

CLOSING PRAYER:

~ A Prayer of the Hungry ~

Help me Lord,
not only to appreciate my friends
but, like you,
to be a friend:
to give
as well as receive,
to be alert
and available to them
as you were.

Bless each of those
whom you have placed
in my life's pathway,
and who brighten the dark days
with their friendship,
and make the bright days
even more beautiful
through their generosity,
and graciousness.

Each is a reflection of you, Lord,
and through them
I have learned
to know you better,

for we love God
with the same hearts
with which we love our friends.

Thank you for giving them to me,
so that I have learned to love.
Amen.

—Sister Mary Hester Valentine

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.

BLESSING OF COLLEGE STUDENTS — AUGUST 8-9:

As so many of our college-aged young men and women are beginning to prepare to depart for the up-coming orientations and new school year, we will do a blessing over all college [undergrad as well as graduate] students at our Masses next weekend. As a faith community, we want your school year to be filled with the joy and excitement of life, as well as the presence of God. Join us for this special blessing.

**BROTHER ALEX HOSTOFFER, OFM Cap:**

Join us after Mass on **Sunday, August 2nd** as **Brother Alex Hostoffer, OFM Cap** will share with us the journey of his vocation thus far. Brother Alex will be leaving this week 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.

**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 — NEXT SUNDAY:**

The FEST 2015 is next week! 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 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. The theme of this year's FEST is **Imagine the good we can do TOGETHER.**

**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.

**HOW TRUE:**

Sometimes you will never know the value of a moment until it becomes a memory.

—Dr. Seuss

PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Shirley Peetz, grandmother of Kierstin ['15] and Erin ['17] Dietrick, who is under the care of Hospice.
- For Tony Panzica ['71], father of Mark ['96], Lisa ['97], David ['99], and Laura ['02] Panzica, who is undergoing treatment for an infection.
- 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 Brother Donald Fleischhacker, C.S.C., who is seriously ill.
- 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 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 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 recovering from 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.

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].**

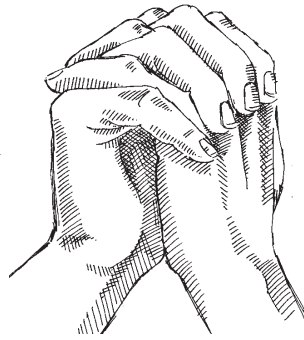


PRAYER REQUESTS:

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

PRAYERS FOR THE SICK:

- For Bob Daroff , who is recovering from open heart surgery.
- For Ron Salvador who is undergoing treatment for Parkinson’s disease.
- For Sal Corbor who is undergoing medical testing
- 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 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 Andor Geczi, who ahs been diagnosed with cancer.
- For Donna Farkas who is undergoing treatment for cancer.
- For Lexi Pappadakes, who is undergoing treatment for complications from surgery..
- 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 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.



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]**.

SCHEDULE FOR THE WEEK:

PLEASE NOTE: Father John will be out of town most of these week. There will be **no weekday Masses** during this time. **Masses will take place over the weekend as usual.** Sorry for any inconvenience this causes.

Sunday, August 2 18th Week in Ordinary Time	10:00 AM
Monday, August 3:	NO MASS
Tuesday, August 4: St. John Vianney	NO MASS
Wednesday, August 5:	NO MASS
Thursday, August 6: Transfiguration of Jesus	NO MASS
Friday, August 7:	NO MASS
Saturday, August 8: 19th Week in Ordinary Time	5:00 PM
Sunday, August 9 19th Week in Ordinary Time	10:00 AM

FIND GOD AROUND YOU:

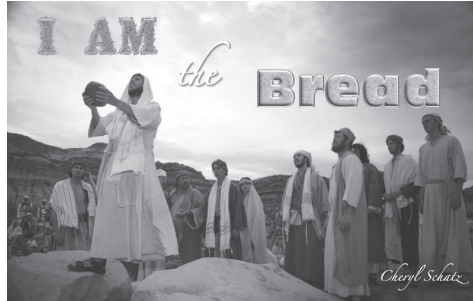
“The beauty of nature reflects the beauty of God. For those who will not close their eyes, and who harden not their hearts, beautiful things are seen as the fingerprints of God. Whirlwind and clouds are the dust of His feet. All things are His messengers, making known His goodness, His justice, and His power.”
—Killian Healy, O. Carm.

REFLECTION ON THE THEME FOR THE WEEK:

Think about how often we pray the “Lord’s Prayer”, asking God to give us “our daily bread.” The Scripture Readings for this 18th Week in Ordinary Time present us with various forms of bread — bread as “manna”, bread as “Jesus”, and bread as “a doing” or “living”. The Eucharist is all about receiving the “more of life” which Jesus came to share with us. At the heart of this “more of life” is believing in Jesus as the one who has been “sent.” We need to live out our belief — rather than merely say: “O yes, I believe.” Jesus came not as an idea to stimulate the mind, but he came so that we might flesh his flesh and live out our own having been “sent” — in, through, and with him.

We see this Eucharistic theme unfold as Scripture first looks at Moses and his Israelite community [Exodus 16:2-4,9-15]. Moses has been having a hard time of it since bringing his oppressed people out of Egypt in the Exodus. They are very early in their forty-year journey of faith. And the people are already grumbling — they are thirsty, and when they found water it was bitter. Moses complained or prayed to God and so the water was made potable. They pitched camp there, but had to move on towards the “wilderness”. And they are hungry and thirsty again.

They do the whole “poor me” as a community. Things were terrible back in the bad old days, but they did have “fleshpots” from which to gain nourishment! They are disappointed in their leaders, but this time Moses does not have to make any requests. God comes to their rescue — but with an instruction which they must follow. God is teaching them ever so slowly to listen and obey for their own good. This teacher-student relationship forms the context for much of the Hebrew Scriptures.



The beauty here is that God responds to the grumbling and regret — God rains down bread and meat. Their journey is going to be a long one, and with God’s continuing to be faithful, they will grow in their being faithful in response.

John’s Gospel [6:24-36] follows the multiplying of the five loaves and two fish. The word of the miracle spreads throughout the community, and though Jesus and his companions have Jesus is gaining new followers. When they meet up with Jesus, he offers them their truth. They were following, but not in the same sense, as he desired. They came to see if he was handing out more bread or doing something else for their enjoyment. They failed to see the bread as “Sign”.

Then begins a long discussion centering around the double-meaning of “bread.” Though many years — even centuries — ago, the Jewish people have in their religious memory of how Moses brought about the miracle of bread in the desert. And they see Jesus’ continuing this blessing of God in their continual eating. Jesus knows this and turns the word “bread” into a meaning for “himself.” Jesus is not playing with the minds of the Jews, but leading them to a faith-leap in him, who like bread, gives life to those who eat.

“Eating” for Jesus means taking in the whole “loaf” — the entirety of him as the one “sent” and “sealed” by his Father who is at this very moment giving Jesus as “bread” for eternal life. Believing is “eating” for Jesus, and “eating” means more than saying “Yes, I believe.” It means living out the life which “The Bread of Life” came to give.

My young nephew, while sitting in the back seat of his mother’s car with a hamburger in one hand and fries on his lap — having just pulled out of McDonald’s — asked his mother: “Where are we going to

PRAYER REQUESTS:

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

FOR THE DECEASED:

- For Henrietta Battaglia.
- For Ephrem Marie O’Brien, grandmother of Jim Day [‘94]
- For Robert Rasoletti [anniversary]
- For James Brown, father of Jim [‘88] and Lauri [‘98] Brown.
- For Lois Martin Carr, sister of Gilmour Trustee, David Carr, aunt of David Carr [‘79]
- For Sister Joseph Hoess, S.N.D.
- For Raymond DiCillo
- For Father Thomas Bill, C.S.C.
- For Florence Bosak
- For Elijah Watterson
- For Father Bakul Rozario, C.S.C.
- For Morris Green.
- For Margaret Charmley.
- For John Chorich
- For Vincent Lalli, grandfather of Matthew Lalli [‘03].
- For Sister Mary Teresea 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.

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.

THE DIGNITY OF WORK:

“If work is God’s will, it must be sanctifying; for, in ultimate analysis, sanctity is only doing the will of God. Therefore, work is a sacred thing; it is a “sacramental” — an outward sign that can give grace. Hence, you can go to work for the same reason you go to church to worship God! Work is a religious thing. It is holy.”

—Father Raymond, OCSO.

FOOD FOR THE LONG HAUL:

Our faith comprises more than just the unique moment in which we make a conscious decision to imitate Jesus' dying and rising — we actually have to carry through on that choice for the rest of our lives. The disciple of Paul who is responsible for the letter to the Church at Ephesus certainly understood the day by day consequences of becoming other Christs — “You must no longer live as the Gentiles do, in the futility of their minds. That is not how you learned Christ” [Ephesians 4:17-24].

Those who are committed to learning Christ are expected to “put away their old selves and former ways of life.” Each day they must “be renewed in the spirit of their minds, and put on the new self, created in God's way in righteousness and holiness of truth.” Obviously everyone in Paul's community accomplished such a turnaround the day they gave themselves over to Christ and were baptized. But how do they follow through on this commitment every day for the rest of their natural lives?

And that's where John's Gospel [6:24-35] comes in. John's Jesus expects us — among other things — to fall back on the Eucharist. He presumes that to maintain life, we must eat. But when we're talking about the kind of life that helps us “accomplish the works of God,” natural food isn't enough. That's why his Jesus returns us to the event that the people were quoting in their conversation with Jesus [Exodus 16:2-4, 9-15].

Scripture scholars immediately point out that whenever we surface a “grumbling or griping” narrative in any part of the wandering in the wilderness experience of the recently freed Israelites, it's from the “Yahwistic source.” This particular oral tradition was written down during the 10th century BCE “glory days” of ancient Israel — most probably while Solomon was on the throne.

Though everything seemed to be going along fine for the majority of Jews during that period, this particular author consistently pointed out that, just below the surface, things weren't as terrific as people imagined. For instance, it's the Yahwistic author who, back in Genesis, brought up the clothes issue. If we're living in a perfect world — as some of God's people thought — then why do we wear clothes [see Genesis 2]? Obviously, something's disordered — otherwise we'd have no problem going around naked.

In a parallel way, some 10th century Israelites began to idealize their history — especially the Exodus. They presumed all the enslaved Hebrews immediately responded to God's call to leave Egypt, marched resolutely through two walls of sea water and entered the Sinai wilderness with great faith in God's care and protection. This inspired author saw salvation history from a different perspective. The author was convinced that if God's Chosen People had griped and grumbled about the Lord's care and protection, then their ancestors must have given into the same temptation of mistrust. In other words, there's no ideal history. Our relationships with God and one another have pretty much been the same through the centuries.

Just as the Exodus Israelites needed the manna and quail as signs and helps of Yahweh's protection, so late first century Christians needed the risen Jesus' “true bread from heaven” as a sign and help to achieve the life to which they were committed. Nineteen centuries later, we're still in this faith thing for the long haul. We long for that day when we'll never again hunger or thirst. But, in the meantime, in the midst of our grumbling and griping over the demands of that faith, we'd better take full advantage of the Eucharistic food the risen Jesus offers us right here and now, else we might fall by the wayside.

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



eat after we eat next?” Parents of children often worry about whether or not there is enough food in the house, or if visiting relatives or friends, think about “a snack” to help calm the “hunger storm” of middle hours. Our Jewish ancestors had their similar worries. Will God be faithful? Will we survive? Will God get us out there and abandon us? Will there really be “enough?”

“Our daily bread” contains many grains of nourishment — it is about doing God's will by receiving what God is giving us at any one moment. Sometimes it can seem like crumbs, or crust, or even a bit stale. We too ask God many times, about where we will eat after we eat next. “Our daily bread” is God's love, shared through the Eucharist, but eating more of the life of grace, the life of God's love. That Holy Bread — containing in Him all “sweetness” — is God's pledge that we will not be abandoned or left to go our own way.

Always remember — John's treatment “bread” is not specifically or even symbolically, about the Sacrament of the Eucharist. Jesus is asking to be received or acknowledged as the “one” specifically “sent” to be the life of the world. Merely consuming the Eucharistic presence as some kind of ticket to heaven is a terrible abuse of the gift of Jesus, the whole Jesus, to us. He comes to nourish us even the next time after the next time and he is more than enough.

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

WORLD YOUTH DAY & KRAKOW, POLAND 2016:

You can still get in 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 at least 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**

POVERTY AS A SOLUTION:

For Jesus, it is clear, poverty is not the problem; it is the solution. Until human beings learn to live in naked contact and direct simplicity and equality with each other, sharing all resources, there can be no solution to the misery of the human condition and no establishment of God's kingdom. Jesus' radical and paradoxical sense of who could and who could not enter the Kingdom is even more clearly illustrated by his famous praise of children.

—Andrew Harvey

LIVE THE EUCHARIST:

Three laborers were dragging massive stones. The first was asked by a reporter what he was doing. The reply was terse: “I’m dragging a big stone, and it’s breaking my back.” The reporter put the same query to the second laborer. His reply was: “I’m helping to build a wall, and I need your help right now.” The journalist politely declined. Moving to the third laborer, the journalist asked the same question. The laborer replied with a smile: “Sir, I’m building a cathedral for God.”

All of us are living out our own lives in an epoch in which work has fallen on hard days. It was said of a USA town where they assemble autos: “Never buy a car built there on Fridays or Mondays.” On Friday, serious drinking began to salute the opening of the weekend. On Monday, many of the workers — if they came at all — were nursing hangovers. They kept their eyes open with toothpicks. The owners finally closed the plant.

Unfortunately, many college students match the work habits and life style of the auto “craftsmen.” Thursday evening begins party hearty time on campus. Their weekends are “Missing in Action.” Unhappily these work habits touch just about every industry and college in our country. We are talking about a national — and, I suspect, international — problem. As Catholics, we have to examine our attitude to work. Are we working for the food which lasts and which gives eternal life as John’s Jesus suggests [John 6:24-36]? Or are we part of the problem? Are we giving a fair day’s work for a fair day’s pay?



Are we as careful about our job responsibilities as we are about our salary? If negative, we are sinning against justice — and we are talking about confessional matter.

God has given each one of us a task and role to do. St. John Newman has reminded us that “God has created me to do Him a definite service. He has committed a work to me which He has not committed to another. I have my mission.” This mission can be as lofty as a president of a company or as humble as this scribbler. Whatever it be, it is our vocation. Do we look upon this assignment as an onus or a privilege? A poet once summed up this thought in verse: “No matter what my daily chores might be to earn my livelihood, still may I see the real position that I hold is bringing others to the Master’s fold.”

So, as the proverb advises — in a world that couldn’t care less — Christians should care more. Was not this the motivation that prompted the founding of the Young Christian Workers among miners in Belgium by Joseph Cardijn in the 1930’s? Its counterpart was begun in France among students. Not surprisingly, it was called the Young Christian Students. Both movements were lauded by Pope Pius XI. The YCW and the YCS have fallen largely into disfavor. And yet there was never a period when we need them more. Perhaps a resurrection is in order for both groups. We need such groups to remind us of Robert Gibson’s advice that we should shine like stars in a dark world, and that we are keyholes through which others can see God.

Why Be Catholic? — a book by Father Richard Rohr brings the same thought to the subject under discussion. Rohr writes: “Living the Bible does not mean memorizing Bible passages or attending prayer meetings any more than it means memorizing the catechism... It doesn’t mean having the answer and going to church, but living the answer and being the Church.” The ideal attitude to our work is summed up best in this little story: “God, where shall I work today?” Then He pointed me out a tiny garden and said: “Tend that for me.” And, if our garden proves to be a bust, think of this thought from

said to his mother at his first communion: “I don’t understand this.” Perhaps our answer then could be along the lines of the response of his mother: “You don’t have to understand now; later you will understand.”

The British theologian, Ronald Knox, speaking about the Eucharist, submits this: “We have never, as Christians, been truly faithful to Jesus, no matter our denomination. In the end, none of us have truly followed those teachings which most characterize Jesus — we haven’t turned the other cheek. We haven’t forgiven our enemies. We haven’t purified our thoughts. We haven’t seen God in the poor. We haven’t kept our hearts pure and free from the things of this world. But we have been faithful in one very important way — we have kept the Eucharist going.” The last thing Jesus asked us to do before he died was to keep celebrating the Eucharist. And that we’ve done — despite the fact that we have never really grasped rationally what in fact we are doing. But we’ve been faithful in doing it because we grasped the wisdom in what Christian de Cherge’s mother to her son: “You don’t have to understand this; you just have to do it.” —taken from the writings of Father Ronald Rolheiser, O.M.I., which appear on the internet

READINGS FOR THE WEEK:

- Monday:** Numbers 11:4-15, Matthew 14:13-21
- Tuesday:** Numbers 12:1-13, Matthew 14:22-36
- Wednesday:** Numbers 13:1-14:35, Matthew 15:21-28
- Thursday:** Daniel 7:9-14, 2 Peter 1:16-19, Mark 9:2-10
- Friday:** Deuteronomy 4:32-40, Matthew 16:24-28
- Saturday:** Deuteronomy 6:4-13, Matthew 17:14-20

19th Week in Ordinary Time: 1 Kings 19:4-8, Ephesians 4:30-5:2, John 6:41-51

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 7/25/15] ----- \$ 1,600.00
Total Offerings: Sunday [7/26/15] ----- \$ 792.00

A PRIMAL UNDERSTANDING OF THE EUCHARIST:

Christian de Cherge, the Trappist Abbott who was martyred in Algeria in 1996, tells this story of his first communion. He grew up in a Roman Catholic family in France, and on the day of his first communion he said to his mother: “I don’t understand what I’m doing.” She answered simply: “It’s okay, you don’t have to understand it now; later you will understand.”

Jesus, no doubt, must have given his disciples the exact same advice at the Last Supper — at their first communion. When he offered them bread and said: “This is my body,” and then offered them wine and said: “This is my blood,” they would not have understood. There would have been considerable confusion and bewilderment. How are we supposed to understand this? What does it mean to eat someone’s body and drink someone’s blood? As Jesus looked at them — at their non-understanding — like Christian de Cherge’s mother, Jesus would have also said: “You don’t have to understand it now; later you will understand.”



Indeed in instituting the Eucharist at Last Supper, Jesus didn’t ask his disciples to understand what they were doing — he only asked them to faithfully celebrate it until he returned. Their understanding of what they were doing in celebrating the Eucharist only developed as they grew in their faith. But initially, Jesus didn’t ask for much of an understanding, nor did he give them much of an explanation for what he was celebrating with them. He simply asked them to eat his body and drink his blood.

Jesus didn’t give a theological discourse on the Eucharist at the Last Supper. He simply gave us a ritual and asked us to celebrate it regularly — irrespective of our intellectual understanding of it. One of his more-explicit explanations of the meaning of the Eucharist was his symbolic action of washing his disciples’ feet.

Little has changed. We, too, aren’t asked to fully or even adequately understand the Eucharist. Our faith only asks that we are faithful in participating in it. In fact, as is the case for all deep mysteries, there is no satisfactory, rational explanation of the Eucharist. Nobody — not a single theologian in the world — can adequately lay out the phenomenology, psychology, or even spirituality of eating someone else’s body and drinking his blood. How is this to be understood? The mind comes up short. We need instead to rely upon metaphors and icons and an inchoate, intuitive understanding. We can truly know this mystery, even as we can’t fully understand it.

During my seminary and academic training, I took three major courses on the Eucharist. After all those lectures and books on the Eucharist, I concluded that I didn’t understand the Eucharist and that I was happy enough with that because what those courses did teach me was how important it is that I celebrate and participate in the Eucharist. For all the intellectuality in those courses, their true value was that they ultimately said to me what Christian de Cherge’s mother said to him on the day of his first communion: “You don’t have to understand now; later you will understand.” Contained in that, of course, is the fact that there is something profound here that is worth understanding, but that it’s too deep to be fully grasped right now.

Perhaps this can be helpful in our search for what to say to some of our own children and young people who no longer go to church, and who tell us that the reason they don’t go is that they don’t find the Eucharist meaningful. We hear that lament all the time today — why should go to church, it doesn’t mean anything to me?” That objection is simply another way of saying what young Christian de Cherge

Dorothy Day: “Jesus met with apparent failure on the cross. But unless the seed fall into the earth and die, there is no harvest. And why must we see results? Our work is to sow. Another generation will be reaping the harvest.” The monk said: “We’re not meant to do great things for God, but we are meant to do small things with great love.” The composer JS Bach began and ended all his compositions with prayer. We know the result. Should we copy his style?

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

OUR DEEPER HUNGERS:

The 6th Chapter of John’s Gospel is long and often repetitious. In it, Jesus tries to get the crowd to reflect on the deeper significance of the remarkable sign which they just experienced when he fed such a large crowd with a few loaves of bread. After admonishing the people to work not for perishable food but for food that endures, Jesus responds to their request for this food by saying: “I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst.”

The Gospel prompts reflection on our own deeper hungers — for a comprehensive meaning that enables us to manage the crosses of life; for an overarching purpose that helps make sense of our daily routine; for an imperishable love that satisfies the longings of the heart; for a centered identity that holds despite stress and frustration; for a wholehearted commitment that keeps us engaged in the cause of justice and peace.

As we reflect on our own spiritual hungers, we are encouraged and guided by the Gospel assurance that Christ is the one sent by God — the bread of life, the Lord who satisfies our deepest hungers.

We can imagine witnesses to the nourishing power of Christ, his life, and his teaching. Faith in Christ, who knew the rejection of friends, can keep us from getting bitter during a difficult divorce. Learning more about how each of the Gospels portrays Jesus can help satisfy our need to be an intellectually honest Christian. Christ’s identification of himself with the hungry and thirsty Can enable us to maintain our commitment to serve the poor. Regular meditation on the life of Christ strengthens our fundamental identity as a Christian disciple. Our shared faith in Christ can encourage a married couple to make a better marriage that is mutually nourishing.

What are your most significant spiritual hungers and how has Christ helped satisfy them?

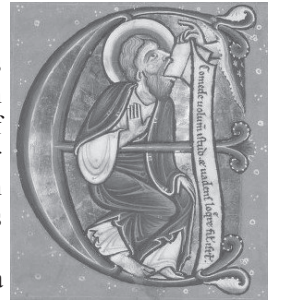
—taken from the writings of Father Jim Bacik which appear on the internet

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.

BEING GRATEFUL:

Thankfulness depends on what is in your heart, not what is in your hand.



THE LORD FEEDS US:

The 18th Week in ordinary time is also the second of five meditations on the Eucharist from John's Gospel. As a preamble we are given an extract from the Book of Exodus [16:2-4, 9-15] which tells us about the Manna that God gave to the People of Israel to sustain them on their journey through the desert of Sinai. It is an easy step to see that the Manna given in the desert is a foreshadowing of the bread of the Eucharist.

The Israelite people were starving, and starting to regret that they had come on this long journey through the desert. They complained to Moses who told them that God would send them quail in the evening and manna in the morning — this would show them once again that God is the Lord.

This food from heaven proves to be a great blessing for the People of Israel; it sustains them on their forty-year long journey through the Sinai Desert.

In John's Gospel [6:24-35], Jesus has withdrawn from the people whom he had fed with the five loaves and two fish. But they encounter him again at Capernaum and wonder how he got there. Jesus then tells them that they are looking for him not so much because they believe in him but because he had satisfied their hunger. Perhaps a little confused by these words the people ask Jesus how they might believe and follow God's will. But then they fall into an old trap and start justifying themselves and begin to tell the old story of the manna their fathers ate in the desert, as if this was something of their own doing. They then get bolder and start to challenge Jesus asking him for a sign as if the great miracle he had performed the previous day was of no significance.

The people having been the recipients of the miraculous distribution of the loaves and the fishes now seem to want Jesus to repeat this miracle — perhaps thinking that they might never have to work for food again. But Jesus helps them to understand that this was not the purpose of his miracle; he tells them that he was not there to provide them merely with bodily food, but rather with spiritual food — food from heaven. It is this spiritual food that is far more important than any earthly nourishment because it feeds and sustains the soul — the spiritual side of a person. This spiritual food sustains a person on their pilgrimage through this world and ultimately leads them to eternal life in the next world.

Jesus then tells them something even more astounding — that he is the Bread of Life. Jesus challenges them to believe in him — thus paving the way for the far greater miracle of the Eucharist that he was going to celebrate a year later on the night before he died.

Actually when we look even more carefully at this passage, we begin to discern that there are two groups of people present. First, there are the ordinary people — the ones who follow Jesus around and who hang on his words. They perceive Jesus to be a wonderworker and perhaps even the Messiah, but ultimately they are not quite sure what to make of him, and so they follow him around seeing what he will do next. Essentially these ordinary people are passive and tend to wait to see how things will develop. They refrain from passing judgment on Jesus and instead they welcome his teaching and are in awe of his miracles.

Then there is another more vociferous group who are presumably the leaders of the people. These ones are more interested in tripping Jesus up and in justifying their own position. They are much trickier



people in our country, the degree of a person's success is in direct proportion to the amount of that person's possessions. So by the standards of the world the person who works hard all of his or her life to afford the best of everything is seen as a success. But all this passes away. The irony is that by the time a person can enjoy the results of his hard work, he or she most likely will be too old, or too infirm, or too dead. And someone else will enjoy the material possessions that the person has killed himself or herself to acquire. Don't squander your time the Lord is saying. Work for bread that lasts — not bread that perishes.

What is the bread that lasts? What is that which contains within it the element of eternity? Eternity can only be found in that which contains within it the presence of Jesus Christ. Jesus is the eternal one. Actions which bear his imprint are forever. Actions which are separate from the Lord are a waste of time — a waste of energy and a waste of the potential we have for greater happiness. Consider the relationship of love in a family. Love which is sacrificial bears the imprint of Jesus Christ who sacrificed himself on the Cross. This real, Christian love is forever. The presence of the sacrificial love of the husband and wife for each other brings a greater and greater presence of the Lord into the family.

Children learn what real love is by experiencing the sacrifice of their parents and by responding with a sacrificial love of their own. When Mom and Dad pass on, their love remains in the world as their unique reflection of the Lord continues in their children. At the same time, Mom and Dad, possessing eternity in their love, live on in the love of the Lord. Nothing matters in life — nothing, except that which flows from the Lord and that which leads to the Lord. All the rest is a squandering of our time and energy. "If you ask, I can give you bread that lasts forever," Jesus says. This bread is his presence. And it is ours for the asking. Let us all take a hard look at our lives, and let us pray that we might make the best use of the time and talent that the Lord has given us so that we can live for that which provides eternal happiness — the Bread of Life.

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

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.

**WHAT MAKES YOU HAPPY?**

"If you want your children to be as happy as possible, try to build your happiness, as well as theirs, on a threefold foundation: the humble recognition of God's authority and submission to His will; justice and charity toward all their fellowmen, and control, through reason, free will, and God's grace, of all their appetites and desires."

—Father Lawrence Lovasik

WHAT IS THE FOOD WE ARE LOOKING FOR?

The people in John's Gospel had to work hard to find Jesus. After the multiplication of the loaves and fish, John says that the disciples took a boat to cross the sea — probably the Sea of Galilee. Jesus was not in the boat with them. The people must have realized that, but as they looked and looked for Jesus, they could not find Him on their side of the shore. Finally, someone came up with the idea of going to where His disciples were — perhaps they would know where He was. That meant crossing the sea themselves. This would be difficult, but they thought it would be worthwhile to learn where Jesus was — after all, this Jesus gave away free food. As you know, they were surprised to find that Jesus was with the disciples. He had walked out to his disciples' boat, walking on the water see Matthew 14:29].

That's why the people asked Jesus: "When did you get here?" Jesus didn't answer their question. Instead, He commented on why they were looking for Him. They wanted more loaves and fish, and put themselves out to get it. Jesus addresses the difference between the food that they sought and the food that they need. They sought a food that would eventually leave them hungry. He could provide a food that would fill them forever. He Himself is that food — the Bread of Life. He will give Himself; He is the food that hungry people really need.

What is the food that we are seeking? Certainly, all of us want to be happy. Sane people throughout the world have this as their goal. But most of our happiness is merely temporary pleasure — it is fleeting. Where can lasting happiness be found?

St. Ignatius of Loyola, the founder of the Jesuits, asked himself this question as he lay in a convent recuperating from a war injury. Ignatius was a Spanish soldier living a wild life, an immoral life. Then his leg had been crushed by a cannon ball. In those days — the 16th century — people would often die from infection after a wound like this, but Ignatius survived. He was bedridden in the convent for months. When he was able to read, he wanted to read the stories of legendary heroes and adventurous knights. He always loved those stories; he would read them avidly. But the good sisters didn't have any of those sort of books in the convent — all they had was a life of Christ and the lives of the saints. And so Ignatius started to read; and he became enthralled.

He wondered if he could ever be a hero in the Church like St. Francis or St. Dominic — or any of the saints. Ignatius began to compare these stories to the hero stories he used to read. He noticed that the pleasure he felt when he remembered his former books was fleeting. He then thought about how he felt when he reflected on the books the sisters provided — this pleasure was not fleeting. Ignatius eventually used this as the basis of his spiritual exercise on the discernment of spirits. Basically, he was seeking that which could give lasting happiness and found it in Jesus Christ. As Jesus told the crowd of people: "The problem with you folks is that you are looking for bread that will perish. Instead, I can give you bread that is for all eternity."

What Ignatius discovered is what we also need to discover. We work so hard, we do so much for that which is transitory — passing. And we put so little effort into that which really matters — that which lasts forever. Consider this — what is the definition of a successful life? To many, if not most



to deal with and do not seem to believe in Jesus or in the efficacy of his miracles.

We see these two groups in society today. One group is quiet — they wait and watch to see what happens; the others criticize and want only to justify themselves. The first group represents the vast mass of the people. Ordinarily they don't think much about spiritual things and need to be jugged out of their complacency from time to time. They are people on the whole — although not switched on to the spiritual life. A miracle or an extraordinary preacher can get their attention and persuade them to be more open to the spiritual world.

Then there is the other group. These are the critics, the militant atheists, the ones who are always looking to put down the things of God. They have no time for religion but instead of being satisfied with letting it die out, as according to them it must, they feel the need to do everything they can to stamp out all signs of faith and belief in God. There are plenty of this sort of people in the media and in society at large, and it is noticeable that they are increasing in number. These people — like the Pharisees of Jesus' time — won't listen to us; their chief concern is to obliterate all signs of true religion.

The first group, however, are much easier to deal with. Essentially they are open to the message of Christ if only someone will draw it to their attention — they are open to talking about God but they won't raise the topic themselves.

Pope Francis is telling us that we need to be better Evangelists. What he means is that we should engage with this group of people, we should be unafraid to talk to them about God and matters spiritual. If we do this in a respectful and gentle way, we might be surprised that the positive reception we get. Jesus tells us: "I am the bread of life. Whoever comes to me will never be hungry; whoever believes in me will never thirst." This is the very message that these people want to hear. This is the message that should be on our lips as we seek to engage them in dialogue. They want to know that with Jesus they will never be spiritually hungry or thirsty again. They want to know that he is the Bread of Life, and that it is only through him that we will attain eternal life.

—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.



REMEMBER:

Faith is the ability to see God in the dark.

SQUAD GOALS:

As awesome as it would be to have my squad look like a Taylor Swift music video, or to look like Steph Curry and Klay Thompson's Super Splash bros, my squad goals looks more like this — just as Taylor has Selena, and Steph has Klay, Pope St. John Paul II had Bl. Mother Teresa. Why are they my squad goals? Because I want my squad to be going up looking like this: #actualsquadgoals.

Squad goals can be defined as: “An aspirational term to describe what you want your group of friends to be or accomplish.” And there is nothing — absolutely nothing — that I want more than to accomplish than being completely united to Christ on earth and in Heaven.

As Leon Bloy said: “The only real sadness, the only real failure, the only great tragedy in life, is not to become a saint.”

But the truth is, we can't do this alone. There's an old saying that says: “Tell me who your friends are, and I will tell you who you are.” There's a lot of truth in this. We become greatly influenced by our friends. We unconsciously — and sometimes very consciously — start talking and acting like our friends. Someone even said that you are the average of the five people you spend the most time with.

So if someone were to look at your friends, who would they say you are?

Up until college, I really had no Catholic friends my age outside of youth group. It was isolating. I would be put into a lot of situations of potential sin. No one fully understood me — especially the best parts about me. I felt like I was hiding who I really was by compromising my faith. I was slowly moving farther and farther away from Christ.

It makes sense. A professional basketball player who wants to win an NBA championship isn't going to spend all of his time practicing with the old men at the gym playing pickup — he or she is going to want to practice with people who challenge them, support them, and people who are also serious about winning an NBA Championship.

When I got to college, I knew I needed to surround myself with friends who were Catholic — seriously Catholic. So I prayed and prayed for Catholic friends. It took a few months but...mission accomplished. And my faith — and how I was living my life — changed tremendously. This is because I have friends that pray with and for me. I have friends who love going to daily Mass and having late night conversations about God. I have friends who keep me accountable and know how to have fun in a way that doesn't lead me to sin. I have friends that inspire me to be a better person and give me holy advice. I have friends that allow me to be as Catholic as I want, and support me in growing into the person I am being called to.

“But wait, does that mean I shouldn't be friends with people who aren't Catholic?”

Hold up. I have a lot of close friends who aren't Catholic. These friendships can bear goodness in so many ways. As Christians, we can't disassociate ourselves with the world. We can't put ourselves in a little Catholic bubble — the world needs our witness.

However do recognize the parts of these friendships that pull you away from Christ. Ask yourself: “Do these friends support me in my faith journey and encourage me to be the person Christ created me to be?” If not, this might mean you need to have a hard conversation about what you can and cannot do — or you might need to sacrifice this friendship.

Why? Because Heaven and a life completely united to Christ is worth it. If we are only friends with people because they're popular, or because they all like the same music as we do, or dress the same way

we do, what does that say about us? It says that popularity, music, or clothing are the most important part of our life.

Our journey to Heaven is a tough battle, and we can't make it there alone. We need to pray for an increase of friendships rooted in Christ. This might mean challenging our Catholic friends to strive more towards holiness. This might mean asking our youth group friends to hang out more. This might mean branching out and meeting new Catholics at a youth event or on a retreat.

We need each other just as the apostles did, and devoted themselves to fellowship and prayer. We need each other just as the saints did. It helped them to complete God's mission for them together. Ultimately, if we want Heaven, we need to surround ourselves with people who are running towards there. And if that means challenging our friends to run with us, so be it.

“As iron sharpens iron, so one person sharpens another” [Proverbs 27:17].

—written by Julie Lai, a college student, and an associate of the Bible Geek

LIFETEEN and EDGE BIBLE STUDY — AUGUST 12th:

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, August 12th. We are meeting at Yours Truly [6675 Wilson Mills] at 6:30 PM. After we treat ourselves, we will gather where we have our Bible Study. The topic will be “what makes a saint?”** We will look at a saint in Scripture as well as how does one become an “official” Saint. 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!

**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.

