was a drama about a military trial concerning an incident that took place at a marine camp resulting in the death of one of the soldiers under the command of Colonel Nathan Jessup — Jack Nicholson's character. The movie is really remembered for one line — when Jessup was forced to having to admit that he was not telling the truth, he yelled out at the young Lieutenant lawyer: "You can't handle the truth."

Some people tend to become hardened against the truth. If you do not believe this, then try telling a pro-abortion advocate about unique chromosomes, heartbeats, the formation of the child within the mother, etc. They will often respond: "I do not want to hear this." Think of the outcry by the pro-abortionists against a law that would force abortion providers to give pregnant women the option of viewing a sonogram of their baby. They don't want to handle the truth, and they are afraid that the women involved won't be able to handle the truth. If these ladies realized that there is an independent life within them, many of them would avoid having an abortion. That is bad for the abortion industry. It is also impossible to support a cause when a person is convinced that it is immoral. Planned Parenthood and other so-called pro-choice entities would suffer great losses. So what do these groups do? — they fight the possibility of a truth by refusing to hear it. When some people hear the truth, they often justify their opposition by becoming even more adamant in it.



You could apply the same reasoning to many other areas of life such as substance abuse and sexual morality. There are words that are so unpopular among many people that they refuse to hear them — words like responsibility, consequences, obligations, and of course, sin and immorality. They would rather hold their hands over their ears and scream like spoiled children.

Jesus spoke to the people in parables — He did this to ease them into the truth instead of putting them in a position where they refused to hear it. I am going to be candid here. I have often made the mistake of dumping the truth on people instead of easing them into it. Let me give you an example. Many years ago, I had a young couple that was planning to get married walk out of my office. They told me that they were already living together, and I responded that along with the immorality of living as husband and wife outside of the sacrament of matrimony, statistics show that you have increased your chances of divorce by 60%. They didn't want to hear that and took off — they couldn't handle the truth. But I bear much of the responsibility for their leaving. The truth should never be used as a sledge hammer. What I should have done — and what I have done since — is ask them why they wanted to receive the sacrament of marriage. When they respond that they want God in the marriage and their families, I ease them into understanding that choosing God means making hard moral choices that differ from the choices of many in society. Then I say that by choosing to do that which you know is morally correct — and avoiding that which is immoral — you will be giving witness to your children and to the whole world that you are determined to live your sacrament of marriage. Most of the time, this will lead

CAN WE HANDLE THE TRUTH?

Jesus' parable of the sower can be divided into three sections [Matthew 13:1-23]. The first is the parable itself — seed is thrown out on a footpath, where the birds eat it up; on rocky ground where it had no deep roots; among thorns where it was choked; and finally on good soil where it yielded the abundant harvest. The message of the parable is clear and simple — be good soil.

The third section of the gospel is an allegorical interpretation of the parable. Every section of the parable is seen as containing a separate message — the seed along the path is the person who hears God's word, but doesn't understand it. The birds are the evil ones who devour what is scattered about in the person's soul. The seed on the rocky soil is the person who does not have firm roots in his or her faith. The seed among the thorns is the person who wants to have faith but is preoccupied by the things of the world. And Good soil is the person who hears the message and makes it his or her lifestyle.

But between the parable and the interpretation of the parable is a section that is quite difficult. The disciples ask Jesus why He speaks in parables. He answers that those who are closest to Him hear Him speaking candidly, but those who do not hear the simple messages of the parables demonstrate the fulfillment of a prophecy of Isaiah — "Listen and you will not understand, look and you will not see" [Isaiah 6:9].

What is this all about? Are we doomed to never understand the Lord? Is Jesus trying to keep His message secret from us or from others? Is Jesus trying to keep people from receiving His salvation? None of that can be true; yet we are faced with the words — "They have scarcely heard with their ears, they have firmly closed their eyes, otherwise they might see with their eyes and hear with their ears and understand with their hearts and then turn back to me and I should heal them" [Matthew 13:15].

The solution to these questions is found within the prophet Isaiah. In Chapter 6, the prophet has a vision of God sitting on His throne and attended by the Seraphim and other angels. Isaiah hears them singing: "Holy, holy, holy, Lord God of Hosts," [6:3] and is convinced that he is going to die because he has no right to be in the presence of the Holy One. One of the angels then touches his mouth with a burning coal and declares that Isaiah's guilt has been purged. Next Isaiah hears a voice calling out: "Whom shall I send, who will go for us" [6:8]? Isaiah responds: "Here I am, send me." It is right at this point that we have the passage that Jesus refers to in Matthew's Gospel — the voice says to Isaiah: "Make the mind of this people dull, and stop their ears, and shut their eyes, so that they may not look with their eyes, and listen with their ears, and comprehend with their minds, and turn and be healed" [6:9-10]. The meaning behind this is that the message of the prophet will result in the people knowing what they have to do, but avoiding doing it.

Think about Pharaoh back in the days of Moses, when the Egyptians held the Hebrews in slavery. Remember that Moses revealed God's will to Pharaoh that the people should be freed. God proved the message with great miracles — the Nile turning into blood, the plagues, etc. But Pharaoh refused to listen. His guilt was great because he knew God's will, but hardened his heart. This is but one example of how the people would hear Isaiah, but would be more determined not to abandon their sinful attitudes — thus their sin would be greater.

Thus what Jesus is saying here is that many who hear the Word of God that He proclaims, but they



disposed to receive it.

The explanation of the parable also discusses three very important points — the necessity for understanding [seed on footpath]; perseverance [seed on rocky ground]; and detachment from the world [seed among the thorns]. These three things are regarded as the three absolute essentials for the ideal disciple — the one who is truly receptive to the Gospel.

What we have, then, is a reflection on the words of Jesus in the parable by the very people who heard it, together with those others who accepted the Gospel after Jesus returned to the Father. You could call these the first and second generations of Christians. But they are not reflecting on these problems in isolation — they are reflecting on them in the light of the message of Jesus which they heard at first hand and in the light of his many statements — only some of which are recorded in the Gospels.

Remember, too, that these Christians include those who received the Holy Spirit at Pentecost — and who have the special authority that comes with it. We must not forget that the author of Matthew's Gospel is an Apostle, and one of the four Evangelists acclaimed by the Church — therefore it is universally acknowledged to be under the special inspiration of the Holy Spirit.

What we have, then, is an interpretation of Jesus words — but not just any old interpretation, but rather a truly authoritative one. And it is presented as the answer to some pressing questions — questions we all need answers to: "Why was Jesus rejected by so many?" And "what are the essential qualities of a true disciple?"

The answers to these two questions are not unrelated. Those who reject Christ do not have the necessary qualities to be a disciple — they lack understanding, and they don't have perseverance, and are not detached enough from the world.

If we want the Word of God to take firm root in our hearts, then we must put our energies into acquiring these three virtues. If we want our faith to bear fruit in our lives, then we must open ourselves to understand the Gospel message, detach ourselves from the world, and persevere in our faith — despite the many difficulties of life. Do these things, and Christ promises us that the harvest we will reap will exceed all our expectations. —taken from the writings of Father Alex McAllister, S.D.S., which appear on the internet

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.

I FELL IN LOVE IN A HOSPITAL ROOM:

I was really excited to begin high school. However that quickly changed. The first semester of my freshman year, I had barely any friends. I was severely bullied, and the administration didn't believe it when my parents called to report it. As a result of the bullying, I started to look down on myself in every way. I took the anger and hurt that I felt because of others and turned it on myself. I started to fall deeper and deeper into pain and sorrow, and I was struggling to climb out of it.

At the very beginning of my second semester — in a freak medical accident — I suddenly lost my ability to walk. I had to be hospitalized and stay at a rehab center for a long period of time — beginning to rebuild my life and relearn how to do so many things that I had taken for granted. I didn't understand how things could get any worse. I didn't understand why God would put me through so much.

But soon, everything changed. He entered my life in the most real way I have ever experienced — at the least expected time. When I thought nobody loved me, my hospitalization made me realize how wrong I was. When I arrived at my room at the rehab hospital — which had a beautiful view of the Basilica in Washington, D.C. — I went into the bathroom and found a scapular sitting in the otherwise empty trashcan. I quickly took these things as signs that I was exactly where I was meant to be.

I had a priest and seminarian from my parish who visited me regularly, and also a nun who brought me communion every day and would sit and chat with me for a bit. All three were there to help out my family in any way they could. Along with them, many family members and friends also visited me and assured me of their prayers quite often.

One day, my youth minister came to visit and brought me posters that my youth group had signed with personalized messages. I had attended youth group probably just once or twice before and most of these kids didn't even know me — yet I could feel the authentic love in their words. It touched me.

I started to see my suffering in a different light — not as something burdensome, but as something beautiful. I realized what a great opportunity God had blessed me with through my illness. Most people would expect those who are so sick to be depressed and lifeless inside. I knew that God was calling me to show everyone His love — and most of all, His joy. God showed me just how blessed I am in my life, and I fell in love with Him all over again during one of the most difficult things I've ever been through.

I had parents who loved me unconditionally and never left my side. Meanwhile, a little girl down the hall with brain damage was struggling much more than I was, and I never saw her parents once during my whole stay. When I got home, I still could not fully walk, but I started going to Life Teen. I found the most amazing people I have ever met waiting for me with open arms — loving me with a selfless, Christ-like love. I made friends that today remain the best friends I've ever had, and I have made everlasting friendships that call me on to holiness.

When we suffer, we are united to Christ in an even deeper way than we could ever fathom. It binds us to Him — who suffered and died a horrific death for each of us. If through suffering and pain I can be more like Jesus, how can I ever think of that as a burden? Losing my ability to walk was the best thing that ever happened to me.

Now, I am about to begin my senior year at a different school. I am fully healed. And I'm joyfully



falling deeper and deeper in love with Love Himself each and every day. I encourage everyone to embrace the suffering that the Lord allows to happen in your life, for it is truly the greatest gift of all. Just look at the saints and how great their suffering was. Those who suffered the most are some of the holiest people. So the next time you are suffering, praise God, for you are blessed [James 1:2-3].

—written by Molly McManus, an associate of The Bible Geek

LIFE TEEN:

LifeTeen Youth Group meets next on **Monday, July 28th** [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 28th** [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 Monday evening, July 28th.** **We are meeting at Gates Mills Polo Field at 7:00 PM. Bring your favorite desert and 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 Mondays or Tuesdays.** Join us. You'll have a blast.

**GILMOUR SUMMER CAMPS:**

Gilmour Summer Camps have something for everyone! Offerings include camps for **preschoolers**; weekly **day camp** adventures; special interest camps, such as **Legomania**, **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.

