

CLOSING PRAYER:

~ A Prayer of Summertime Blessing ~

**May you walk with God this summer
In whatever you do
wherever you go**

**Walking with God means...
Walking with honesty
and with courage,
Walking with love
and respect
and concern for the feelings of others**

**May you talk to God this summer
And every day and
in every situation**

**Talking with God means...
Praying words of praise
for the beauty of creation
Saying prayers of thanks
for friends and good times,
Asking God's help
in all your decisions
Expressing sorrow
when you have failed**

**May you walk and talk with God
every day.
Amen.**

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.

CAMPUS MINISTRY OFFICE:

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

CHAPEL PICNIC — NEXT SUNDAY:

Sunday, July 12th is the date for our annual Chapel outdoor picnic. Every year, the Chapel picnic has been a great event for the entire family. The picnic will be held rain or shine from **11:15 AM – 1:30 PM**. **Family Mass takes place at 10:00 AM** and the picnic begins right after Mass — what a wonderful way to continue our celebration of community. Hamburgers, Hot Dogs and beverage are provided. The rest will be pot luck. **Families should sign up and also bring your favorite side dish or desert to share if you can. Indicate what you are bringing on the Sign-up Sheet. Even if you are unable to bring a dish to share, please come anyway.** In order to properly prepare for our picnic, we ask that you please **RSVP to Patty [440-473-3560]** in the chapel office, or **sign-up on the sheet located on the easel in the narthex of the Chapel.** Hope to see you there.



SCHEDULE FOR THE WEEK:

Sunday, July 5: 14 th Week in Ordinary Time	10:00 AM
Monday, July 6:	5:30 PM [Eucharistic Chapel]
Tuesday, July 7:	5:30 PM [Eucharistic Chapel]
Wednesday, July 8:	5:30 PM [Eucharistic Chapel]
Thursday, July 9:	5:30 PM [Eucharistic Chapel]
Friday, July 10:	NO MASS
Saturday, July 11: 15 th Week in Ordinary Time	5:00 PM
Sunday, July 12: 15 th Week in Ordinary Time	10:00 AM

BRINGING UP THE OFFERTORY GIFTS:

Would you and your family or group like to bring up the gifts at the offertory at Mass? In the past, our Council people have invited people to bring up the gifts, and we have found that many — if not most — of you like to be asked. But in using this method, we may be leaving people out, especially if it is done as a “last minute item”. So, we are posting a sign-up sheet on the Easel in the narthex of the chapel. **If you or your family or group would like to bring up the gifts on a certain Saturday or Sunday — or if you are open to doing this at any time — please sign up on the sheet on the Easel in the narthex of the Chapel.** We look forward to opening this beautiful experience to all in our community.



ATTENTIVENESS:

We have to hear both the cry of the earth and the cry of the poor

—Pope Francis

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Amanda Keresztezy who is undergoing treatment for Guillon-Barne Syndrome
- For Joseph Arcadi, father of Bella [‘13] and Nicholas [‘17] who is ill.
- For Elijah Waterson who is undergoing treatment for a rare genetic disorder.
- For Matt Chiancone [‘17], who is recovering from surgery.
- For Marguerite Miller who is preparing for eye surgery on Tuesday, July 7
- For Phillip Robinson who is undergoing treatment for epilepsy.
- For Drew Franco, son of Brian [‘90], nephew of Jeff [‘88] and Kristin [‘94] Kirkpatrick, who is struggling with a seizure disorder.
- For Matt Figgie [‘84], father of Madeline [‘25], who is hospitalized with an infection.
- For Blake Weakland, nephew of Bob & Karen Hostoffer, cousin of Alex [‘05], Vince [‘07], Nicholas [‘09], Zach [‘15] and former Gilmour student Sarah, who is recovering from serious surgery.
- For Eddie Keating, [‘85], son of Carole, brother of Kelly [‘83] and Karen [‘86], who is recovering from brain surgery.
- For Vinny Heiman, former Gilmour coach, and grandfather of Megan Porter [‘17] who is under hospice care.
- For Bill Slattery [‘77] who is preparing for cancer surgery.
- For Brother Donald Fleischhacker, C.S.C., who is undergoing treatment for pneumonia.
- For John Burkey, uncle of Rachel Burkey, member of music ministry, who is undergoing treatment for cancer.
- For Jack Sutter, who is undergoing treatment for pancreatic cancer.
- For Annie Trivassos who is undergoing treatment for cancer.
- For Jay Mulhollen, brother of former Gilmour housekeeping employee, Debbie Bowen, who is undergoing treatment for lymphoma
- For Brother James Reddy, C.S.C., who is undergoing treatment for cancer.
- For Nicholas Zanella.
- For Jan Botek, wife of Fred, mother of Fred [‘85], grandmother of Matthew [‘14], Jonathan [‘17] and Daniel [‘21] Botek, who is undergoing treatment for dementia.
- For Janet Surman, sister-in-law of chapel associate, Patty Szaniszló, who is undergoing serious medical treatment.
- For Teddy Prusock, nephew of Lower School associate, Nina Prusock, who is undergoing neurological testing.
- For Jimmy Vickers, father of Lower School teacher, Caroline Holtz, who is seriously ill.
- For Phillip McNulty, nephew of Janet and Mike Heryak, cousin of Lillian [‘09], Rosa [‘12], and Edwin [‘17] Heryak, who is undergoing treatment for Crohn’s Disease.
- For Susan Cangelosi, mother of Lou [‘09] and Marissa [‘12], who has been diagnosed with cancer.
- For Brother James Gulnac, C.S.C., who is under hospice care for cancer.
- For Kay Yunker, aunt of Mary Schmidt, great-aunt of Maggie [‘12] Schmidt who is under the care of hospice.
- For Dan Hathey, former Gilmour Tech Employee, who is under the care of hospice.

WORDS OF WISDOM:

I have discovered that the religious quest is not about discovering ‘the truth’ or ‘the meaning of life’ but about living as intensely as possible here and now. The idea is not to latch on to some superhuman personality or to “get to heaven”, but to discover how to be fully human.

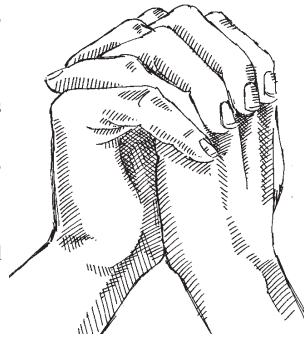
—Karen Armstrong

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Elyse Feldman, who is undergoing treatment for cancer
- For Rosemary Moore who is undergoing treatment for cancer
- For Thomas Foss who is seriously ill with cancer.
- For Rich Grejtak, long-time Gilmour teacher, who is recovering from hip-replacement surgery.
- For Vivi Johnson who is recovering from cranial surgery.
- For Andor Geczi, who has been diagnosed with cancer.
- For Donna Farkas who is undergoing treatment for cancer.
- For Lexi Pappadakes, who is preparing for surgery on June 10.
- For Rosemarie Lemieux who is ill.
- For Robert Heltzel [‘65], father of Jennifer [‘91] and Kathleen [‘93] Heltzel, who is undergoing medical treatment
- For Thomas Young, uncle of Kris Rogers, great uncle of Harry [‘22], who is under hospice care..
- For Nina Curran who is seriously ill with cancer.
- For Roger Mallik, brother of Jan Leavitt, uncle of Katie Leavitt, who continues treatment for lymphoma
- For Brother Tom Maddix, C.S.C., who is undergoing treatment for leukemia
- For Bob Hurtt, Uncle of Gilmour Religion teacher, Sarah Reed, who is undergoing treatment for lymphoma
- For Mark Steffens, grandfather of Emily [‘15] and Natalie [‘18] Kirk, who is undergoing treatment for pancreatic and liver cancer.
- For Matt Barry [‘13], brother of Tim [‘12], who continues treatment for cancer.
- For Thomas Bares, audio-technical associate, who is undergoing medical treatment.
- For Maria Ricci, friend of Linda McGraw, who is ill.
- For Gloria Cotton, former director of Residential Life, who is critically ill.
- For Josh Rankin, son of Liz Peca Rankin [‘98] who is undergoing treatment for Duchenne Muscular Dystrophy
- For Jeff Warner, brother of Denise Calabrese, who is undergoing treatment resulting from a stroke and seizure.
- For Janice Feenstra, sister of Lisa Habe, aunt of Jack [‘19] and Will [‘20] Habe who is undergoing treatment for cancer.
- For Janet Mehling, sister-in-law of Sister Mary Ann Mehling, who is seriously ill with cancer.
- For Monica Starks, mother of Faith [‘20] and former Gilmour student, Monica Joy, who is undergoing treatment for kidney disease.
- For Phylis McGinley, grandmother of Middle school Head of School, 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 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 Stephanie Batt [‘04], daughter of Debbie Moss Batt, who is undergoing medical testing.
- For Karen Wanders, mother of upper school Head of School, Jonathan Wanders, who continues in treatment and rehabilitation
- For Betty Herten, aunt of Hope [‘13] and James [‘15] Herten, who is undergoing treatment for leukemia.

**FAITH EDUCATION:**

It's time to begin registration for our Faith Education Program for Next School Year. Our Sessions go from **8:45—9:45 AM**, with the hope that our children would then **participate in our 10:00 AM Family Mass. Register your family for next year's classes by contacting Patty in the Chapel Office [[440-473-3560].** If you have any questions, please call Patty in the chapel office. Thank you for taking care of this important responsibility

**MARK YOUR CALENDAR!**

Our Lady Chapel opened at Gilmour Academy in September, 1995 — which means that it has been used by students, parents, alumni, and the community for nearly 20 years. And in just a few months, we're going to celebrate our 20th anniversary! Many of the details are still in the planning stages, but we want to share some of the plans with you now. Mark your calendars for **Sunday, September 13**. On that day, **Bishop Roger Gries** will join us to offer a special Mass celebrating our anniversary. Then, **following Mass we're going to have a party**. Most of the details are still being finalized, but it definitely is something that you are not going to want to miss.

We'll keep you advised over the next few months as more details are confirmed, so check the bulletin regularly. But in the interim, if you'd like to get involved in the planning and execution of our celebration, please call the chapel office and leave your contact information with Patty [440-473-3560].

**COME TO THE FEST:**

The FEST 2015 is less than two months away! Join us for our 15th Annual Catholic Family FESTival on **Sunday, August 9th from noon until 10:00 PM** as we bring together 39,000+ from across our region for a day of faith, family, and fun – and it's FREE. Come and hear the best of the best of the national Christian artists: *MercyMe*, *Steven Curtis Chapman*, *Building 429* and *Matt Maher*. The day also includes dynamic activities for all ages, opportunities for prayer and reflection, a large outdoor Mass followed by fireworks and more. We need your help to make this amazing day possible — please consider donating two hours of your time by volunteering for The FEST. Volunteers get a FREE t-shirt and are essential to making this event possible. For more information, or to register to help, go to www.theFEST.us. **TOGETHER we can make this a great day for thousands from across our region!**

**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].**

**STAY THE COURSE:**

Don't confuse your path with your destination. Just because it's stormy now doesn't mean that you aren't headed for sunshine.

REFLECTION ON THE THEME FOR THE WEEK:

When we entered the grace-life through Baptism, we were anointed also into Christ's manner of living as a prophet. To be a prophet means more than being able to predict the future — it means living as humans were meant to live. There is a certain non-conformity to the way Jesus lived as prophet, and while extending the divine love towards humanity, he did not expect, demand, or manipulate popular acceptance.

There is something for us to learn here. Being faithful to the grace of one's baptismal vocation almost always means living as an insult to the spirits, manners, and dependencies of this world's ways. Living as a faith-filled person in today's world almost always places us with the marginalized — those who walk away from being identified with our past, or who live by doing only those actions which create a popular image. We are prophets when our life style reflects an alternative to the easy conformities of our cultures. Ezekiel had to stand up [Ezekiel 2:2-5]; Jesus and the disciples had to stand up for who they were [Mark 6:1-6]. We also need to stand up and stand by who God says we are, and how we will find peace by how we live.

This weekend in the United States we are celebrating the successful rebellion against King George and the English domination of our country's beginning — commonly known as July 4th. There were rebels who desired to live free from what they experienced as tyranny. Independence and freedom are so precious to the human heart, and yet we live constantly under the tyranny of what can appear as freedom.

As stated above, Ezekiel gets a “stand-up call” [Ezekiel 2:2-5]. He is to prepare to go to the people of Israel who have become hard hearted — they are in a constant state of rebellion against a God whom they experience as a tyrant. Ezekiel is told to go to them so that they will at least know that God is still sending them invitations through a prophet's presence. God empowers him by commanding Ezekiel to literally eat the scroll upon the message is written [see Ezekiel 3].

Today we see Jesus returning to his hometown [Mark 6:1-6]. The crowd who has been listening to him and watching his miracles can only see and understand him because of his family roots. He is the carpenter's boy — the son of Mary down the road. They are confined by what they know, and what they know is not enough — and so they reject Jesus as something new or different. Jesus remarks that a prophet or special person is not accepted at home where people think they have him or her in a convenient envelope.

While we were growing up a friend of mine was kicked out of the neighborhood drug store and told never to return again — he had caused the owner some grief more than a few times. Twelve years later — having grown into a wonderfully responsible young man — he went into the drug store in order to get something for his mother who was ill. When he walked in the store, the owner looked up and said: “I told you out!” This is a true story, and it is not a unique one either. Jesus is someone new and different; he has been ordained to be so, but others mistrust and reject his differentness.

Many of the great saints — from Peter and Paul to modern-day, holy people — have had to live with their pasts in the presence of those who knew them before their conversion. More than that, each of us has to live with our pasts which might be known only to ourselves. We can be tempted to reject, resist, and deny the newness — the graceful growth of the healing of Jesus within us. We have many

**PRAYER REQUESTS:**

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

FOR THE DECEASED:

- For Francis Rozario, father of Brother Louis Rozario, C.S.C.
- For Marie Geier
- For Sister Justine Sendelbach, C.S.A.
- For Lori Agresta
- For Raymond Usiak, father of Marianne Usiak [‘80]

PRAYERS FOR OTHERS:

- For an end to violence in our society.
- For the families who are grieving the loss of loved ones.
- For an end to human trafficking.
- For the unemployed.
- For those who struggle with family relationships.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For a special intention.
- For all service men and women serving our country, and for their families.

RECOVERY AND HELP:

Only people who have suffered in some way can save one another — exactly as the Twelve-Step Program also discovered. Deep communion and dear compassion is formed much more by shared pain than by shared pleasure. Look at what Jesus says to Peter: “Peter, you must be ground like wheat, and once you have recovered, then you can turn and help the brothers and sisters” [Luke 22:31-32]. Was this Peter's real ordination to ministry? It is this call to recovery and help that really matters and that transforms the world. Properly ordained priests might help bread and wine to know what they truly are, but truly ordained “priests” are the “recovered” ones who can then “help” people to know who they are too. Maybe we have been more preoccupied with changing bread than with changing people. In general, you can lead people on the spiritual journey as far as you yourself have gone — you can't talk about it or model the path beyond that. That's why the best thing you can keep doing for people is to stay on the journey yourself. Transformed people transform people. And when you can be healed yourself — and not just talk about healing — you are, as Henri Nouwen so well said: a “wounded healer.” Which is the only kind of healer!

—Father Richard Rohr, O.F.M.

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.

Children's Worship
Bulletin ☺

IT'S NICE TO KNOW THAT WE'RE IN GOOD COMPANY:

Paul's letter to the Church at Corinth contains two of the most significant statements in all of Christian literature — “power is made perfect in weakness,” and “when I am weak, then I am strong” [2 Corinthians 12:7-10].

Though Paul normally comes across as possessing a strong personality, in this part of his second letter to the community in Corinth, he zeroes in on his weakness. Though we can't be certain what his “thorn in the flesh” actually is, most commentators today believe it's malaria — a condition which comes and goes, but always leaves someone in a weakened condition, unable to accomplish what he or she intends to accomplish. If so, this must have been the biggest drawback to Paul's itinerant preaching ministry.

Yet instead of moping and complaining about his Achilles heel, Paul sees it as part of the risen Jesus' plan for him. Paul believes that the Lord has graced him so sufficiently that he, with the Lord's help, can even overcome an obstacle which would stop most others from carrying out their God-given work — “I will rather boast most gladly of my weaknesses, in order that the power of Christ may dwell with me.” In other words, the Apostle is convinced that if he had no obstacles to his work, he might actually be tempted to believe that it was he, and not the Christ, who was accomplishing those amazing things.

Such confidence in God working through us, in spite of our failures, is also a frequent theme in the Hebrew Scriptures. The disciples of Ezekiel who saved and put his oracles into the form we have them today included this insight in the prophet's initial call narrative. God warns Ezekiel that he will face people who are “Hard of face and obstinate of heart — for they are a rebellious house — they shall know that a prophet has been among them” [Ezekiel 2:2-5]. God is only interested in keeping his promise to send prophets to his people. Whether they fail or succeed is irrelevant. Failure is not only an option for prophets — it's a normal part of their ministry. In fact this seems to be why Mark includes Jesus' return to Nazareth narrative in his gospel. It can only be seen as Jesus' failure in prophetically preaching to the residents of his own hometown [Mark 6:1-6].

This passage so zeroes in on the historical Jesus' limitations that Matthew, in copying it about ten years later changed it in two significant ways — because carpenters weren't highly thought of in Palestine during the first third of the first century CE, Matthew altered the people's comment: “Is he not the carpenter . . . ?” to “Is this not the carpenter's son?” [Matthew 13:55]. He also changed Mark's comment: “He was not able to perform any mighty deed there” to “He did not work many mighty deeds there [Matthew 13:58]. There's quite a huge difference between could not and did not. Fortunately for us, Mark wasn't afraid to say there were some things not even Jesus could do — some things which depended on peoples' faith in him.

It is safe to presume that if there weren't some in the Mark's community who were failing in the various areas in which the risen Jesus was calling them to minister, we'd know nothing of Jesus' disastrous return to Nazareth. Just like Paul 25 years later, Mark was convinced that something had to be said about weakness and failure. It was an essential part of the Christian experience. To put it bluntly, if we always succeed in everything we think the risen Jesus expects us to do, we might not actually be doing



experiences of our being rebels ourselves — demanding, and fighting for our independence. The great freedom for us as humans is to recognize God, not as tyrant, but as creator and sustainer. God continues sending us prophets, and prophetic moments and events to make us aware of our rebellion — God calls us to live less troubled lives, resulting in giving others lots of grief more than a few times.

Growing, changing, becoming new again are all very frightening, but Ezekiel had to eat the scroll — and we too must eat God's word and share his life's grace in the Eucharist. Jesus did not argue, defend, or reject his neighbors; he continued being who he was, and doing who he was as prophet. The questionings of others did not move him to question himself; Jesus remains a question mark in the minds of those who thought they knew the answers. We who follow Jesus are moved to live not as commas, but always as exclamation points and question marks ourselves. Jesus left his watchers and listeners scratching their heads by what he taught, and by what and how he did things. We may have scratched our heads many times at these ways. Slowly, we grow in his style of expanding the envelopes in which we have, or others have, put us. We are meant to rebel against the tyrannies of unfreeing expectations and grow into the free state of allowing God to be our loving Lord. Our relationship with Jesus frees us to be a puzzlement, a head-scratcher to others — one whom, “they shall know that a prophet has been among them.”

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

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Summer is quickly approaching — another time to once again clean out the closets. Clothing that no longer fits, or has been replaced by new items, can become great items for others. Always remember the words of Jesus: “The poor you shall always have with you” [Matthew 26:11]. Please continue to bring your *gently used* men's, women's and children's clothing to the Lennon Board Room, or place it in the cedar chest which is located in the Chapel narthex [just press the key button to open the chest]. We partner with Fatima Center to help provide clothing for general use. Also, **business work clothing for this season is especially needed. The Fatima Center helps men and women prepare for job interviews.** If you have some of these items, this would be a good time to send them along. Clothing for all seasons is accepted, but please try to keep in mind that storage facilities are limited at Fatima — so it would help if you could focus on 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].**

**REALIZE:**

Sacrifice is the true measure of love.

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 LIGHT-HEARTED BUT SERIOUS APPROACH TO THE GOSPEL:

The bishop asked the monsignor: “How was my homily?” The monsignor replied: “You were brief.” The bishop responded: “I try never to be tiresome.” The monsignor quipped: “You were tiresome too.” The nineteenth century English poet, Alfred Tennyson, wrote: “More things are wrought by prayer than this world dreams of.” Was that a cute throwaway line or did Lord Tennyson know something we do not? The answer to our question is to be found in the prayer life of Jesus.

During boyhood, Mary and Joseph annually took the Child to Jerusalem to celebrate the Passover in the Great Temple. It was a costly journey for this working class family. And don’t forget exhaustion — the trip was about a five day walk over ninety miles. The sun would blister them in the day, and the nights were freezing cold. But each year, faithful as the sunrise, they loaded the old donkey and moved south. When Jesus became a Man, He continued to go to Jerusalem for the solemn feast. Furthermore, every Saturday in Nazareth, the Master picked up His weekly contribution envelope and took Himself to His synagogue or parish. Like most Jews, He was tithing 10% of His income. Anything less He would consider a tip.

There He worshipped publicly and received instructions. This procedure He followed until He knocked the dust of Nazareth off His sandals for good at about age 30. But the Gospel record shows that He continued weekly public worship after leaving His home town. Today Mark explicitly mentions that Jesus was present in a synagogue [Mark 6:1-6]. The next time you want to skip weekend Mass, you might want to dwell on this point. Perhaps a line from Saint Padre Pio might help: “If we understood the Eucharist, we would risk our life to get to Mass. With the above as evidence, one must conclude the Teacher has little patience with many self-deceived men and women. These are the folks who say that, while they do not go to Sunday Liturgy, they do worship God at home in their own way. If such worship was not kosher for the Christ, how can it be acceptable for any of us today?”

Some wannabe intellectuals say: “If the homilies were better, I would go.” The only answer for that is the response of the grizzled old pastor: “If it’s laughs you want, catch a TV comic. If worship, I’m your man.” Can you imagine the number of dull sermons that Jesus of Nazareth must have been subjected to over thirty-three years? How many times must Jesus have put His knuckle deep into His mouth to stifle laughter at some theological gaffe from a well-meaning rabbi? Yet, He faithfully went each Saturday.

“I don’t go to church because there are so many hypocrites there.” Do you really think there were no such deadbeats around the Teacher during His public worship days? Incidentally, we always have room for one more hypocrite. And, as Andrew Greeley puts it: “If you can find a perfect church, join it. But realize that as soon as you do, it ceases to be perfect.”

Deadly homilies and hypocrites notwithstanding, the Nazarene felt obliged to go to public worship. To paraphrase CS Lewis, he wanted to tune into the secret wireless of God. If Christ did all this, so of course should you and I. An even careless reading of the Gospels reveal that the Teacher invested His time in private prayer as well. It was a given that every Jewish family would have a schedule of daily private prayer. This would be particularly true at meals. This custom Jesus continued to the end — as the Last Supper indicates.

His public ministry had to be very busy. Yet, He put aside quality time for private prayer. Check it



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 every manner of being will be well.

And 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 own 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

READINGS FOR THE WEEK:

Monday:	Genesis 28:10-22, Matthew 9:18-26
Tuesday:	Genesis 32:23-33, Matthew 9:32-38
Wednesday:	Genesis 41:55-42:17, Matthew 10:1-7
Thursday:	Genesis 44:18-45:5, Matthew 10:7-15
Friday:	Genesis 46:1-30, Matthew 10:16-23
Saturday:	Genesis 49:29-50:26, Matthew 10:24-33

15th Week in Ordinary Time: Amos 7:12-15, Ephesians 1:3-14, Mark 6:7-13

SERVING THE LORD IN THE POOR:

For the past year, our teens have been volunteering at **Our Savior Lutheran Church Food Pantry** [located right across the street from the chapel]. The Pantry is open on the **third Saturday of every month from 11:00 AM – 1:30 or 2:00 PM**. Our Savior Lutheran’s Food Pantry was formed to serve those in emergency situations and/or with on-going need in the cities of Mayfield Heights, Mayfield Village, Highland Heights and Gates Mills. The Food Pantry respects social and cultural diversity and upholds the worth and dignity of those it serves. All those in the area with need will be served equally, as supplies allow. The food pantry is a member of the Greater Cleveland Food Bank. During the course of the past year, the food pantry at Our Savior Lutheran Church served an average of 141 households each time. Our teens have loved this ministry and have been very faithful to it. **We would now like to open this ministry up to our entire Chapel Community. If you would like to help on any given third Saturday, please call Patty at the chapel office [440-473-3560] to let us know that you are going to volunteer, or email Elina Gurney at gurney.oh@gmail.com.** Come as a family or by yourself.

**SACRAMENT OF RECONCILIATION:**

Father John will be available to celebrate the Sacrament of Reconciliation with you on **every Saturday** between **3:30 – 4:00 PM**. Confessions are also available “by appointment.” The Reconciliation Room is located in the small chapel directly across from Father John’s Office.



A STORY 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 Father 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.



Also, the peace 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 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, that is already beyond fear and anxiety, that does not depend upon feeling healthy, secure, and loved in this world. What is this peace?

At the last supper, as he was dying, Jesus offered us his gift of peace. And what is this? It is the absolute assurance that 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

out in Luke. He writes: “Crowds pressed on Him. But He retired to a mountain and prayed” [Luke 5:16]. In Mark: “In the morning, He got up, left the house, and went off to a lonely place, and prayed there” [Mark 1:35]. If the Master had not spent so much time in public and private prayer, He could have cured so many more hundreds, if not thousands, of their physical ailments. One must thereby conclude He considered prayer not a luxury item, but a necessity. It is a must-do for us. John tells us the servant is not greater than the master and the pupil not greater than the teacher [John 13:16]. Given the example of the Nazarene, why then do we assign prayer to the fringes of our lives? Why is it not one of the essentials of our brief existence? “To pray is to expose the shore of the mind to the incoming tide of God.”

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

WORLD YOUTH DAY & KRAKOW, POLAND 2016:

It is not too late to join us on our pilgrimage to Poland for World Youth Day 2016. The time has come for us to **start putting down deposits so that we can finance this trip over a period of time.** We will begin to contact those who have expressed interest. We have a link to the presentation which Chris Dube from



Dube Travel did for us, so that you will be able to get all the details of our pilgrimage. Our pilgrimage to WYD will begin with our departure on **Friday, July 22, 2016.** Monday, we will visit Auschwitz and the German concentration camps, and see the place where St. Maximilian Kobe was martyred. We will then begin our trip to Krakow, stopping at Czestochowa — home to the monastery at Jasna Gora and the famous icon of the Black Madonna. During our stay in Krakow, we will journey to Wadowice — the home town of St. John Paul II, and visit the Church of the Divine Mercy and the Shrine of St. Faustina Kowalska. We will be staying at a hotel located on the square in Krakow, within walking distance of almost all of the events of WYD.

We will be attending catechetical sessions each morning, followed by evening cultural and spiritual events — daily Mass, the sacrament of reconciliation, adoration, and many other experiences. Our group will officially welcome, celebrate mass, and take part in the Stations of the Cross with the Holy Father, Pope Francis.

We will return to Cleveland on **Monday, August 1, 2016.** Over 40 people have expressed an interest thus far in this pilgrimage. The invitation remains open to **Our Lady Chapel Families** as well as all **Gilmour Families.** Chaperones must be 21+ years old. Children under 16 years of age will be required to be accompanied by a parent. **Please contact the chapel office — Father John or Patty at 440-473-3560 to confirm your place on this life-changing pilgrimage**

THE POWER OF WORDS:

Words that do not become flesh in us remain “just words” — they have no power to affect our lives. If someone says: “I love you,” without any deep emotion, the words do more harm than good. But if these same words are spoken from the heart, they can create new life. It is important that we keep in touch with the source of our words. Our great temptation is to become “pleasers” — people who say the right words to please others. These words have no roots in their interior lives. We have to keep making sure our words are rooted in our hearts. The best way to do that is in prayerful silence.

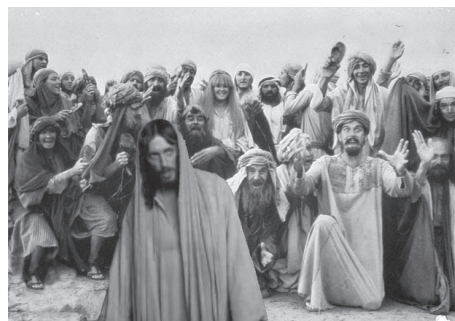


—Henri Nouwen

THE HOMETOWN HERO RETURNS HOME:

After his Baptism in the Jordan and fasting in the desert, Jesus returned to Galilee to preach the Good News of the Gospel to the people of his own locality. He based himself in Capernaum — a bigger town about twenty or so miles away from Nazareth. It did not take too long for stories of his preaching and miracles to reach his home town. After touring some of the surrounding villages, Jesus eventually ends up in his own native place where he stands up to speak in the synagogue [Mark 6:1-6]. This was something quite normal for an adult male to do — especially on his return home after having had some experience of the wider world. We can imagine that there was some expectation as to what Jesus would say in the synagogue after his absence of several months during which time the local inhabitants had heard numerous stories about him.

Alone among the Synoptic Gospels, it is St Luke who says that in the synagogue Jesus quotes the prophecy of Isaiah: “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor.” [Jesus then rolls up the scroll, gives it back to the attendant, and sits down. The eyes of all in the synagogue were fixed on him. Then he began to say to them: “Today this scripture has been fulfilled in your hearing” [Luke 4:18-21] —and shortly afterwards they drive him out of the town.



Here Mark says nothing about the content of Jesus’ teaching — he only gives the reaction of the people to it. As in Luke, at first they are astonished at the sublime words coming from his lips, but then on reflection they choose to reject him.

These people had seen Jesus grow up in their midst and they obviously found it difficult to accept that this person they thought they knew had changed so much. Maybe there was also an element of envy leading them to think that Jesus had somehow got above himself. The people say that they know his mother and his brothers and sisters and give this as the reason for rejecting him. This is surely a case of those who knew him best actually understanding him the least.

It is curious that the townspeople are at first attracted by his message, but then reject him on the grounds that they know him. While this seems to be a very flimsy reason, we all know how fickle people can be — they don’t need much encouragement to take a stand against something. They are probably comfortable with their state in life — living shallow lives; they don’t want to be lifted up and challenged to live a more noble life.

What is interesting is that Mark does say that Jesus heals a few people in Nazareth but very soon he leaves the town saying that “a prophet is despised only in his own country.” It is also interesting that the townsfolk mention that they know Jesus’ mother — but not his father. This surely means that St Joseph must have died by this time.

The references that Mark makes to the brothers and sisters of Jesus are generally interpreted by Catholic scholars as referring to his cousins — brothers and sisters are interpreted in the widest sense throughout scripture. However, Protestant scholars, who do not accept the virginity of Mary, tend to take these references to brothers and sisters literally. We know that in the ancient world families were very extended; it was common enough for cousins to live next door to each other — or even in the same

do things far worse.” And the Word of God is not proclaimed.

And children think that they have implicit approval from their parents to do things their parents do not discuss. Paul was told that Christ’s power is made perfect in his weakness. Paul realized that it was God working through him that brought so many people to the faith. Christ’s power also works through us. We really don’t have the right to deny our responsibility to the Lord. We may think that we are not good enough to talk about the Lord, but we are good enough. He makes us good enough. Furthermore, the positive effects of what we say come from the Lord, not from us.

So we come before the Lord today — and every day — and say with St. Peter, St. Paul and so many of the saints: “I am sinful, I can’t do your work”. And Jesus says: “Yes you can. My power will work through you in ways greater than you can ever realize. And you will know that it is me working, not you. My power is made perfect in your weakness.”

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

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 6/13/15	-----	\$ 585.00
Total Offerings: Sunday [6/14/15]	-----	\$ 1,535.00
Total Offerings: Saturday 6/20/15	-----	\$ 561.00
Total Offerings: Sunday [6/21/15]	-----	\$ 625.00
Total Offerings: Saturday 6/27/15	-----	\$ 287.00
Total Offerings: Sunday [6/28/15]	-----	\$ 1,535.00

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.



POWER MADE PERFECT IN WEAKNESS:

Paul writes to the Church at Corinth as a troubled man, and because of this, his words are troubling for us also. St. Paul writes about a “thorn in the flesh” that has caused him deep suffering. Three times he begged the Lord to remove this from Him, but all he heard was the Lord saying: “My grace is sufficient for you, for power is made perfect in weakness” [2 Corinthians 12:7-10].

What was it that was upsetting St. Paul so much? People have speculated over the years, but we have no way of knowing. Whatever it was, it was significant for Paul. It could not have been something as minor as a speech impediment as some have speculated. Nor could it have been his caustic temper. It was something far more personal — and even more severe. It probably kept him awake at night. It is troubling for us to think about the great St. Paul have a major personal problem.

Even in our cynical age, we still want to turn our saints into perfect little plastic statues. But people are not perfect, and even the greatest of the saints were people like you and me — continually fighting our own tendencies to sin. The voice of the Lord told Paul that His Power — the Lord’s Power — is made perfect in weakness. It was clear to Paul that the wonders of the Lord that took place through his ministry only occurred because God was working through him.

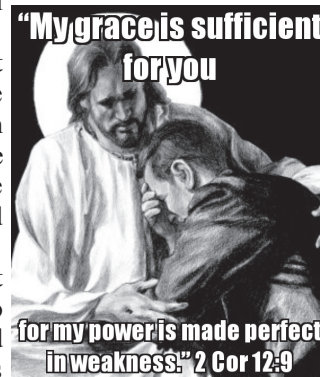
At a later time, Paul would write: “I can do all things through Christ who strengthens me” [Philippians 4:13]. It is easy for people to get so bogged down with their own conception of what the minister of the Lord should be like that they miss the Word of God. It is also easy for all of us to get so bogged down with the recognition of our own sinfulness that we refuse to allow the Lord to use us for others.

The call of Ezekiel is a good example of this. Ezekiel is told that the people would not want to hear the Word of God which the Lord told him to proclaim [Ezekiel 2:2-5]. But that did not lessen the fact that it was still the Word of God. Perhaps Ezekiel was strange to them. Certainly he seemed to be unconventional. He shocked people with many of his prophetic actions. People laughed at him; they derided him. But his words came true.

Instead of looking at the man speaking, they should have listened to the man speaking. The same thing happened to Jesus in Mark’s Gospel. Jesus was in Nazareth — the place where he grew up. The people were his neighbors. They knew him since he was small. They were so bogged down in their knowledge of Jesus and his humanity that they refused to listen to the Word of God that He was proclaiming — and that He was. Their lack of faith resulted in Jesus not being able to perform any of the mighty deeds of God among them [Mark 6:1-6]. We often make the same mistake. Some people seem too ordinary to us to be vehicles of God’s truth.

They may be our parents or our children, our neighbors or our companions at work or school. They proclaim a reality that could change our lives, but we don’t want to hear it. Who does he think he is? Who does she think she is? We get so bogged down in the humanity of the proclaimer that we refuse to listen to the proclamation.

Perhaps what is even worse is when we are so overwhelmed with our own sinfulness that we refrain from proclaiming the Lord. Some adults’ views of themselves is such a negative way that they refuse to lead their children properly — “Who am I to tell my child not to do this or that, when I know that I often



house.

This rejection of Jesus by the people of Nazareth is only the first of many other rejections that Jesus is to face. Ultimately, of course, he will face the greatest rejection of them all when the authorities will put him on trial and sentence him to death on the Cross. This final rejection will, however, be overturned and Christ will victoriously rise from the dead and bring with him into heaven all of those who embrace his Gospel of peace. We know the story of Jesus and we know that rejection is turned into vindication, loss into gain, disaster into triumph.

Each of us is presented with the same choice that those people of Nazareth faced — either to accept or reject Jesus. Once we hear his message we have to choose whether to believe it or not. Often enough people decide to reject the Gospel. However, like the citizens of Nazareth the people of today often dress up their rejection — they give one insubstantial reason or another for their refusal to believe. Those Nazarenes said: we have known him for years, we used to change his dippers; therefore he is essentially one of us which means we cannot accept him as a great teacher or miracle worker.

In the modern world we might say that science has now solved all the important the questions of life and we do not need to listen to a preacher whose message is already 2,000 years old. Or we might only hear some of his words and turn-away bored, and ignore the substance of his message. Or we might choose to misunderstand his words and reject them because we do not know what he is talking about. There are lots of reactions that we could take towards Jesus, but they all end up being either acceptance or rejection.

The Good News is that we gather together each week as a parish Church because we have heard the Word of God and believe it. We have decided to listen to Jesus’ words of life. We have chosen to reject our sins and to embrace the Gospel of love. While today in Mark’s Gospel we hear about his own people who refused to listen to him, we also know that there were many others, like ourselves, who actually did accept Jesus and his message.

We think of the shepherds present at his birth, the wise men from the east, the Apostles, as well as sinners like Zacchaeus, Mary Magdalene, the Woman of Samaria, the Good Thief, to name a few. We also think of some people who were in positions of power like the Centurion, Nicodemus, and Joseph of Arimathea. But most of all we think of the poor and the lowly, the downtrodden and the oppressed, the weak and the simple; these people accepted Jesus eagerly and knew that he had come with a real message of hope and reassurance.

We all have a choice. We all need to do our best to live out in our lives the values Christ presents to us. We earnestly seek salvation and we know that it is only to be found in Jesus — the one true Savior of the World. To him be glory for ever and ever.

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

EUCCHARISTIC MINISTERS:

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



AN ANCHORED LIFE — HOW TO LISTEN TO GOD’S WILL:

When I was 5, I was sure that I would be a princess. As royalty I would marry a rich prince, travel the world, wave to people, and eat all the candy I wanted. I would have a closet full of ball gowns and stacks on stacks of shoes. When I was 15, I was determined to be a world famous wedding cake maker. I loved to bake and I was sure that I would get a job decorating the wedding cakes of celebrities. Now, as I prepare to graduate from college, I am neither a princess nor a wedding cake maker. As I grew up, I realized that I could not continue to plan my life around things that could change. I decided that it made more sense to anchor my life in the one thing that would never change — the one thing that would continually satisfy me — seeking the will of God the Father and living my life asking for His help and direction. As it says in 1 John 2:17: “the world and its desire are passing away, but those who do the will of God live forever.”

How do we even begin to seek God’s will? It seems like the answer to this question must be complicated, or there is a procedure that must be followed; there must be some directions that ensure a prompt, uniform response.

But this is not the case, nor will it ever be. If the Lord were able to be quantified and qualified — if He were able to be predicted with certainty — He would not be God. Can you imagine asking Jesus: “Locate the nearest outpouring of grace and blessing in my future?” Jesus is simply not about the nearest quick-fix, or caffeine for your spiritual life.

Our Trinitarian God is a great and awesome mystery. Mysteries are fantastic because they do not grow boring. It is a beautiful and wonderful thing that God the Father does stuff his own way, and we cannot know all of those ways. That means He is God!

And God the Father wants you to know His will for your life. He wants you to be able to follow it. God will tell you who he wants you to be, where He wants you to go, and what He wants you to do. But all this demands listening.

I don’t know about you, but I struggle in prayer to hear the voice of the Lord. When I have a particularly difficult time hearing Jesus speak, these are the steps I follow to dispose my heart and mind to hear Him:

1. **We must desire to hear Him.** We need to examine ourselves and our lives and decide if we really want to hear what the Lord has to say?
2. **We must make that desire known.** Pray. Ask. Pray again. Tell the Lord you want to know Him and are ready to listen.
3. **We must make ourselves available to hear Him respond.** We cannot hear the Lord’s voice, or His answer to our prayer, if our lives are overrun with the noise of the world. We need to carve out time each and every day to sit in quiet and just listen.
4. **Learn what Jesus’ voice sounds like.** The Lord is speaking to you all the time. That is a guarantee. We do not always hear what He is saying because we are not listening, nor we have taken the time to get to know

Did you know parents can pick out the cry of their infant in a room of babies? Their ears become attuned to the specific cry of their child. Did you know that babies can also identify the voice of their mother and father? Their specific voice has the power to calm the child. Your relationship with God the Father works the same way. He already knows and can hear your cry. Learn to hear His voice.



Once we know God the Father is calling us to something, we must act. We must pray, but then we must get up and go and trust that He is blessing our decision. We cannot constantly worry about “what if I heard incorrectly” or “I’m just not sure.” Trust that the Holy Spirit will guide your actions, even as you carry out His will. Remember what Jesus said: “My sheep hear my voice, and I know them, and they follow me; and I will give them eternal life, and they shall never perish, and no one shall snatch them out of my hand” [John 10:27-28].

This is God’s promise to you — hear His voice, follow Him, and you will have eternal life. God protects you as a loving Father does. Pray. Listen. Then go, trusting you are doing the Lord’s will. We can go out boldly and act with confidence because we have anchored ourselves in the One who is unchanging and everlasting — Jesus Christ.

As for me, I’m still waiting for Jesus to give me stacks on stacks of shoes!

—written by Maddy Bernero, an associate of the Bible Geek

LIFETEEN and EDGE BIBLE STUDY — JULY 15th :

Once again this summer, we are gathering at various summertime places to do our Bible Study. **High School and Middle School [6-7-8] Students**, as well as our **college students** who are in the area for the summer have come together to be enriched by God’s word. It’s a great time, and a good witness of our faith to others. **Adults are also welcome.** Thus far this summer, we have met in Chagrin Falls Park, and at Pizzazz by John Carroll; it is amazing to see people come up to us — or look over at us — and ask what we are doing. When they find out that we are doing a Bible Study, they are moved. **Our next gathering will take place on Wednesday evening, July 15th. We are meeting at the Mitchell’s Ice Cream [Main Store], 1867 West 25th Street, at 7:00 PM. After we treat our sweet tooth, we will move upstairs to their conference room where we can watch them make ice cream and then have our Bible Study. The topic will be “what’s in the seldom-read books of the Bible?” Mark your calendars and be part of this wonderful summertime activity. Normally during the summer months, we will meet for Bible Study on the second and fourth Tuesday of each month. This time is an exception because of Father John’s schedule.** Join us. You’ll have a blast.

**CALLING ALL LIFE TEEN AND EDGE MEMBERS:**

Join us for our annual trip to Cedar Point on Tuesday, July 21st. Tickets are \$35. We will leave Gilmour at 8:30 AM and return to Gilmour at 10:30 PM. Sign up on the easel in the Narthex of the Chapel, or call Patty in the Chapel office at 440-473-3560 in order to sign up and purchase a ticket. This is going to be a great day of fun and celebration. Join us.

**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 July of 2015. There is a **basket in the narthex of the Chapel** to collect any donations you may have. Thank you for your help!

