

CLOSING PRAYER:

~ A Prayer for Injustice ~

O God,
 we pray for all those in our world
 who are suffering from injustice:
for those who are discriminated against
 because of their race, color,
 religion, or sexuality;
for those imprisoned
for working for the relief of oppression;
for those who are hounded
for speaking the inconvenient truth;
for those tempted to violence
as a cry against overwhelming hardship;
for those deprived
 of reasonable health and education;
for those suffering from hunger and famine;
for those too weak to help themselves
and who have no one else to help them;
for the unemployed
who cry out for work
but do not find it.

We pray for anyone of our acquaintance
 who is personally affected by injustice.

Forgive us, Lord,
 if we unwittingly share
 in the conditions or in a system
 that perpetuates injustice.

Show us how we can serve your children
 and make your love practical
 by washing their feet.

—Mother Teresa

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.

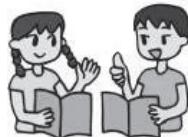
CONGRATULATIONS BROTHER ALEX HOSTOFFER, OFM Cap

Congratulations to Alex Hostoffer ['05] who professed his first vows as a member of the Order of Friars Minor Capuchin. Brother Alex will be spending the next few weeks with his family before going to reside at the Capuchin House of Studies in Washington, D.C. where he will study theology at The Catholic University of America. Alex, please be assured of our prayerful support as you continue to respond to God's call in your life. **Brother Alex will speak with us on Sunday, August 2nd after Mass during our coffee and donuts session.**



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



COME TO THE FEST:

The FEST 2015 is three weeks 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: **Mercy Me, 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!**



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]**.

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Monica Starks, mother of Faith ['20] and former Gilmour student, Monica Joy, who is undergoing treatment for kidney disease.
- For Maureen Kenner, aunt of Katherine ['09] and David Hasler ['13], who is undergoing treatment for cancer.
- For Michael Hughes ['82], brother of Kevin ['88] who is undergoing medical treatment for an infection, and preparing for possible surgery.
- For Joanne Andrews who is recovering from a stroke.
- For Brother Donald Fleischhacker, C.S.C., who is seriously ill.
- For Amanda Keresztey who is undergoing treatment for Guillan-Barre 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 Szaniszlo, 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.

EUCARISTIC 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 in 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.



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 Hurt, 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.

**CHAPEL PICNIC — THANK YOU:**

A special note of thanks to all who assisted with the Chapel Picnic a few weeks ago. We were unable to include this "thank you" in last week's bulletin because the bulletin was so brief last week. Our picnic was a wonderful occasion, enjoyed by so many of our chapel families. Special thanks go out to the Ryavec and Heryak Families, Gil Plavcan and Linda McGraw, Tina Newton, the Gilmour Maintenance Staff, the AVI staff, and Jim Callam and the staff of *The Winking Lizard*. **Sunday, February 7, 2016 is the date for our Chapel Indoor Picnic, and Sunday, July 10, 2016 is the date for our Summer Outdoor Picnic.** Mark Your calendars. . Hope to see you there. Again, thanks to all who made our Chapel Picnic such a wonderful experience. God bless all of you.

**SCHEDULE FOR THE WEEK:**

Sunday, July 26 17th Week in Ordinary Time	10:00 AM
Monday, July 27:	5:30 PM [Eucharistic Chapel]
Tuesday, July 28:	NO MASS
Wednesday, July 29: St. Martha	NO MASS
Thursday, July 30:	5:30 PM [Eucharistic Chapel]
Friday, July 31: St. Ignatius of Loyola	NO MASS
Saturday, August 1: 18th Week in Ordinary Time	5:00 PM
Sunday, August 2 18th Week in Ordinary Time	10:00 AM

FEST YOUTH RALLY:

All youth and young adults are invited to join us at our annual FEST youth Rally at **3:30 PM on Sunday, August 9th** in the **courtyard, known as "vocation village" at the Pastoral Life Center**. This year, we are excited to welcome Father Mike Schmitz — chaplain of Newman Campus Ministry at the University of Minnesota, Duluth — for our first ever **outdoor Holy Hour and Eucharistic Procession**. If you have never experienced Adoration of the Blessed Sacrament, or if you are just looking forward to praying with hundreds of your brothers and sisters in Christ, this is an hour especially for you. You are our church. Jesus Christ in the Blessed Sacrament is our Church. Come and experience our Church together as one this year at the FEST youth rally.

**A PROVERB:**

To the world, you may be one person, but to one person, you may be the world.

REFLECTION ON THE THEME FOR THE WEEK:

In the Eucharist, we celebrate God's desire to give us Life through the death of Jesus. Through the Resurrection, Jesus lives and walks our walk each and every time that we enter into the Eucharist. Do we receive and live faithfully and generously the very abundance of life that is ours?

We come with little, and we celebrate what God does with it. Let us pray that we resist the temptation to diminish our gift so that the little that we have may be transformed into ways of God's being present. The spirit of our world is filled with envy by which we fall to grumbling that we are not enough, have not enough, and will wait until we have more. That is not the way of the Lord.

In the Book of Genesis we hear the desire of God for human beings to increase and multiply [Genesis 1:22]. In the Scripture readings for this 17th Week in Ordinary Time, we have the reverse — there is multiplication of bread in both and an increase in faith for the journey.

Elisha is a "holy man" and there is much going on in his life at this time. He has promised that a woman who has welcomed him often to her house will have a longed-for child; he has cured another child, and provided needed oil for a widow and her sons to use and sell. One of the more interested events is the time when Elisha went back to his home and there was a great famine there. His fellow prophets were sitting around hungry. Elisha asked some servants to make a soup for them all. The servant went out, and while gathering herbs, the servant picked a wild vine which he put in the soup. Upon eating some, everyone began to experience sickness because of the poison herb. Elisha ordered that some grains be brought, and he threw them in the pot and all was well.

Today we hear about Elisha multiplying twenty barley loaves to feed one hundred people of the famine [2 Kings 4:42-44]. Elisha has to insist that his servant take the loaves and share them with the people — even though they do not appear to be enough. Elisha promises that there will be more than enough and there will be leftovers as God has promised. Elisha had received his blessing from God; he went around sharing it in plenty — a display of God's abundant goodness.

As we enter this 17th Week in Ordinary Time, we begin a four-Sunday reflection from John's narrative on Jesus' being the Bread of Life [John 6]. Here Jesus is both the provider and the provided. John's account begins as a follow-up to what we heard from Mark's Gospel last weekend — Jesus has pity on the crowd which is hungering for life. The crowd has followed Jesus and the apostles to a deserted place, and the journey there has rendered them hungry. All heaven is about to breakout if something isn't done. The apostles have not enough money to buy food for this crowd so that each could have even a little bit. There is a tension.

John's Gospel rides easily on these apparently impossible situations. Earlier in the Gospel, Jesus was at a wedding feast when the wine ran out [John 2]. Another incident has Jesus seeking a drink, whereupon he is told that he doesn't have a bucket [John 4]. Now there is no bread [John 6:1-15]. Tension — what to do!!!! "We only have five loaves and two fish — what are these among so many?"

Again we have a wonderful display of God's being more than enough. Out of the tension and apparent impossibility, Jesus is the life-giver. It is late in the day, and the crowd is large. There is a young boy in the crowd with something — but obviously not enough. Jesus takes the bread and fish, gives thanks and gives the food to the multitude who experience satisfaction. What increases is the awareness that Jesus — because of these "signs" — is the "one who is to come."

**PRAYER REQUESTS:**

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

FOR THE DECEASED:

- For Morris Green.
- For Margaret Charmley.
- For John Chorich
- For Vincent Lalli, grandfather of Matthew Lalli ['03].
- For Sister Mary Teresia Langenderfer, S.N.D.
- For Dennis O'Rourke, uncle of Grace ['08] and former Gilmour student, Brian.
- For Kathleen Miller, aunt of Jacob ['13], Zachary ['14], and Joshua ['20] Saliba
- For Dan Hathey, former Gilmour Tech Employee.
- For Sister Mary Louise Trivison, S.N.D.
- For Brother Charles McBride, C.S.C.,
- For Ralph Gluhm, brother of Brother Walter Bluhm, C.S.C.
- For Edward Husarcik, uncle of Chapel Director of Music, Matt Fafrak.
- For Richard Mayer
- For Patricia Heller.
- For Philip Caskovic.
- For Mark Kampman ['81], brother of Matthew ['85], Dean ['86], and Douglas ['88]

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.

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].

WAY OF LIFE:

Safety is not found in the absence of danger but in the presence of God.



INTERPRETING THE SIGNS:

Only one of Jesus' miracles is included in all four gospels — his extraordinary feeding of a huge crowd of people. It's narrated six times! Yet, as Scripture scholars constantly remind us: two [or more] evangelists can include the same passage in their works, yet use it to convey completely different theologies. Though every gospel bread miracle has something to do with the Eucharist, each writer concentrates on a different aspect of it. This is certainly the case with John's Gospel [6:1-15].

Through this calendar year, up to this point, we've been methodically listening to Mark's gospel, appreciating how, passage after passage, he develops his insights about dying and rising with Jesus. Yet just when we reach the point in which he presents his ideas about how we accomplish our dying and rising in the Eucharist — his first bread miracle — we shift from Mark's theology to John's. This is truly a biblical "no-no." Sadly what it will never allow us to hear Mark's take on this important miracle.

Mark focuses on the role of the disciples in feeding the crowd; John zeros in on Jesus. Jesus is the one who first notices the lack of food, and then, on his own, takes care of everyone's hunger. Jesus is totally in control of the situation. After all, from the very beginning "he himself knew what he was going to do."

This is the image of Jesus that John almost always conveys — he usually pushes Jesus' humanity into the background, and displays his divinity front and center. That's why we can't compare Elisha feeding 100 people [2 Kings 4:42-44] with Jesus feeding five thousand. Besides, Elisha depends on God to pull off the feat, while Jesus — as God — does it on his own.

Yet perhaps the most important part of John's Gospel narrative is his insistence that this event — like all of Jesus' miracles — is a "sign." What is implicit in the synoptics is explicit in John. No evangelist employs miracles willy-nilly. Each has a reason why he puts this particular miracle in this particular place. There's always something deeper in such passages than immediately meets the eye. For John — as for us — a sign is something which leads us to something else. If we don't reach the something else we won't understand what the sign was trying to convey.

The late Anthony de Mello often told the story of the Indian peasant who had a life-long dream of visiting Bombay. When his friends and fellow villagers eventually raised enough money to make such a trip possible, he was overjoyed. Yet he surprised everyone by returning from Bombay much earlier than expected. When his benefactors asked: "Did you actually see Bombay?" he assured them that he had. And when they inquired what Bombay was like, he eagerly responded: "It's green, about two feet long and a foot high, with big yellow letters, B O M B A Y." Obviously, like many readers of the Scriptures, he had confused the sign with the reality beyond the sign.

We can't understand John's theology without understanding John's signs. For instance, the "twelve wicker baskets with fragments" can only refer to the Twelve Tribes of Israel. John is convinced that all Jews — like all Christians — could be fed by Jesus if they only permitted themselves to be fed by him.

Of course, to appreciate John's signs we must have the same frame of mind which the Pauline disciple who wrote Ephesians had. We have to commit to "living in a manner worthy of the call we've received." Gospel signs are only for those committed to becoming other Christs. All others will stop at the city limits.

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



What happens next is at the heart of John's gospel. The people want to make Jesus their King — they have a greed to possess. But Jesus slips away from them — he doesn't what their bellies; he wants their hearts. It is not food for the stomach — important as this may be — that is the focus here; Jesus is inviting them to hunger for faith and eternal life.

And so begins a profound teaching by Jesus about food for the soul — an invitation to eat his flesh and drink his blood. These are indeed hard sayings. And in four weeks, we will hear Jesus ask His disciples why they have not left him because of these same teachings.

But for now though, Jesus resolves the hunger-tensions of the crowd — and the apparent insufficiency of the apostles. Anyone who is a follower of Jesus will often be faced with this very same tension about their being so little in the face of such demands to increase the presence of Jesus and multiply His works. "I cannot give what I do not have," is a famous saying. We have humbling experiences of not having, and yet wanting to give more — more for family and friends and this world. Few of us, if any, feel sufficient for the relationships and tasks of love to which we are invited in our lives.

This very sense leads us down two parallel paths. We walk the walk of envy and comparing. We walk the slippery-slope of self-diminishment and negativity. "Satis" is the Latin word for "enough". "Facio" is the Latin word for "do". Satisfaction means we have "enough to do enough". And it is here that the tension arises — do we have enough to do the deeds of our true hearts and soul? Can we do those things which we really desire doing — which are the deepest expressions of who we are and our relationships with those we love?

We are never "enough".

During the Presentation of Gifts in the Eucharistic Liturgy, we are the "young person" from the Gospel story who has the "five loaves and two fish". Jesus takes them and gives "thanks" and then gives them back to us in the expression of His abundant love saying: "You are My Body and you are enough." Perhaps the most difficult thing to believe about this exchange is not that the bread and wine we offer is changed into His Body and Blood, but that we are changed into His Body and do His works — even though we judge ourselves not "Satis-facio".

Jesus fed so many with so little, and He continues to do this through us, with us, and in us in the unity of the Holy Spirit for at least as long as we continue to receive His sufficiency.

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

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].

REMEMBER:

You will never change your life until you change something that you do daily.



NO GIFT IS TOO SMALL:

A hungry old woman prayed for food. Her atheist neighbor put bread and fish outside her door. The old woman thanked God aloud. Her neighbor derisively shouted: "It was me, and not your God who put food there." The old woman replied: "Thank you, Jesus. You never fail me, even if you have to use a devil to work a miracle." The hero of the story in John's Gospel [6:1-15] is a Hall of Fame Jewish child. Only Norman Rockwell could do him justice. The boy is the rarest of individuals — a person who gives away everything he possesses. Our attention of course is drawn to the Christ distributing all those fresh rolls and seafood.



But it is where Jesus got the food that made the miracle a fact. First the story. John speaks of 5,000 men. But even then women were not about to let husbands wander by themselves over the countryside unattended. So, one can be certain there were women and children in attendance — that would swell the attendance to about 15,000 people. Remember that in Jesus' time women and children were never important enough to mention. In fact Jesus in the Gospels breaks through that barrier on many occasions. In fact down through the ages up until this very day, Jesus continues to bring millions together around the globe each week to worship Him. It is the Christ who mentions that this exhausted mob must be hungry. Once again, Jesus proves that He is interested not only in life after death, but also life before death. Jesus wants every mother's child of us to have three full meals in the here and now.

Jesus wants nobody to go to bed hungry. The Master, like any Chief Executive Officer, wants His employees to be problem solvers. But only Andrew has the smarts to work the crowd looking for food. He finds that nameless child. Better yet, maybe the boy finds Andrew. He shouts to him: "Hey, mister, come here." He rips out of his chino pockets five thoroughly squashed slices of bread and two suspicious looking fish. This was to be the boy's own lunch. Let the record show the kid was giving not out of his surplus, but all he had. Joseph Donders pictures the child checking the Nazarene out with open mouth and running nose. Andrew does not want to hurt the boy's feelings, so he takes the unattractive morsels over to Christ. To the boy's mortification, the mob laugh up a storm at him. But not so the Christ! He accepts the boy's gifts with proper ceremony and gratitude.

Jesus invites His guests to draw up a seat on the grass. This is a crowd who not only looks for something for nothing, but who also want it gift-wrapped. Only that kid remained on his feet. His eyes were large as dinner plates. The boy was wondering what this strange Man with the massive hands was going to do with His lunch. The Master tells His people to share the boy's gifts among the humungous crowd. They look in disbelief at the soggy pieces of bread and convincingly dead fish. They ask: "What is this among so many?"

They share till every belly on the field was filled with fish sandwiches. When the meal was over, and the twelve baskets filled with scraps were collected, do you think that Jesus gave any of the abundant leftovers to the boy? One hopes that the boy had a buddy along to help him. I would not be at all surprised if Jesus held up the boy in His arms for all in the crowd to see. Had a TV anchor person been there, he would have recorded Him saying: "I want all of you to be as generous as this child."

The next time you are asked for something you feel you cannot give, remember this Jewish boy and think again. Even if your gift is small, Christ will make it grow. There would have been one great deed fewer in history if that boy had hoarded his gift. Once I heard a man say: "When I worry about money, I know I haven't been giving enough away."

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

feed the hungry by involving oneself in social justice groups that are trying to change the conditions that produce poverty.

Both of these approaches, in their best expressions, are predicated on some other things — feeding the hungry, as Jesus asks us to do it, involves a reduction in our own standard of living. To feed the hungry means to consume less ourselves, to do some fasting, and to live in a simplicity that puts us in more solidarity with the poor. Feeding the hungry also means prayer. We have some bad habits that only God can cure — and thus only the outside power of God can ultimately transform our world.

So which is the best approach? As Christians, our task is not to pick between being a Mother Theresa or a social justice advocate. The gospel asks us to be both. We need to work at transforming the conditions that create poverty even as we, like Mother Theresa, reach out personally, beyond the economics and social issues involved, to feed very individual poor people.

Jesus' command to feed the hungry asks to become a Dorothy Day.

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

READINGS FOR THE WEEK:

Monday:	Exodus 32:15-34, Matthew 13:31-35
Tuesday:	Exodus 33:7-34:28, Matthew 13:36-43
Wednesday:	Exodus 34:29-35, John 11:19-27
Thursday:	Exodus 40:16-38, Matthew 13:47-53
Friday:	Leviticus 23:1-37, Matthew 13:54-58
Saturday:	Leviticus 25:1-17, Matthew 14:1-12
18th Week in Ordinary Time:	Exodus 16:2-15, Ephesians 4:17-24, John 6:24-35

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 7/18/15] ----- \$ 1,614.00

Total Offerings: Sunday 7/19/15] ----- \$ 1,070.00

FEED THE HUNGRY:

A cynic once quipped: "What would you get if you crossed a radical liberal social justice advocate with a strongly conservative pious daily communicant?" The answer? — Dorothy Day! That's a piece of wit which can serve to throw some light on how one might begin to live out the first corporal work of mercy — the command to feed the hungry.

How do we feed the hungry? Even if we are convinced — and perhaps even obsessed — by Jesus' command to do this, how, in fact, can it be done today? The world is a big place, and millions upon millions of people live in hunger. Moreover we live a situation of compounded complexity of every sort — political, social, and economic. There is no simple way to get resources from the rich to the poor, or from your table to the table of someone who is hungry. How can you live out Christ's command to feed the hungry, given the complexities of today's world?

Generally speaking — rightly and wrongly — we look to our governments, to the United Nations, relief organizations, social services, welfare, and other such agencies to do this for us. Given the scope and complexity of poverty and hunger in the world, the tendency is to look over our shoulders — to something massive, to some big government or agency — to feed the hungry. We tend to feel too small and individually over-powered in the face of hunger's enormity.

But this can be, and invariably is, a rationalization — an abdication, a way of escaping Jesus' command. Ultimately we cannot use the excuse that things are too complicated, that we are too small and powerless, and that only huge organizations can do anything for the hungry. The Gospel call to feed the hungry is uncompromising and eminently personal. Each of us is called upon personally to do something real and this must be something beyond the normal corporate things we are involved in, paying taxes and giving charity monies to governments and big agencies to enable them to do this for us. We must do something ourselves.

But what more can we do concretely? How can you and how can I feed the hungry?

There are a couple of possible approaches. Mother Theresa takes one approach. For her, Jesus' command is simple and clear. Each of us should personally — beyond government and other agencies — reach out concretely and touch some poor person or persons. There should be times when we are, literally, taking food to hungry people, working in soup kitchens, giving aid to individual street people, and having a poor person eat at our table. This approach is individual, personal, and concrete. Each poor person has a face, and one does not — at least not all the time — ask questions regarding where this person will eat tomorrow or what social problems are causing this hunger. In this view, the demand that we feed the hungry challenges us precisely to reach out beyond ideologies and social theories — and irrespective of social structures — like the Good Samaritan, person-to-person, to take food to the hungry.

But there is another approach — more abstract, though not less critical. In this view, it is less important to feed this or that individual person on a given day than it is to change the social, political, and economic structures that are responsible for that particular person being hungry. This approach is less personal and it is slower, but it can, at the end of the day, be more far-reaching. In it, one attempts to



POSITIVE OR NEGATIVE?

In John's version of the feeding of the multitude [John 6:1-15], Jesus asks Philip where they can buy enough food to feed the large crowd that was coming to him. Philip replies, in essence, that they do not have enough money to buy even a little food for each one. Andrew chimes in that a boy there has five barley loaves and two fish, but what good are these for so many. Jesus then takes the loaves, gives thanks and distributes them; he also shares the fish. After the crowd ate as much as they wanted, Jesus has the disciples gather up the leftovers — they fill twelve wicker baskets. Seeing the sign that Jesus did, the crowd identifies him as the Prophet who is to come, and wants to make him king. But Jesus withdraws to the mountain alone.

Perhaps we could let this remarkable sign prompt reflection on two different approaches to the challenges of life. One is represented by Philip and Andrew who are focused on what they do not have — not enough money and not enough food. Some of us may find ourselves adopting this "not enough" approach, focused on what we don't have. I do not have enough time for prayer in my busy schedule. I don't have the energy to exercise regularly. I don't know enough to vote intelligently. I don't have enough inner strength to forgive her. I don't have enough faith to overcome my doubts. Recognizing limitations can be a healthy response to the realities of life, but an excessive concentration on what we do not have can be self-limiting: curtailing creativity; settling for mediocrity; missing opportunities; underestimating the power of God's grace.

Jesus instructs us in another approach to life. He focuses not on what they don't have but on what they do have — five loaves and two fish, which ends up feeding thousands of people. The suggestion is that we can grow spiritually and be more effective disciples by concentrating less on what we do not have and more on the resources at our disposal.

We can imagine individuals rising above their limitations and following Christ's example. A plumber working a lot of overtime still finds time to pray each day. A senior citizen with limited energy still does his doctor-recommended exercise routine each day. A divorced woman, cooperating with God's grace, forgives her self-centered ex-husband. A grad student votes for the first time after reading an abridged version of the American bishops' *Faithful Citizenship*. A teacher with many doubts about Church doctrines remains a faithful Christian disciple by drawing on her core conviction that Jesus is the parable of the Father and exemplar of full humanity.

What resources do you have that can help you be a more committed and effective follower 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.



MIRACLE OF MIRACLES:

All through this particular year we take our readings from the Gospel of Mark but because Mark's Gospel is so much shorter than the Gospels of Matthew and Luke, it is sometimes supplemented by extracts from the Gospel of John. This is the case with the next five Sundays as we consider Christ's extended discourse on the Bread of Life [John 6]. We begin this week with the story of the Feeding of the Five Thousand [John 6:1-15]. We are all very familiar with this wonderful miracle, and how Christ transformed the five barley loaves and two fish into sufficient food to feed five thousand people and ended up with twelve hampers full of left overs.

This, however, is no ordinary miracle. Most of Jesus' miracles were healings or exorcisms and a couple of times raising people from the dead. Then there were other miracles such as changing water into wine, walking on the water, the miraculous catch of fish and the calming of the storm. But this miracle of the Feeding of the Five Thousand is unique because it has specific overtones of the Eucharist. And it is given particular prominence here in the Gospel of John which does not have an actual celebration of the Eucharist at the Last Supper. Instead John recounts the Washing of the Feet and the long Farewell Discourse given by Jesus.

There are several aspects of this account that link directly with the Eucharist. The first is that it took place at the time of the Passover, exactly one year before Christ's death on the Cross. Another link is that it involves bread which is distributed among the people as is also done at the Eucharist. This bread feeds our bodies but in the case of the Eucharist it more importantly feeds our souls. Then there is the sequence of actions which is similar to that of the four actions which comprise the Eucharist — take, bless, break, give. These are the four parts of the mass: take as in the Offertory, bless as in the Eucharistic Prayer, break as the priest does at the Lamb of God, and give as at the distribution of Holy Communion.

In the account of the Feeding of the Five Thousand, we clearly see how Jesus took the bread and fish from the boy — this represents the offertory where the priest receives the gifts. Then we see how Jesus gave thanks — obviously a reference to the consecration of the Mass. The Greek word for giving thanks is "eucharisteo" which is the very same word used for the mass, the Eucharist. There is no explicit reference in this story to Jesus actually breaking the bread on this occasion, but he must have done so in order for it to be distributed among the people. And then there is the giving out of the bread with its direct parallel in the Mass to the distribution of Holy Communion.

Finally, in the coming weeks, John's Gospel will enable to see how Jesus carefully explained all this to his disciples. For example next week's Gospel concludes with the statement: "I am the bread of life; whoever comes to me will never be hungry; whoever believes in me will never thirst." You couldn't get a more direct reference to the Eucharist than that.

There is also one other thing to be taken into account — that is the messianic expectation of the people. They have been following Jesus around for quite some time, and they are growing in their understanding of his message and his significance — even though they don't always get it quite right. The people have come to realize that Jesus is the Messiah, and this is expressed at the end of the story when the people say: "This really is the prophet who is to come into the world." The people then decide to take him by force and make him King, but Jesus flees into the hills.



share every time we receive communion.

The third element that John emphasizes in this account of the multiplication is the recovery of the fragments that are left over. Back in the days of the exodus from Egypt, the food that the people had brought with them ran out. They called upon Moses to give them food. He prayed to God, and God provided manna [Exodus 16]. When the people of Israel gathered the manna in the desert, they were told not to take more than they needed. And the left over manna was not to be stored. Jesus does the opposite — He tells his disciples to gather up the remains. Enough is left over to fill twelve baskets. And always remember — twelve is not a random number. There were 12 patriarchs, the sons of Jacob; there would be 12 apostles, the patriarchs of the New Testament. The Lord tells them to care for the food He provides. This does not just refer to not wasting the bread. The Eucharist which is not consumed during the Christian banquet is not to be thrown out. It is the Body of the Lord. It is to be saved for those who were not able to be present at His meal so they also can partake of his food. What we have here is the biblical basis for the preservation of the Eucharist in our tabernacles.

The Eucharist is stored so those who cannot attend the feast might still receive the Lord's Body. It is kept in our tabernacles for them; it is also kept in the tabernacle for all of us to reverence this special presence of the Lord. We do this every time we come into Church and genuflect, and pray before the Blessed Sacrament. We do this when we expose the Blessed Sacrament — take it out of the tabernacle for a period of deep prayer before the Lord.

These three elements emphasized by John in his account of the multiplication — the Passover, the fulfillment of Psalm 23, and the preservation of the fragments — remind us that God has provided a meal that is far greater than we could ever hope for, or even ever imagine. How great is our God? God is so great that he has found a way for all of us to attend the eternal Passover. How great is our God? God is so great that he leads us into his presence and feeds us his meal. How great is our God? He is so great that he has found a way for each of us to join the disciples at the Last Supper, or what is really the First Supper, the First Supper of the Kingdom. How great is our God? He is so great that He has created billions and billions of people in the world, and, yet, has found a way to treat each person as an only child. How great is our God? He is so great that He loves every person here as though each of us were the only person He ever created.

When we receive communion, we are present at the Last Supper, the First Supper, the Banquet of the Lord. When we receive communion we enter into the intimate union with God that Jesus came to earth to provide. How much our God cares for us! He has found a way to nourish our spiritual lives.

His very Body and Blood keeps us strong so that we are able to proclaim his Kingdom. We need to ask ourselves at communion time: "What am I doing?" Am I just following the crowd? Hopefully not. Am I receiving some sort of blessing? Hopefully, we realize that communion is much more than a blessing. What is it that I am doing when I receive communion? I am receiving the Food that God provides. Pray for a deeper appreciation, a deeper reverence for the great gift of Love that is the Eucharist.

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

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 FIRST SUPPER:

As we enter the 17th Week in Ordinary Time, we begin a five week focus on the 6th chapter of the Gospel of John — John's treatment of the Eucharist. That the Church should spend five weeks on John 6 demonstrates that this is one of the most important sections of the Gospels. The Gospel of John was the last Gospel completed — with the finishing touches being applied at the end of the first century. By that time, the primitive Church had developed a deep understanding of the Eucharist. This understanding is inspired by the Holy Spirit — as all scripture is inspired. The actions, discussions and even debates presented in John 6 reveal the depths of the Lord's gift of Himself to us in the Eucharist and on the Cross — two aspects of the same salvific event.

John begins his discussion of the Eucharist with the multiplication of the loaves and fish [John 6:1-15]. Why is this miracle retold so often in the Gospels? There are two accounts of the multiplication in Matthew and Mark, one in Luke and one in John. In each passage phrases are used that are repeated at the Last Supper — "He took, He blessed, He broke." Each passage refers to God's continual gift of the one food we need — the Eucharist. Three elements are emphasized in John's account of the multiplication to provide a deeper understanding of the Eucharist — the time of the multiplication, references to Psalm 23, and the gathering of the fragments that are left over.

The Gospel of John places the multiplication of the loaves and fish at the time of the Passover. This isn't just a passing note. The Passover was the sacred meal of the Jews celebrating their freedom from slavery in Egypt and thanking God for His continual protection. But for Jesus, this is more than just a recalling of a past event — he is going to become the Passover. Holy Thursday took place at the time of the celebration of the Passover. The Last Supper was really the First Supper of the new People of God. The food would no longer be the Passover lamb, but the Lamb of God — the people would eat the Body and Blood of the Lord. It would be a meal of deliverance from slavery — slavery to the devil, slavery to sin. It would be a meal that would provide freedom. It would be a meal that would celebrate the New Life of the Lord. So, from the very start of John's Gospel, we know that food is about more than loaves and fish. He is speaking about the meal of the Christian Community — the Eucharist.

There are many references to Psalm 23 in this account of the multiplication of the loaves and fish. You all know is — "The Lord is my shepherd. There is nothing that I want. He leads me to green pastures, to safe waters. He restores my strength. He guides me along the right path for his names sake. Though I walk in the dark valley, I fear no evil, for you are with me. Your rod and your staff give me courage. You set a table before me, and my enemies watch. You anoint my head with oil, my cup overflows. Only goodness and love follow me all the days of my life and I shall live in the house of the Lord forever." In John's Gospel, Jesus sees the needs of the people. He has them recline on the green grass, green pastures if you will. He restores their strength with his food. This is not just about loaves and fish. Jesus is performing a prophetic action. Jesus provides the banquet that Psalm 23 speaks about — the Banquet of the Lord. Those who eat this food will continue to eat it in the House of the Lord forever. When we receive communion, we share in the meal of the Kingdom of God. We are united to people throughout the world, and throughout time who also share in this meal.

Picture yourself at table on Thanksgiving Day. Around the table are all your loved ones — including those who have passed on to the Lord many years ago. This is the Banquet of the Lord that we



There is, as we know, a messianic dimension to the Eucharist — it is both a sign and a promise of the Kingdom of God. In the Eucharist we acknowledge the Kingship of Jesus; we acknowledge, too, his presence among us; and by receiving his body and blood we are given a pledge of life eternal.

But we would be remiss in examining this story if we did not stop to reflect on the generosity of the boy. This person just happened to be there with his five barley loaves and two fish. We don't know what he was doing with them — although he was probably taking advantage of the great crowd gathered there to sell his food to them. Probably his father was waiting for him to come home with a few coins from the sale of this small amount of spare food.

There is not much mentioned of the boy — except for the fact that Andrew points out that he has some loaves and a few fish. Then the story simply says that Jesus took them; but Jesus would never have taken them by force and there is no mention of money so it seems logical that the boy generously offered the loaves and the fish to Jesus. He probably expected to get a scolding from his father when he got home with no money for the family. But nevertheless the boy freely hands over the loaves and fishes to Jesus. It is therefore a simple act of generosity on which this great miracle is based.

And generosity we know is at the very heart of the Eucharist; the generous love of our great God for us, the generous sacrifice of Jesus our Savior on the Cross of Calvary for the redemption of our sins. And generosity is an important element of our relationship with each other as we gather to celebrate God's love in the Eucharist.

We share the sign of peace together and we all share in the one bread, and we feel the unity that binds together all Christians. Leaving the Church, we feel especially benevolent towards each other and are generous with our time and our gifts.

You can imagine on the Day of the Resurrection that young boy arriving in heaven to meet Jesus and saying: "I'm the boy with the five loaves and the two fish." What a welcome he would receive as being the one with such a generous heart that enabled Christ to perform such a wonderful miracle — one which would become such a teaching opportunity for the whole world. While we are happy for him, we should also be happy for ourselves when we too show a generous heart to our brothers and sisters in the human family.

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

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.



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.



WRESTLING TRUTH:

I'm on a journey. Sometimes the road is easy; Sometimes it's not. There are days I'm strolling in the sunshine, and there are days I'm crawling through a thunderstorm. When it's good, it's really good. I have joyful companions who know and accept me. When it's bad, I feel alone and isolated, and I'm certain the world hates me. And every once in a while I have a wrestling match with God.

Do you ever wrestle with God?

Don't worry — God isn't showing up in my room at night to arm wrestle me. Not that it hasn't happened before in history — God showed up in the life of Jacob [Genesis 32:24] and wrestled with him flat — a "symbol of prayer as a battle of faith and as the triumph of perseverance" [Catechism of the Catholic Church, #2573]

The battle of faith. That's what happening to all of us. It's not a one-stop-all-inclusive-tropical-vacation once you accept God in your life and choose to live for Him. And it's better for us if it never becomes anything like this. Walking with Christ means being there for the glory of Jerusalem on Palm Sunday, in addition to walking up the hill to Calvary on Good Friday. There are going to be ups and downs. There are times — like when Jesus says He will make my burdens easy — that I'm all about it! And then there are times — like when Jesus says I have to love my enemies — that I seriously have to sit down and question Him.

However, if I never questioned God my faith would be a lie — and the same is also true for you. Jesus is the way, the truth, and the life; but let's be real, we want Him to be one of the ways, and an optional truth, and we don't want to give Him our life so He can give us His.

There are plenty of times that for days, months, or even years, I haven't been able to wrap my mind around a certain teaching of the Church. This doesn't make me any less Catholic. I believe Jesus Christ is real. I believe He died and rose from the dead for my sins. I believe He instituted the Catholic Church and sent the Holy Spirit to protect and guide us.

But despite those things, we still have small minds — everything we hear we filter through the myriad of our emotions and life experience. What is easy to accept for one person, may be difficult for you and me because of our experiences and feelings. And that is understandable! God gets that. He knows our heart and mind better than we do!

This fickle and subjective way that we see the world is precisely why we have to trust the Church. You know what? I have a degree in Theology, but the Holy Spirit is still smarter than I am. This is why I choose to wrestle with truth rather than turn away from the Church. If I didn't wrestle with it, I wouldn't be able to really claim it as my own. If I passively accept a teaching on faith or morality, if I allow myself to be simply "indoctrinated" without making it my own, what good will that do me? Instead, if I put in the work to learn, to question, and to wrestle with a truth until I understand it — then that truth is not only something I understand, but something I can share and defend. I realize the beauty and importance of it. I realize it was something my soul needed in order to grow in holiness. The same is true for you.

C.S. Lewis talks about this in his book: The Weight of Glory. He says: "If our religion is something objective, then we must never avert our eyes from those elements in it which seem puzzling or repellent; for it will be precisely the puzzling or the repellent which conceals what we do not yet know and need to know." What C.S. Lewis is saying is that it's exactly the teaching — whatever it may be —



divorce, gay marriage, the Eucharist, suffering — it's that which we find the most confusing or even frustrating that our heart needs to understand the most.

That's a bold claim. That makes me uncomfortable, and I presume you are uncomfortable also. That challenges me to test it and see if it is true. Is the teaching of the Church that I most disagree with exactly where my heart and intellect are lacking?

If you have the impression that the Church is only for people who have it all together — that is simply not true. We're actually a just a bunch of broken people who have fallen in love with God so much that we refuse to doubt Him despite any argument our minds conjure up. Despite failing, and stumbling, and questioning, and being broken — we're not going anywhere. In the presence of God is the only place that each of us needs to be while we're recovering sinners addicted to our own ideology.

And if that means wrestling with Him — so be it. It's part of the journey.

"If the object of one's desire is a relationship with God, his blessing and love, then the struggle cannot fail — it ends in that self-giving to God, in recognition of one's own weakness, which is overcome only by giving oneself over into God's merciful hands" [Pope Benedict XVI].

—written by Christina Mead, an associate of the Bible Geek

LIFETIME and EDGE BIBLE STUDY — JULY 29th :

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, at Pizzazz by John Carroll, and at Mitchell's Ice Cream Factory on Cleveland's West Side; 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 29th. We are meeting at Panera [6345 Wilson Mills] at 6:30 PM. After we treat ourselves, we will gather where we have our Bible Study. The topic will be "what the Bible says about protecting our environment?"** We will look at Pope Francis' encyclical "Laudato Si". 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.

**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!

**WISDOM:**

Do not judge me by my successes. Judge me by how many times I fell down and got back up again.

—Nelson Mandela