

CLOSING PRAYER:

~ A Prayer of Blessing ~

I asked for strength
that I might achieve
I was made weak
that I might learn humbly to obey.

I asked for health
that I might do greater things.

I was given infirmity
that I might do better things.

I asked for riches
that I might be happy.

I was given poverty
that I might be wise.

I asked for power
that I might have the praise of others.

I was given weakness
that I might feel the need of God.

I asked for all things
that I might enjoy life.

I was given life
that I might enjoy all things.

I got nothing that I had asked for
But everything that I had hoped for.
Almost despite myself
my unspoken prayers were answered.

I am, among all people,
most richly blessed.

Amen.

—a Soldier

CAMPUS MINISTRY OFFICE:

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

Join us this **Sunday, July 12th** 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. **Even if you have not signed up, come and join us for a great time to celebrate each other and the gift of our faith.** Hope to see you there.



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.



SCHEDULE FOR THE WEEK:

Sunday, July 12: 15 th Week in Ordinary Time	10:00 AM
Monday, July 13:	5:30 PM [Eucharistic Chapel]
Tuesday, July 14: St. Kateri Tekakwitha	5:30 PM [Eucharistic Chapel]
Wednesday, July 15: St. Bonaventure	5:30 PM [Eucharistic Chapel]
Thursday, July 16:	5:30 PM [Eucharistic Chapel]
Friday, July 17:	5:30 PM [Eucharistic Chapel]
Saturday, July 18: 16 th Week in Ordinary Time	5:00 PM
Sunday, July 19: 16 th Week in Ordinary Time	10:00 AM

A PRAYER:

Lord, help me to be a good person, filled with the Holy Spirit and faith. May the fire of that faith warm the hearts of all who know me. Let it be a light to brighten the lives of all so that they might rejoice in your Son, our Lord Jesus Christ. Amen.

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 Marguerite Miller who is recovering from eye surgery.
- 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 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 Bill Slattery [‘77] who is preparing for cancer surgery.
- 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 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 and preparing for surgery 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.

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.



PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For John Schuld, father of Mary Schmidt, and grandfather of Maggie ['12] who is ill and undergoing medical testing.
- For Colleen Lowman, grandmother of Rachel Burkey, member of music ministry, who is seriously ill.
- For Chris Plavcan who is undergoing medical testing.
- For Dennis Kavran, father of Dennis ['86] and Jennifer ['95], who is undergoing further treatment for cancer.
- 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 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 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 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].**

**SOME GOOD MATH:**

In the arithmetic of love, one plus one equals everything, and two minus one equals nothing.

—Mignon McLaughlin

REFLECTION ON THE THEME FOR THE WEEK:

What I desire depends on how I answer the question: “How am I?” — “What is my truth?” Have you noticed that when people ask you “how you are today,” you seldom answer the question honestly — you may not even have asked yourself how you are, and if you did, you wouldn’t want to share your true condition with everyone.

Desire is often prelude to the gift. I make a distinction here between “wants” and “desires.” Wants are natural, pedestrian, easily experienced. Desires are deep-down things, taking time to feel them and worth the adventure of the seeking. For example, when I was younger, we were not allowed, upon arriving at the dinner table, to say that there was something for dinner we did not “want”. When that announcement was made by a young arrival, that person was sent to his/her room until dinner was over. That happened only once per child. To this day I don’t say that bad four-letter word “want” — I even tremble typing it. I usually say that I do not wish, or I would rather have.

In the Spiritual Life, prayer becomes the intersection of God’s desire and our desire; to get through this intersection takes time because there are layers of selfishness and fear. God meets us where our deep desires percolate. This takes honesty, patience and a rawness of heart.

The Scripture Readings for this 15th Week in Ordinary Time opens with the prophet Amos is getting his “walking-papers” [Amos 7:12-15]. Amos is not very popular; he has had plenty of confrontations with the “powers to be”. He is an independent speaker of God’s word — a former shepherd and tree-trimmer. God has called him to tend the flock of leaders and trim their luxurious and unjust ways. Amos is given three visions of destruction in Israel — one of locusts, one of a drought, and one which shows Israel’s collapse. He begged the Lord to relent of this plan — and did. But despite this concession on God’s part, the indulgent leaders of Israel have continued their irreverence for God’s laws, and they have made the temple an unholy place.



Amaziah — a priest of a unfaithful sect in Bethel — tells Amos to leave, and take his false visions and predictions with him. Amos answers simply that he has only been doing what God has called him to do — he would have rather stayed back on the farm, and there has been no personal profit to his being a prophet. What Amos has been given to say and do, he does and says — and what he does and says takes great faith and self-acceptance.

Mark’s Gospel [6:7-13] pictures Jesus handing out some travel plans as well. The learning period for the disciples is over — the “twelve” have heard and seen enough of the person and gestures of Jesus to be ready to extend Him. Jesus is giving them final instructions; it’s like an airport security check — or better, an insecurity check.

At airports, travelers are examined for almost everything — especially anything of a dangerous nature to the plane or fellow passengers. Jesus is examining His followers for anything that would be harmful to their freely assisting Jesus in His healing those who have been injured or sick. Jesus strip-searches them for anything they would be relying on for their supporting personal frailty or fears. There can be no “back-up” tunics or “sacks” of money to be trusted for their gaining positions of power. They

PRAYER REQUESTS:

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

FOR THE DECEASED:

- For Mark Kampman [‘81], brother of Matthew [‘85], Dean [‘86], and Douglas [‘88]
- For Timothy McNally.
- For Donald Coburn, father of Mary Rose [‘78], grandfather of Colleen [‘04] and Katie [‘07] Coburn.
- For Pat Heller
- For Gerald Tisovic
- For Betty Hartman, grandmother of Kate Budaji [‘06].
- For Vinny Heiman, former Gilmour coach, and grandfather of Megan Porter [‘17].
- For Thomas Young, uncle of Kris Rogers, great uncle of Harry [‘22].
- For Joseph Callahan [birthday]
- For Joseph Teknipp, former Gilmour Football Coach, and uncle of Don [‘96], Melissa [‘97], Brian [‘05] and Allison [‘10] Herbe.
- For Leslie Horbaly, mother of Pam [‘84] and former Gilmour student, Dean.
- For Sister Madeline Therese Wilhoit, C.S.C.
- For Francis Rozario, father of Brother Louis Rozario, C.S.C.
- For Marie Geier
- For Sister Justine Sendelbach, C.S.A.
- For Lori Agresta

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.

CHILDREN’S BULLETINS:

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

**LET’S GET IT STRAIGHT:**

God isn’t looking for our favors, our spin or our justifications. He desires our love and our joyful, humble surrender to His will.

—Mark Hart

WE CAN'T PUT THIS ONE DOWN:

Listening to the Scripture Readings for this 15th Week in Ordinary Time, there is no doubt that God has especially called us. The disciple of Paul who is responsible for Paul's letter to the Church at Ephesus says it best: "God chose us in Christ before the foundation of the world, to be holy and without blemish before him. In him we were also chosen, destined in accord with the purpose of the One who accomplishes all things according to the intention of his will, so that we might exist for the praise of his glory, we who first hoped in Christ" [Ephesians 1:3-14]. We're not an historical accident. God not only brought us into existence, Jesus has chosen us to carry on his ministry. According Paul, should we doubt our having been chosen, we simply have to reflect on the fact that Jesus' Spirit has become an essential part of our life. We don't have such a powerful Spirit because of our looks, but because of what Jesus has called us to do and be.

We are certainly not the first people to be chosen by Jesus to carry on his Spirit-guided ministry. Mark tells us that Jesus originally sent out the Twelve to join him in preaching "repentance" [Mark 6:7-13].

Scholars tell us that, as an itinerant preacher, Jesus was frequently accompanied by "the Twelve." They were the outward sign of his determination to direct his good news to all of Israel's twelve tribes — not just to the preeminent tribes of Judah and Benjamin. Jesus presumed that all of God's Chosen People were actually chosen — chosen, as he believed, to change their value systems so they could experience God working effectively in their daily lives.

The message that Jesus entrusts to them — and to us — is more important than anything else they'd experience on their journey. They should concentrate only on the essentials. Where they stay or what they eat is insignificant. It doesn't even matter whether they fail or succeed in their preaching. He expects them to understand the importance of their message. Those chosen by God must always make certain their priorities are God's priorities.

Yet, as we hear in Amos' encounter with Amaziah, in difficult times we have to keep reminding ourselves that we're actually set aside by God for God's work [Amos 7:12-15]. We can't waver in that conviction as Amos seems to do — how can he tell Amaziah: "I'm no prophet?" He certainly looks and talks like a prophet.

The normal biblical way to surface God's word in our lives is to surface the prophets in our lives. Priests and kings in ancient Israel created a system of "shrine and court prophets" — individuals on the payroll of the priests and kings who supplied visitors to their shrines and advisors in their palace with the "word of God" the priests and kings wanted the visitors and advisors to hear.

Given this system, Amaziah thinks all he has to do is tell Amos: "Off with you, visionary, flee to the land of Judah! There earn your bread by prophesying, but never again prophesy in Bethel." He expects Amos to obey him like all his other "prophets" obey him. But in this situation, when Amos shouts: "I'm no prophet!" he's basically saying: "I'm not your prophet! I'm not on your payroll!" Amos is convinced that God took him from "following the flock." God told him to prophesy — not Amaziah.

Perhaps one reason we cave in under pressure when we're trying to carry on Jesus' ministry is that we're not exactly convinced Jesus has called us to be "other Christs." It's then that we should re-read what Paul says to the Church at Ephesus — "God chose us in Christ before the foundation of the world, to be holy and without blemish before him. In him we were also chosen, destined in accord with the purpose of the One who accomplishes all things according to the intention of his will, so that we might exist for the praise of his glory, we who first hoped in Christ"

There's no reason we can't be as certain of our calling as Amos was of his.

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

are given authority — an interior sense rather than an outward credential. They seem to want to go and we hear that they were quite successful.

The heaviest burden we tend to carry in any relationship — and this applies to our relationship with Jesus and His invitations — is our desperate need to be effective, look good, and be successful. Going on a trip or vacation we take all kinds of things — "just in case"; we want to "be prepared". People who travel usually bring along a convenient commodious carry-on — as long as there is room in various pockets and corners, why not take an extra this and a few more these. We fear getting caught short; we are fearful of not being adequate to the task.

Amos, Jesus, and His apostles seemed to have a freedom from externals — it's what is on the inside that they are called to share. Their authority was what they had received rather than what was going to assist their need to be productive. They had to say and do what was in them, and the more direct and difficult the message, it seems the more they had to say it — unassisted by Power-Point or hand-outs. They were the message.

Intervention, confrontation, direct honesty are all difficult human interruptions — very frequently they deal with casting out demons or bad spirits. When we are freed from our being overly concerned with what this means to us, and more concerned about how this confrontation will bring life to the other, then we are in and on the mission of the "Twelve". We are asked to wear the sandals of the pilgrim — freed from pretense and anything which would cover over our own human poverty. We hold the walking stick guiding our unclear paths. This stick is not for pointing out or for instructing others; rather it is meant to be a sign of our own reliance on the Sending God.

Jesus is more interested in the healing, recovery and liveliness of the others. Amos was more interested in how God was calling Israel back to life. We — along with the Apostles — are invited by our relationship with Jesus to go to confront what is not life, so that others might live.

Did somebody say that following Jesus was easy?

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

CLEAN OUT THOSE CLOSETS AND SERVE OTHERS:

Summer is here — 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].**

**GO FOR THE PRIZE:**

What you get by achieving your goals is not as important as what you become by achieving your goals.

—Henry David Thoreau

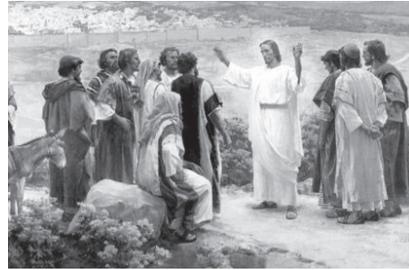
THE GOSPEL'S "BOTTOM LINE":

A pastor sent his parish into bankruptcy because he gave wood to the poor to bring warmth to their homes in bitter winter. When he had no money left, he sold the rectory dining room furniture for more wood. He was ridiculed by his peers for being a bad administrator. But he was embraced by Christ on his death. We must accept it as a given that not only does Christ believe in life after death — He also believes just as strongly in life before death. Furthermore, He believes not only in bread for the poor, but roses too.

Mark's Gospel [6:7-13] clearly states that Jesus sent the apostles on a two-fold mission — they must preach repentance for people's sins, and in addition they must cure them of their physical ills and wants. The Teacher is interested not only in souls, but bodies as well. He is anxious both to develop the spiritual life of people as well as their humanity. To say otherwise would be equal to presenting a counterfeit and plastic Christ to the world. Jesus is in the business of saving people — body and soul. Jesus reminds us quite clearly in the Gospels that hunger is one disease that is 100% curable.

God must love the poor. He made so many of them. God did so to make it easier for the rest of us to get into Paradise. We accomplish this by holding out a loaf of bread and cherry jam to them along with some substantive assistance. Nowadays that substantive aid goes by the name of empowerment — we must help them to build ovens and grow cherries.

It cannot be said that all Catholics accept this as a given. Many do not. There was a college student a few years ago who bitterly indicted their campus minister in the school paper. Their complaint was that they came to Mass to worship God and to be inspired. They were fed up with hearing about the poor. The latter were living by the thousands in the neighborhood around the college. The campus minister replied: "I'm sorry about that. I did not write the rulebook." Asked the student sweetly: "What rulebook?" "The Gospels," the campus minister replied.



If you read through the Gospels, one discovers quickly that the Nazarene spent more hours assisting the great unwashed than He did about speaking of His Father. If the reader of the Gospels would tear out the pages of the Bible that speak of the needy and God's assistance of them, we would wind up with a book so abridged that no publisher would publish it. Many rabbis of Christ's time said religion consists primarily in sacrifice. Some scribes would correct them and say that religion is concerned principally with the Law. But Jesus would buy neither definition. According to Him, religion consists in love of God and one's neighbor — especially the ones who find themselves with empty bellies.

Christ's Church belongs primarily to the downtrodden. If the opposite is the case, then the Church has seriously violated its charter. Furthermore, when the Church favors the poor over the middle or upper class, we should not complain — like the college student. After all, most of us in the United States are the direct descendants of the very poor. Some of us are their children — or at the very least their grandchildren. Many immigrants came to this country with no shoes. Furthermore, when the preacher turns us upside down to shake money out of our pockets for the poor, we should not moan. Rather, we should learn to say: "This is exactly what the Church should be doing. And, if it were not, we should be kicking and screaming until it began to do so." The following quotation is inscribed in the wall of the Canterbury cathedral of Augustine, Anselm, and Thomas a Becket — "Poverty is carrying your water four miles; poverty is being old at 40 and dead at 45; poverty is having no crops to scare birds away from; poverty is having no money to worry about."

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

preoccupied, ill-prepared and badly motivated into the crisis."

In a crisis — at an accident or a fire — things are not made better, nor is anyone helped, by someone who is too full of personal crisis and self-interest to be self-forgetful enough to genuinely give himself over to the task at hand. Persons caught in self-interest are more part of the problem than of the solution — both at fires and in social justice.

This answer is not a dangerous privatization of morality, an escape clause for the rich, a shutting of the ears to the urgency of the cry and hunger of the poor. Rather, it's a refusal of the blind to lead the blind. It's the admission that it is hard to save the world when one must still be engaged in the humbler task of growing up. It is a taking seriously of one's woundedness and narcissism. Most important, it is a challenge to move beyond present complacency, to begin the painful task of uprooting bitterness, resentments, paranoia, self-pity, jealousy, self-interest, laziness, neuroses, and re-rooting in prayer, gratitude and friendship, so that when the poor cry out we know what to do.

In the meantime, many of us are reduced to a certain impotence as we live the question.

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

READINGS FOR THE WEEK:

Monday: Exodus 1:8-22, Matthew 10:34-11:1

Tuesday: Exodus 2:1-15, Matthew 11:20-24

Wednesday: Exodus 3:1-12, Matthew 11:25-27

Thursday: Exodus 3:13-20, Matthew 11:28-30

Friday: Exodus 11:10-12:14, Matthew 12:1-8

Saturday: Exodus 12:37-42, Matthew 12:14-21

16th Week in Ordinary Time: Jeremiah 23:1-6, Ephesians 2:13-18, Mark 6:30-34

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; 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 2nd** 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 **Patty in the chapel office [440-473-3560]**.

FROM GRATEFUL TO GIVING:

An idealistic young priest once visited Thomas Merton at the Trappist monastery in Kentucky and spoke to him about his agony over social justice issues. “I know it’s wrong,” he said, “and sometimes I can hardly face myself in the mirror for going along with things as they are. Yet I don’t know what to do. What can I do?”

“Don’t do a damned thing,” replied Merton. “Just take the time to become what you profess to be. Then you will know what to do.”

If Merton had less credentials in the area of social justice, his answer could easily be seen as a rationalization — an excuse to escape involvement. Given his record, however, it is a profound answer — the answer of a saint to the agonizing question: What can I do in the area of social justice?

What can we do? For many of us, on this question there is enough talk, enough agonizing, and enough guilt, but little in the way of practical action. At our roots, many of us feel that we need to do something about injustice and poverty. We feel guilty about being affluent, but we feel helpless: “I have enough problems of my own! I have trouble paying my own mortgage, how can I save the world!” Or, as a friend of mine recently said: “I don’t know what to do. So I go to a lot of meetings and read a lot about poverty and the Third World. It’s making me more sensitive and assuaging my guilt somewhat, but, in the end, I am still not doing anything concretely.”

What finally can we do?

Merton’s answer is that if we don’t know what to do, then we are still not ready to do anything. If we are still asking what to do, if our own problems are still too distracting, and if we are having trouble looking at ourselves in the mirror, then we are still too caught up in our own neuroses, ambitions, woundedness, and false values to be of much help to the poor. We are still too poor ourselves. Our lives are not yet lives of praise and gratitude — lives that, by necessity, spill over and pour out graciousness. Our service, our prophecy and our resistance are still too self-seeking, too motivated by guilt, too distracted by wound and bitterness and anger.



To be a prophet of justice, an instrument of peace, and a channel of graciousness necessitates that one be living more in gratitude than in anger, more in the posture of praise than the posture of paranoia. But this isn’t easy. Too often our prophecy, our service, and our resistance are motivated by guilt over our own affluence or by anger at our own culture. When that is the case, we do not truly help anyone. Our actions are simply self-aggrandizing and, in the end, serve to extend our own neuroses, ideologies and bitterness to the poor. There is no outflow of graciousness.

Resistance, prophecy and service must flow from a life which is full of gratitude, celebration, deep friendship and contemplative prayer. When these elements are there, graciousness automatically spills over. One knows what to do!

That is what is implied in Merton’s answer. Only when a person has grown in prayer, friendship and gratitude so that the bitter need to kill, to defend self, to be jealous, and to be angry because one has been wounded, disappears, will one truly be able to resist, prophesy and serve. Saints and prophets aren’t characterized by bitterness, guilt or anger. These do not serve the poor. Saints and prophets are recognized by the warmth of their love and their sense of God’s presence. That is why Merton tells that young man: “Take the time you need to become what you profess to be — don’t rush wounded, self-

BECOMING A MORE EFFECTIVE DISCIPLE:

In the Mark’s Gospel, Jesus sends out the Twelve, two by two, to preach repentance, to cast out demons, and to cure the sick. He instructs them to take nothing for the journey except a walking stick and sandals — no food, sack, money or extra tunic. Jesus is commissioning his inner circle of disciples to participate in his preaching and healing ministry. They are to travel lightly, relying not on material goods but on the authority and power of their Lord. This message from Mark is a reminder that we are called to share in the ministry of Christ as were the Twelve. Our challenge is to live the Gospel in our own setting — to be a force for good in society, to help humanize culture, to spread the reign of God in the family circle and the work site.

Christ’s instruction to travel lightly on the journey of discipleship applies to us as well. It prompts reflection not on sandals and cloaks but on personal baggage that impedes our Christian witness — excessive worldly concerns that dominate attention; doubts about faith that weaken commitment; guilt feelings that siphon off energy; pride that supersedes reliance on God’s grace. It is helpful to name that specific baggage that restricts our discipleship, while relying on Christ to lighten our burdens.

We can envision individuals once burdened travelling lighter and living as better Christians. A wife feeling guilty about ignoring her husband’s sexual desires went to confession, felt the burden of guilt lifted, and found herself more responsive to his initiatives. A middle-aged man in the habit of spending a lot of money on clothes and toys came to realize that having so much stuff is more burdensome than satisfying, and decides to simplify his lifestyle and devote more time and energy to his family and friends. A young woman raped by an acquaintance during her senior year in college, leaving her weighed-down-with-depression, sought professional help that enabled her to heal emotionally and to experience life as less burdensome and more joyful.

How could you travel lighter and be a more effective disciple of Christ?

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

**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.

**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.



THE GOSPEL IS A WAY OF LIFE:

Mark's Gospel [6:7-13] tells us how Jesus sent the Apostles out in pairs to the surrounding villages to preach the Gospel. The Apostles were at an important stage in their apprenticeship — they had heard the teaching of Jesus and they had seen him perform miracles and cast out demons. Now it was time for them to put all this into practice. You could call it work experience. It sounds as though they did well at it too; they did bring the Gospel to others and it seems as though they did cast out demons and cure some people. So they get top marks for their short probation.

This account in Mark follows the account of Jesus preaching in the Synagogue of Nazareth — which was the Gospel last weekend [Mark 6:1-6]. Not a lot of detail is given about the events surrounding this sending of the apostles. But even in its brevity, there are some interesting details given. First, Jesus tells them “to take nothing for the journey except a staff — no bread, no suitcase, no money in their purses or wallets”.

This means they go out vulnerable — they don't have the ordinary things a traveler would need. It means they are dependent upon the people to whom they are sent — they must rely on their generosity. Jesus understands quite well that by putting his Apostles at what seems at first to be a disadvantage, it actually becomes the secret of their success.

If the Apostles had turned up at a village with a lot of gear, with money and whatever else they would ordinarily need for a journey they would be quite independent. They could pay for their digs and their food and would be free as to where they could go and to whom they would preach.

But without any of these things the Apostles are not free — they are utterly dependent on their hosts for accommodation, for food, for washing and for everything else. This means that they become very close to their hosts; it means that they have to be sympathetic to the situation of those they are living with; it means that they have to experience the lives and problems of the particular family.

This puts them in quite a different category from all the other wandering preachers who tended to be a fierce and very independent lot. The Apostles are in a position of dependency and this becomes the secret of their success. It means their message is more likely to be accepted and it means that they understand the sicknesses and troubles in the family of their hosts.

Jesus goes on to say: “If you enter a house anywhere, stay there until you leave the district. And if any place does not welcome you and people refuse to listen to you, as you walk away shake off the dust from under your feet as a sign to them.” This is good advice. The longer they stay with one family the better; if that happens to be a poor family, then it would not make a good impression if they then moved on to the house of someone who happened to be richer. You become one with those with whom you share — stay in the one place sharing the lot of those who first extend hospitality.

The instructions that Jesus gives them are good, and by doing what Jesus tells them they meet with success. This affirms the Apostles; it helps them to prepare for the time when they eventually have to do this work by themselves.

But how does all this apply to us? Things are a bit different today. We have established Churches and special houses for the priests to live in; the people support priestly ministry — and the Church — by their weekly offerings. But even today it is important that those who are engaged in ministry do not live



people to us certain drugs, it is OK for people to ignore their responsibility to bring their children to the Eucharist on a regular basis. These are but a few of many conditions which exist in our society today. The message of those who condone a “new age of faith” is that everyone accepts this as the new way of living. People do not want to hear someone telling them that the majority does not determine the truth. They do not want to hear the preaching of Amos, or Jesus, if it goes against their desires in life. Faced with this, the temptation that we have is to keep quiet, to not make waves and to just let things slide. Like Amos, we can all claim: “We don't need this. Let the priests talk about morals and attempt to practice them. I'm just an everyday person.”

The truth is that we do not have the right to walk away from our responsibilities to the Truth. We have to stand for the truth of the Lord — whether it is popular or not, whether it is convenient or not. We have all received the mandate of Jesus to go out and proclaim his Word. We all need to pray for the courage to proclaim the truth at work, in our neighborhoods, in our schools, and in our families.

—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 7/04/15] ----- \$ 862.00

Total Offerings: Sunday [7/05/15] ----- \$ 503.00

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.

**IMPORTANT TO KNOW:**

Failure doesn't mean you have accomplished nothing; it means you have learned something.

AMOS AND US:

Everyday, ordinary People are called to prophesy. The Prophet Amos is a great example of this [Amos 7:12-15]. Amos was quite different than most of the prophets of his time — prophets we read about in the Hebrew Scriptures. He did not wear strange clothes like Ezekiel and Jeremiah. He was not a prophet throughout his life like Isaiah or Samuel. He did not even do strange prophetic actions like Elijah, Hosea, and most the prophets. Amos was a shepherd and a dresser of sycamore trees. These were “every day” type jobs for an everyday sort of a guy. Amos lived just south of the border between the Kingdom of Judah and the Northern Kingdom — the kingdom of Israel.

One day, Amos received the message from God that he was to drop everything, cross the border into the Northern Kingdom, go to the holy city of the North — Bethel — and tell the people that they were facing destruction unless they changed their lives. The local priest of Bethel — Amaziah — was upset that this foreigner was infringing on his area, and so he told Amos to go back to his home.

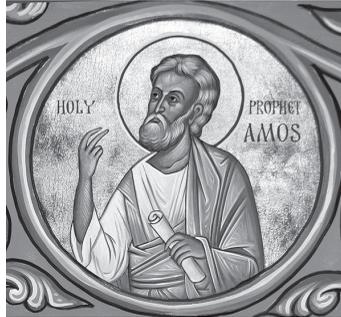
Amos responded that he didn’t “need this grief”. He didn’t ask to become a prophet — God sent him. But he had no choice but to proclaim the truth of the Lord. In another part of the book of Amos, Amos says: “The lion has roared; who will not fear? The Lord God has spoken; who can but prophesy” [Amos 3:8]? Amos’ concern was focused on the message, and the one who gave him the message. He was not concerned with whether or not the people were impressed with him as an individual — or even whether or not they wanted to hear what God told him to proclaim.

We see the exact same action taking place in Mark’s Gospel [6:7-13]. Jesus sends his disciples out to proclaim the coming of the kingdom of God. These disciples were everyday, ordinary people. Nothing special about them. Jesus tells them to carry little luggage and to just proclaim the word and then move on. If people accept the word great; if they don’t, leave quickly, but bring the word of God to the next village. All of this goes very much against the standard procedures of our information age.

Standard procedure of our time is to get a test sampling of what people believe or want to believe, and then deal with that as a truth. *USA Today*, CNN polls, and Gallup polls all tell us what the majority is thinking; they then treat what the majority are thinking it as though it were a truth. For example, a number of years ago a rather faulty sampling of Catholics was taken and printed by the leading newspaper saying that the vast majority of Catholics do not believe in the presence of the Lord in the Eucharist. Do you find this disturbing? Do you find the concept disturbing that says that Catholics should determine their faith and morals by what the majority of people is believing or doing? The truth is not dependent on the people to whom it is addressed — the truth is dependent on the fidelity of the proclaimer to the message received by God.

For example, there was a time in history when two thirds of the Church questioned the divinity of Jesus Christ. This was the time of the Arian heresy. Two thirds of the church! The numbers still didn’t make the Arians correct. The truth always wins. The Arians are forgotten — buried in history. The Church lives on believing in the divinity of Christ. Each of us has come upon people in your neighborhood, in our schools, or even in your families who tell you that things have changed.

Certain things which were seen as immoral before are not immoral now. Examples of this are the many people who tell you that it is OK for people to live together if they are not married; it is OK for



a wildly different lifestyle from the people to whom they are ministering. A year or so ago, Pope Francis — in his typically straightforward way — told all the priests that they should have the smell of the sheep about them. After all, Pope Francis said, no one would think a shepherd was very effective unless he smelled of his sheep.

We regard a life of simplicity as the hallmark of someone who is effective in spreading the Gospel. This gift of simplicity is not just for priests and religious — it is meant for every person of faith. Preaching the Gospel — telling the story of Jesus — is the job of every single member of the Church.

The message of hope from Mark’s Gospel is that we don’t have to communicate the Gospel in highfaluting or overly technical language. We will be far more effective if we just use ordinary words and simple concepts. We don’t have to have spent years of study before we can explain what Christ means; we can do it quite easily using concepts we already understand.

The crucial point is that Jesus wants the Apostles — and us — to get close to the people, to understand their concerns and to share their life. There is no better way of communicating the love of God to the people around us than this.

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

WORLD YOUTH DAY & KRAKOW, POLAND 2016:

Last call if you would like to join us on our pilgrimage to Poland for World Youth Day 2016. Deposits are now coming due. We have placed initial phone and email messages to all who have expressed an 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 Kolbe 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**

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.



LET FREE WILL RING?

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

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

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

These two concepts can be tricky to navigate. Contrary to popular belief, they aren't the same. "Free will" means that we can do whatever we want to do — whenever we want to do it. But actual freedom — that looks a little bit different.

Check what Jesus says on the subject. In John's Gospel, Jesus tells His followers that if they remain in His word, they will know the truth and the truth will set them free [John 8:31]; and a little while later, Jesus calls Himself the Truth [John 14:6]. The apostles don't really get it because they have never been enslaved. They are not like their ancestors who were slaves in Egypt. But Christ tells them that anyone who sins becomes a slave of sin.

However, there is good news and bad news in this. The bad news is that we are all sinners [Romans 3:23]. We all mess up and do really stupid stuff that separates us from God and other people. The good news is that Christ came to set us all free [Romans 6:18]. And if we follow His commands, we can have real freedom.

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

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

And if that's you — if you're in a place where something is holding you captive and you feel like you're heading down a really dark road, then I beg you to go to a trusted adult for help. And go to the Sacrament of Reconciliation. There is always, always, always help. And there is always hope. Since Christ came to rescue us, there's no reason to stay a slave. Freedom is an option for us all. No one is beyond God's saving hand.

St. John Paul II defined authentic freedom in Christ as having the right to do what we ought. Jesus



doesn't want to take away our freedom. He came to save us from sin and death [Romans 6:23]. His death saved us from death, and now through Him we can live life to the fullest [John 10:10]. And when we use our free will to do what we ought — in line with Christ's teachings — we can experience real freedom.

In 1999, St. John Paul was visiting the United States. In one of his talks or homilies he said: "Freedom is not the ability to do anything we want, whenever we want. Rather, freedom is the ability to live responsibly the truth of our relationship with God and one another."

The truth is that you were created for a life of real freedom — love, peace, and joy in your relationships with God and other people. And following His commands is the only way we are going to find it. For freedom, Christ has set you free [Galatians 5:1] — and so, from Calvary's mountainside, let freedom ring.

—written by Rachel Allen, 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!

