His heart was moved with pity for them, for they were like sheep without a shepherd.
“Come away ...(with me) to a deserted place and rest awhile.”

In today’s Gospel Jesus tells his disciples to come away to rest because so many people were making demands on them that they did not even have time to eat. Jesus points to a need that we all have at times—the need to take time off to regain our perspective and to recharge our spirit, to take time off and put ourselves in touch with the core of our being and especially with God who dwells in the core of our being, to take care of our whole self.

In an article entitled “Sanctuary—The Secret of a Peaceful Heart,” Margaret Blair Johnstone calls this need to get in touch with the core of our being the need for sanctuary in our lives. Sanctuary is found in a variety of ways. Some people find sanctuary early in the morning over a cup of coffee before the family gets up. Others find it after the family has gone to sleep. Others find it by taking a daily walk or through daily meditation while others go biking or fishing.

The important thing about finding sanctuary is to actually do it. Find your sanctuary. Get in touch with your inner core, with God who lives there. Nourish your spirit in God’s presence so you can continue to do God’s work in your hectic life. Spend time every day in quiet communion with God who wants to speak to your soul and renew your spirit.

There is a Latin term, cura personalis, which means “care for the whole person.” Cura personalis comes down to the respect for all that makes up each individual. As St. Paul reminds us, “the body is one and has many members, and all the members of the body, though many, are one body…” (1 Corinthians 12:12). Our talents, abilities, physical attributes, personalities, desires, hearts, faith and minds are all equally worthy of care and attention. In many universities and hospitals, their mission goes beyond just the intellect of the head or the health of the body to include the health of the entire person.

In the same way, our Christian faith ought to involve not just head but heart, not just soul but body. Spiritual exercises, prayer, and service are as important as physical exercises. Learning is as important as a good diet. Finding a proper balance between work and family time or resting in sanctuary and taking part in outside activities is necessary. And it is not just necessary for adults, but for everyone in the family. Taking care of our whole self, our body and soul, is taking care of the beautiful gift of life God has given to us. Sources: M. Link, Ignatian Spirituality.
Fr. David Dowdle is proud to announce that Steve Weigand joined the Pastoral Staff as Pastoral Associate on July 1. Steve, who has over 25 years of parish and diocesan experience, holds several degrees including a Master of Arts in Pastoral Studies.

Born in Ft. Wayne, Indiana, Steve is one of nine siblings and has a twin brother. Pictured above is Steve with his four adult children, Mark, Matt, Emily and David.

Beginning as a Youth Ministry Coordinator at St. Jude Parish in Ft. Wayne (1988), Steve also taught at Bishop Dwenger High School. In addition to leading high school retreats, he helped establish the first Office of Youth Ministry following World Youth Day in Denver, Colorado in 1993. As Diocesan Director he developed several new programs including the Advanced Christian Leadership Institute that trained youth for leadership on the Diocesan Youth Council and in their parishes and schools.

Most recently at St. Teresa of Avila Parish in Valparaiso, Steve was instrumental in developing a three year program that fostered adult faith to empower parents as primary catechists for their children. He also trained and supported catechists teaching preschool through high school and led First Eucharist and Confirmation sacramental preparation.

Looking ahead to the this fall, Steve will be busy planning Adult Faith initiatives, training Liturgical Ministers and providing support to our Bereavement, Outreach and Pastoral Care Ministries. Steve will be officially introduced at Masses on the weekend of August 22-23.
Continued from last week’s bulletin

7) Scientific research on the environment is to be praised and used. Pope Francis does not try to “prove” anything about climate change in this document. He frankly admits that the church does not “presume to settle scientific questions” (No. 188). And while he clearly states that there are disputes over current science, his encyclical accepts the “best scientific research available today” and builds on it, rather than entering into a specialist’s debate (No. 15). Speaking of the great forests of the Amazon and Congo, and of glaciers and aquifers, for example, he simply says, “We know how important these are for the earth…” (No. 38: my italics.) As the other great Catholic social encyclicals analyzed such questions as capitalism, unions and fair wages, “Laudato Si” draws upon both church teaching and contemporary findings from other fields—particularly science, in this case—to help modern-day people reflect on these questions.

8) Widespread indifference and selfishness worsen environmental problems. Pope Francis reserves his strongest criticism for the wealthy who ignore the problem of climate change, and especially its effect on the poor. “Many of those who possess more resources seem mostly to be concerned with masking the problems or concealing their symptoms…” (No. 26). Why, he asks, are so many of the wealthy turning away from the poor? Not only because “some view themselves as more worthy than others,” but because frequently decisions makers are “far removed from the poor,” physically, with no real contact to their brothers and sisters (No. 90, 49). Selfishness also leads to the evaporation of the notion of the common good. This affects not simply for those in the developing world, but also in the inner cities of our more developed countries, where he calls for what might be termed an “urban ecology.” In the world of “Laudato Si” there is no room for selfishness or indifference. One cannot care for the rest of nature “if our hearts lack tenderness, compassion and concern for our fellow human beings” (No. 91).

9) Global dialogue and solidarity are needed. Perhaps more than any encyclical, Pope Francis draws from the experiences of people around the world, using the insights of bishops’ conferences from Brazil, New Zealand, Southern Africa, Bolivia, Portugal, Germany, Argentina, the Dominican Republic, the Philippines, Australia and the United States, among other places. (In this way, he also embodies the Catholic principle of subsidiarity, which, in part, looks to local experience and local solutions.) Moreover, the “new dialogue” and “honest debate” he calls for is not simply one within the Catholic Church (No. 14, 16). Patriarch Bartholomew, the leader of the Eastern Orthodox Church, enters into the encyclical, as does a Sufi poet. In fact, the pope calls into dialogue and debate “all people” about our “common home” (No. 62, 155). A global dialogue is also needed because there are “no uniform recipes.” What works in one region may not in another (No. 180). The encyclical’s worldwide scope (as opposed to a more Eurocentric cast) makes it an easier invitation for a worldwide community.

10) A change of heart is required At heart, this document, addressed to “every person on the planet” is a call for a new way of looking at things, a “bold cultural revolution” (No. 3, 114). We face an urgent crisis, when, thanks to our actions, the earth has begun to more and more like, in Francis’ vivid language, “an immense pile of filth” (No. 21). Still, the document is hopeful, reminding us that because God is with us, we can strive both individually and corporately to change course. We can awaken our hearts and move towards an “ecological conversion” in which we see the intimate connection between God and all beings, and more readily listen to the “cry of the earth and the cry of the poor” (No. 49).

To use religious language, what the pope is calling for is conversion.

James Martin, S.J., is editor at large of America and author of Jesus: A Pilgrimage. Twitter: @JamesMartinSJ.
ST. FRANCIS’S CANTICLE OF THE SUN

O most High, almighty, good Lord God, 
to you belong praise, glory, honor, and all blessing!
Praised be my Lord God with all creatures; 
and especially our brother the sun, which brings us the day, and the light; 
fair is he, and shining with a very great splendor: 
O Lord, he signifies you to us!
Praised be my Lord for our sister the moon, 
and for the stars, which God has set clear and lovely in heaven. 
Praised be my Lord for our brother the wind, and for air and cloud, 
calms and all weather, by which you uphold in life all creatures. 
Praised be my Lord for our sister water, which is very serviceable to us, 
and humble, and precious, and clean. 
Praised be my Lord for brother fire, through which you give us light in the 
darkness: and he is bright, and pleasant, and very mighty, and strong. 
Praised be my Lord for our mother the Earth, 
which sustains us and keeps us, and yields diverse fruits, 
and flowers of many colors, and grass. 
Praised be my Lord for all those who pardon one another for 
God’s love’s sake, and who endure weakness and tribulation; 
blessed are they who peaceably shall endure, for you, 
O most High, shall give them a crown! 
Praised be my Lord for our sister, the death of the body, 
from which no one escapes. 
Woe to him who dies in mortal sin! 
Blessed are they who are found walking by your most holy will, 
for the second death shall have no power to do them harm. 
Praise you, and bless you the Lord, 
and give thanks to God, and serve God with great humility. 
(St. Francis of Assisi, 1182-1226)
Living the Gospel

Jesus, the true shepherd of God, always responds to the needs of others. How does Jesus respond when the apostles return from their mission and report to him? He invites them to come away and rest. How does Jesus respond when the crowd persists in hastening to him? He teaches them. In fact, he shepherds both the apostles and the crowd. Jesus shepherds everyone toward fuller life through both the re-creating power of rest and the transforming possibilities of new teaching. Jesus is ever the caring shepherd. By his own good example, Jesus teaches that responding to others’ needs, fostering caring relationships, and teaching the Good News are at the heart of bringing his mission to completion.

We all need to go off to a “deserted place” occasionally to “rest a while.” Whether this means taking some time alone each day to pray and rest in God, making Sunday truly a day of rest, or setting aside a few days a year to make a retreat, all of us need time to regain our strength so we can take up our own shepherding tasks. If the mission overwhelms us, we are unable to persevere. Achieving a balanced rhythm between the work of discipleship and the need to rest from weariness can be no easy task in itself. Like Jesus, we are called to shepherd—to care, teach, heal, listen, etc. At the same time, we must know when it is time for us to renew ourselves, to allow Jesus to shepherd and teach us, to balance our work of sharing the Gospel with time to replenish our spirit and energy. Too much rest can lull us into being uncaring shepherds. The mission calls us to a balanced rhythm. ©Living Liturgy

May we always be a haven of rest for those weary in body and spirit. May we listen to what the Shepherd teaches and learn to follow his way of living and loving.

Background on the Gospel

In this today’s Gospel, we read the report of the return of the Twelve, who were sent by Jesus to preach repentance, heal the sick, and drive out demons. When the Twelve return to Jesus, he invites them to come away from the crowds and rest. But the crowds will not give them peace. As the Twelve have shared in Jesus’ ministry, they now appear to share in his popularity. The crowds continue to approach them, and Mark reports that the disciples don’t even have time to eat. In an effort to get away, Jesus and his disciples board a boat in hopes of finding a deserted place. But the crowds notice this and arrive ahead of them. The crowds are so persistent that Jesus and his disciples cannot find a place to be alone. Mark's Gospel tells us that Jesus is moved with pity and begins to teach the crowds.

Our Gospel for today stops here, but Mark's report of the unyielding demands of the crowd continues in the verses that follow. If we were to continue reading from Mark's Gospel, we would hear Jesus instruct his disciples to feed the crowd in the familiar miracle of the multiplication of the loaves and fishes. The work of Jesus and his disciples appears to be a round-the-clock job. In the next few weeks, we will hear the story of Jesus’ feeding of the multitude, but our Lectionary will turn to the sixth chapter of the Gospel of John to report and reflect on this story.

In today’s Gospel, we hear the Twelve referred to as “apostles.” The word apostle is a Greek word meaning “one who is sent.” Jesus chose twelve men from among his disciples whom he sent to share in his ministry of preaching and healing. The first report of this is found in the third chapter of Mark's Gospel, where the Twelve are also called apostles and the names of this select group are listed.

We who are Jesus’ disciples today have also been sent to share the Gospel with others. Perhaps our commitment to following Jesus as his disciple leaves us feeling tired and overwhelmed. In today’s Gospel, we hear Jesus affirm the importance of times of rest and renewal. Jesus wanted his disciples to come away and spend time alone with him. This is what we seek and find in our life of prayer and in our celebration of the Eucharist. Loyola Press
In the Presence of God

Many people are under the false impression that prayer is something we have to do all by ourselves. In this way of thinking, we imagine that God sits somewhere in distant majesty waiting for us to make the first move. We sometimes expend enormous efforts at prayer thinking that we will finally get God's attention. While perseverance in prayer is not a bad thing in itself, our prayer may sometimes feel more like an effort to earn God's attention and approval than a communication with someone who is interested in us.

A more accurate way to look at prayer recognizes that God has already made the first move and we need only to respond. God is already present and is mindful of us. God is already in and around us, surrounding and permeating our life, the lives of others, creation, and indeed every moment. Like the Father in the parable of the Lost (Prodigal) Son or the shepherd who leaves behind 99 sheep to search for the lost one, God is eagerly looking for us. God's presence surrounds us in love—even when we are full of fear and confusion, or lost in sin. The constant presence of God is always and intimately with us, inviting us to respond.

Imagine how different our lives could be if we recognized God in all moments and in all things. Imagine how we would see ourselves and relate to others. We would begin to live even more for God and for others. Part of being a Christian is developing that awareness and responding to it through prayer.

Prayer, then, is a response to the invitation of God's presence already with us. What are some ways we can recognize and respond to the presence of God, especially in prayer?

First, we need to recognize how God always makes the first move. God is the one who invites us into relationship. ([I have called you by name: you are mine] Isaiah 43:1.)

Next, think of different ways you experience the presence of God:

- in relationships with family, friends, coworkers, strangers, and others
- in kindness and generosity, both given and received
- in Scripture, worship, work, your imagination
- in your interior and spiritual promptings and longings
- in a simple awareness of what God might be calling you to right now
- in times you are challenged to make a difficult decision

Whatever the form of your prayer is, you can begin it by quietly putting yourself in God's presence. Even amid distractions and noise, God is present. Practice awareness of that presence. Rest in it. Be assured of it. Count on it. Ignatian Spirituality

Food for Life

These days I am trying to get my daughters to eat better food than the usual kid fare of mac 'n' cheese, hotdogs, and chicken nuggets. I've been mindful of how many carbohydrates they eat, how much protein, the variety of vitamin-rich foods, and so on.

Not long ago I took my older daughter to a talk given by a nutritionist, sponsored by the local girls’ running group. She said something that has stuck with me as I've been planning our meals: if you don't get the food your body needs, you'll crave the wrong things like sugar and salt and fat. Eat right, she said, and the cravings will disappear. (I've started testing that theory in real life. So far, fewer tantrums, sugar highs and crashes, better sleeping, and so on. And yes, I’m talking about myself.)

The Eucharist is our food for eternal life. I think of this not as something out there in the distant future, but rather as a way of living in the here and now. Lacking this food, our spirit reaches out for wrong cravings: power and wealth and honors and all the rest. With this food, we become more and more capable of living eternal life. We become what we eat, though in the way opposite to eating. Instead of the food becoming part of us, we become part of the Body of Christ. We become what we eat. Ignatian Spirituality
Cultivating Joy:
Focus on helping others and living with meaning

There is something truly fulfilling in helping others and feeling like your actions are making a
difference for the better in the world. That's why people who assist those in need and give
back to others and their communities tend to be happier. In addition, they also tend to have
higher self-esteem and general psychological well-being.

Here are some ways to live a more meaningful life:

- **Volunteer.** Happiness is just one of the many benefits of volunteering. You’ll get the most
out of the experience by volunteering for an organization that you believe in and that
allows you to contribute in a meaningful way.

  *Bill Bright, Director of Parish Outreach, can help you discern which volunteer
  activity might best suit your gifts. Contact Bill in the Parish Center.*

- **Practice kindness.** Look for ways to be more kind, compassionate, and giving in your
daily life. This can be something as small as brightening a stranger’s day with a smile or
going out of your way to do a favor for a friend.

- **Play to your strengths.** The happiest people know what their unique strengths are and
build their lives around activities that allow them to use those strengths for the greater
good. There are many different kinds of strengths, including kindness, curiosity, honesty,
creativity, love of learning, perseverance, loyalty, optimism, and humor.

- **Go for the flow.** Research shows that flow, a state of complete immersion and
engagement in an activity, is closely associated with happiness. Flow happens when
you’re actively engaged in something that is intrinsically rewarding and challenging yet still
attainable. Anything that completely captivates you and engages your full attention can be
a flow activity. Part 3 of Series in Bulletin. Portions used with permission. Go to helpguide.org

Let us seek the grace of a cheerful heart, an even temper, sweetness, gentleness, and brightness
of mind, as walking in His light, and by His grace. Let us pray to Him to give us the spirit of ever-
abundant, ever-springing love, which overpowers and sweeps away the vexations of life by its own
richness and strength, and which above all things unites us to Him Who is the fountain and the
center of all mercy, loving-kindness and joy. —John Henry Newman
Recognizing Volunteers

St. John of the Cross Parish and the University of Chicago Lab School were recently recognized for furthering the mission of Helping Hand through volunteer presence and donations. Pictured with Helping Hand staff and participants are parishioners, Diane Schick and her daughter who are regular volunteers at Helping Hand. Not pictured, but featured on the cover of the neighborhood newspaper, was high school senior Kevin Schick. As part of his Eagle Scout Project, Kevin collected items on Helping Hand’s Wish List such as cleaning and household supplies, office supplies, batteries, bottled water and personal care items in an effort to reduce Helping Hand’s operating costs.

Why I Volunteer

My name is Katelyn Schick (12 years old), and I volunteer at the Helping Hand Center for children and adults with disabilities. Volunteering there is very special to me because I know I am doing something to help make other people's lives better. The Helping Hand Center is close to my heart because of all the amazing people they serve. The kids and adults are each very unique and special, and each time I visit the Helping Hand Center I feel I am making a difference.

Volunteer Session on Tuesday at SFX

Ignatian Volunteer Corps volunteer in poor and marginalized communities 2 days per week (Sept-June), grow deeper in their Christian faith by reflecting and praying in the Ignatian tradition, and meet monthly with other IVC members and a spiritual reflector. IVC members serve as tutors, employment counselors, food pantry volunteers, elderly companions, hospital chaplains, and more! Detailed information is online at www.ivcusa.org/chicago. There will be an information session to learn more and meet current IVC volunteers on Tuesday, July 21 at 2pm at St. Francis Xavier Parish. Please RSVP to Jacqueline Fitzgerald at 312-961-6206 or jfitzgerald@ivcusa.org.

Summer Collections

Our parish offers opportunities for you to donate items to help those less fortunate. Here are two of the current needs we are supporting:

⇒ Backpacks and school supplies for children of low income families living in the western suburbs through Catholic Charities
⇒ New or gently used sheets (twin size) and towels for Sharing Connection and Beds Plus.

Bring your donations to the parish center lobby.

Food Donations Needed!

Each month the nonperishable food collected in our church narthex goes to an area food pantry. In July, St. Barbara Parish will receive our donations. An emergency delivery of food was taken to St. Barbara this week because their pantry stock was very low. At the end of the month we will deliver again to St. Barbara. So please help us fill the narthex again for them. Items especially needed are:

- Soup
- Canned meat, chicken
- Peanut butter and jelly
- Chili
- Pork and beans
- Toilet paper and laundry soap
- Hamburger Helper
- Pudding, jello

Every can and box helps those in need. Thank you for your continued generosity.
All of us live with some wounds, bad habits, addictions, and temperamental flaws that are so deeply engrained and long-standing that it seems like they are part of our genetic make-up. And so we tend to give into a certain quiet despair in terms of ever being healed of them.

Experience teaches us this. There’s the realization at some point in our lives that the wounds and flaws which pull us down cannot be simply be turned off like a water-tap. Willpower and good resolutions alone are not up to the task. What good is it to make a resolution never to be angry again? Our anger will invariably return. What good is it to make a resolution to give up some addictive habit, however small or big? We will soon enough again be overcome by its lure. And what good does it do to try to change some temperamental flaw we’ve inherited in our genes or inhaled in the air of our childhood? All the good resolutions and positive thinking in the world normally don’t change our make-up.

So what do we do? Just live with our wounds and flaws and the unhappiness and pettiness that this brings into our lives? Or, can we heal? How do we weed-out our weaknesses?

There are many approaches to healing: Psychology tells us that good counselling and therapy can help cure us of our wounds, flaws, and addictions. Therapy and counselling can bring us to a better self-understanding and that can help us change our behavior. But psychology also admits that this has its limitations. Knowing why we do something doesn’t always empower us to change our behavior. Sociology too has insights to contribute: There is, as Parker Palmer puts it, the *therapy of a public life*. Healthy interaction with family, friends, community, and church can be a wonderfully steadying thing in our lives and help take us beyond our lonely wounds and our congenital missteps.

Various Recovery (12-Step) programs also contribute something valuable: These programs are predicated on the premise that self-understanding and willpower by themselves are often powerless to actually change our behavior. A higher power is needed, and that higher power is found in ritual, communal support, radical honesty, admittance of our helplessness, and a turning over of ourselves to a Someone or Something beyond us that can do for us what we cannot do for ourselves. Recovery programs are invaluable, but they too aren’t the answer to all of our problems.

Finally, not least, there are various theories and practices of healing that ground themselves in spirituality. These range from emphasizing church-going itself as a healing, to emphasizing the sacrament of reconciliation, to recommending prayer and meditation, to counseling various ascetical practices, to sending people off to holy sites, to letting oneself be prayed-over by some group or faith-healer, to undergoing long periods of spiritual guidance under a trained director.

There’s value in all of these and perhaps the full healing of a temperamental flaw, a bad habit, an addiction, or a deep wound depends upon drawing water from each of these wells. However, beyond this simple listing, I would like to offer an insight from the great mystic, John of the Cross vis-à-vis coming to psychological, moral, and spiritual healing.

In his last book, *The Living Flame of Love*, John proposes a theory of, and a process for, healing. In essence, it runs this way: For John, we heal of our wounds, moral flaws, addictions, and bad habits by growing our virtues to the point where we become mature enough in our humanity so that there’s no more room left in our lives for the old behaviors that used to drag us down. In short, we get rid of the coldness, bitterness, and pettiness in our hearts by lighting inside our hearts enough warm fires to burn out the coldness and bitterness. The algebra works this way: The more we grow in maturity, generativity, and generosity, the more our old wounds, bad habits, temperamental flaws, and addictions will disappear because our deeper maturity will no longer leave room for them in our lives. Positive growth of our hearts, like a vigorous plant, eventually chokes-out the weeds. If you went to John of the Cross and asked him to help you deal with a certain bad habit in your life, his focus wouldn’t be on how to weed-out that habit. Instead the focus would be on growing your virtues: What are you doing well? What are your best qualities? What goodness in you needs to be fanned fan into fuller flame?

By growing what’s positive in us, we eventually become big-hearted enough so that there’s no room left for our former bad habits. The path to healing is to water our virtues so that these virtues themselves will be the fire that burns out the festering wounds, addictions, bad habits, and temperamental flaws that have, for far too long, plagued our lives and kept us wallowing in weakness and pettiness rather than walking in maturity, generosity, and generativity.

Oblate Father Ron Rolheiser, theologian, teacher, and award-winning author, is President of the Oblate School of Theology in San Antonio, TX.
“Blessed are the peacemakers,” that is, those who make peace. Crafting peace is a skilled work: it requires passion, patience, experience and tenacity. Blessed are those who sow peace by their daily actions, their attitudes and acts of kindness, of fraternity, of dialogue, of mercy... These, indeed, “shall be called children of God,” for God sows peace, always, everywhere; in the fullness of time, he sowed in the world his Son, that we might have peace! Peacemaking is a work to be carried forward each day, step by step, without ever growing tired.

So how does one do this, how do we build peace? The prophet Isaiah reminds us succinctly: “The effect of righteousness will be peace” (32:17). Opus justitiae pax (“the work of justice is peace”), from the Vulgate version of Scripture, has become a famous motto, even adopted prophetically by Pope Pius XII. Peace is a work of justice. Here too: not a justice proclaimed, imagined, planned... but rather a justice put into practice, lived out. The Gospel teaches us that the ultimate fulfillment of justice is love: “You shall love your neighbor as yourself” (Mt 22:39; Rm 13:9). When, by the grace of God, we truly follow this commandment, how things change! Because we ourselves change! Those whom I looked upon as my enemy really have the same face as I do, the same heart, the same soul. We have the same Father in heaven. True justice, then, is doing to others what I would want them to do to me, to my people (cf. Mt 7:12).

Saint Paul shows us the attitude needed to make peace: “Put on then... compassion, kindness, lowliness, meekness and patience, forbearing one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive” (Col 3:12-13).

These are the attitudes necessary to become artisans of peace precisely where we live out our daily lives. But we should not fool ourselves into thinking that this all depends on us! We would fall into an illusive moralizing. Peace is a gift from God, not in the magical sense, but because with his Spirit he can imprint these attitudes in our hearts and in our flesh, and can make us true instruments of his peace. And, going further, the Apostle says that peace is a gift of God because it is the fruit of his reconciliation with us. Only if we allow ourselves to be reconciled with God can human beings become artisans of peace.

Excerpt from Pope Francis homily 6.6.15

“Jesus is present in the Word of God and he speaks to us”. This is why “the Word of God is different even from the loftiest human words.” And we must draw near to it “with an open heart, with a humble heart, with the spirit of the Beatitudes.” This is the reason that Pope Francis has again suggested that one should always carry a small, pocket-sized Gospel, to read it when possible and thus “to find” Jesus. 9.1.14 Pope Francis
**Time to Register for Crossroads!**

Crossroads registration for all high school grades for the coming 2015-2016 school year is now open! Visit our website, www.stjohnofthecross.org/crossroads/ to register. Registration is required each year in order to participate.

Crossroads provides high school teens with opportunities to grow in their relationship with God, build community with other Catholic teens, serve others, and develop leadership skills in a fun, faith-filled environment. Crossroads is open to all parish teens attending private or public high school.

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**Work Tour News**

Last week three SJC teens and their adult chaperones traveled to Habitat for Humanity in Franklin, WV to build homes for families in need. Next week, SJC teens will serve at our sharing parish, Our Lady of Charity. Watch future bulletins for pictures!

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**Crossroads Calendar**

- **July 28 OLPH Work Tour Meeting - 6:30 pm**

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**Upcoming Protecting God’s Children Workshops at SJC**

Parents, coaches or volunteers in the parish who have regular contact with children must attend a PGC workshop. SJC is offering several convenient workshops in the Parish Center on:

- Tuesday, August 11 9am-Noon
- Tuesday, August 11 6:30-9:30pm
- Wednesday, September 9 9am-Noon
- Wednesday, September 9 6:30-9:30pm
- Wednesday, September 30 6:30-9:30pm

Register online at www.virtus.org. Click on “registration” on the left side, choose “begin registration process” and then choose “Chicago IL,” follow steps to register. Direct questions to Mary Beth Drafz in the Parish Center. Find other sessions at virtus.org. Bring your completed certificate from other locations to SJC.

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**Study on the Gospel of St. John**

The Wednesday Morning Scripture Study Group will begin a new 28-week study on the Gospel of John on September 9 from 9:30 until 11:30am in the Parish Center. This study will involve at-home reading and preparation, a video presentation and group discussion. The study commentary is written by Scott Hahn and Mark Shea, and the lecturer for the video presentations is Fr. Patrick Winslow. The cost of materials is $47.

All parishioners and friends are welcome to join us for an in-depth look into this beloved and theologically rich account of the life and times of our Lord as written by the Apostle whom Jesus loved so well.

To register and order materials, please contact the Parish Center Office no later than August 1.

**Adult Volunteers Needed for YC and Crossroads**

Please consider sharing your faith with our parish grade school and high school teens. YC catechists and classroom aides as well as Crossroads home group leaders are needed for the coming school year. (Crossroads home group leaders work with incoming freshmen and follow them through high school.)

Please contact Janet Caschetta for more information about volunteering for YC (jcaschetta@stjohnofthecross.org). Contact Terry & Mary Stadler for information about Crossroads (tjs47@att.net).

**YC Registration**

Registration is open for YC (our religious education program) for students in grades K through 8. Sacramental preparation for First Eucharist begins in first grade. Please call (708-246-6760) or stop in the YC Office located in the school building after August 2. The YC entrance is at the corner of 51st and Caroline.

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**Becoming Catholic**

Learn about the Catholic faith. Join our community. Discover what a life of faith is all about. Explore how Jesus may be calling you into his life in a deeper way. RCIA or the Rite of Christian Initiation of Adults is open to those never baptized or baptized in another Christian faith or those baptized Catholic, but who have not received First Eucharist or Confirmation. Now is the time to give Fr. Bill Vollmer a call to learn if RCIA is for you. Call 708-246-4404 x120.

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*How wonderful it is to proclaim to everyone the love of God which saves us and gives meaning to our lives!*  
Pope Francis @Pontifex Jun 30
Welcome

God of all creation, we are made in your image and are signs of your love. Bless these children who were given new life as your adopted sons and daughters through the waters of Baptism. May they grow up to know your name and give you praise. Bless the mothers and fathers of these children. Fill them with your strength so that they will be models of faith for their children, nurturing and teaching by word and example to know you and walk in your love. We ask this through Christ our Lord. Amen.

Meeting Others as Christ-Bearers

We all need to ask ourselves if those who encounter us perceive the warmth of faith in our lives, if they see in our faces the joy of having encountered Christ!

…The new evangelization is a renewed movement toward those who have lost the faith and a sense of the deep meaning of life. This dynamism is part of Christ’s great mission to bring life to the world, to bring the Father’s love to humankind. The Son of God “went forth” from his divine condition and came to meet us. The Church abides within this movement; every Christian is called to go out to meet others, to dialogue with those who do not think as we do, with those who have another faith or who have no faith. To encounter all, because what we all share in common is that we were created in the image and likeness of God. We can go out to everyone without fear and without renouncing our membership in the Church.

No one is excluded from life’s hope, from God’s love. The Church is sent to reawaken this hope everywhere, especially where it has been suffocated by difficult and oftentimes inhuman living conditions; where hope cannot breathe, it suffocates. We need the fresh air of the Gospel, the breath of the Spirit of the Risen Christ, to rekindle it in people’s hearts. The Church is the home where the doors are always open, not only because everyone finds a welcome and is able to breathe in love and hope, but also because we can go out bearing this love and this hope. The Holy Spirit urges us to go beyond our own narrow confines, and he guides us to the outskirts of humanity.—Excerpted from the book Walking with Jesus by Pope Francis

Welcome!

Please help us welcome new members to the St. John of the Cross Parish faith community:
- Kim and Rocco DiTrani and Family
- Megan and Matt Yena
- Margaret and John McLean
- Amanda and Adam Chalus and Family

If you would like to register to become a new member, please contact Elizabeth Russell-Jones in the Welcome Center located in the Parish Center. For more information call 708-246-4404x155

St. John of the Cross Parish congratulates the following families who had their infants baptized. Pictured above from the left with Fr. David are: Kristy and Chad Kail with twin infants Ella and Avery (held by their godmothers) with both sets of godparents on either side and Emilie and William Schroeder with infant William Evan (held by his dad) and his godparents.

What do I need to do to have my baby baptized?

Pre-baptism sessions are offered for parents whether it is your first child being baptized or a subsequent child. The sessions are offered on the fourth Sunday of each month at 1:30pm (noon during the summer). It is our expectation that both parents attend this session. Feel free to bring your new baby and invite the godparents too. To learn more simply call the Parish Center front office during regular business hours (9am-4pm). One of our full-time staff members will take all the necessary information and answer any questions you may have.
Garage Sale Volunteer Appreciation Dinner

The Women’s Club thanked the Garage Sale Co-Chairs: Mary Beth White, Gia Shurla and Laurie Klafta for doing a terrific job!

After their work was done, Garage Sale volunteers enjoyed the annual Appreciation Dinner held on June 23.

He made himself poor that we might be able to give him love. He holds out his hand to us like a beggar so that on the radiant day of judgment when he will appear in his glory, he may have us hear those sweet words: Come blessed of my Father, for I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I did not know where to lodge and you gave me a home. I was in prison, sick and you helped me. It is Jesus himself who spoke these words; it is he who wants our love, who begs for it. He places himself at our mercy. He does not want to take anything unless we give it to him, and the smallest thing is precious in his divine eyes.

~Therese of Lisieux, The Little Flower of Jesus

That which gives us true freedom and true happiness is the compassionate love of Christ. Pope Francis @Pontifex Jul 4
Now is the time for a change in mindset and to stop pretending that our actions do not affect those who suffer from hunger.

Pope Francis @Pontifex  7.15.15

Contact our staff:
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Rev. Joseph F. McDonnell, Pastor Emeritus
Rev. William J. Vollmer, Associate Pastor
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Deacon John Schopp, Deacon
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Pray for Our Sick
Marie Daly
Bill Fanning
Don King
Jim Perona

Pray for Our Beloved Dead
Trudy Williams, aunt of Vickie Rock
Dr. Richard Buckingham, uncle of Catie Poronsky
Hal McReynolds, husband of Kathie, father of Amy Hoffman,
   Emily McReynolds, and Alyson Levine
Marie Glowa, friend of Myra Sowa
Howard Stapleton, father of Wendy Duquette
Beverly Buechele, mother of Jennifer Schaller

Wedding Banns
Kaitlen Mayszak & Patrick Poronsky
Katie Babusikow & Michael Fry
Mira Ham & Alberta Esanilla

The Week Ahead.

Monday, July 20, 2015
Our Lady of Charity Work Tour Begins
9:00am Sports Basketball Camp
9:30am Spiritual Journaling
10:30am Step 11 Christian Meditation
2:30pm Adoration

Tuesday, July 21, 2015
Sports Basketball Camp

Wednesday, July 22, 2015
Sports Basketball Camp
2:00pm Christian Meditation
7:30pm Ignite Bible Study

Thursday, July 23, 2015
Sports Basketball Camp

Friday, July 24, 2015
Sports Basketball Camp

Saturday, July 25, 2015
7:00am Christian Meditation

Sunday, July 26, 2015
1:30pm Baptism Prep Class
5:00pm Debbie Brandt; JoAnn Stoedter

Mass Intentions

Monday, July 20 St. Apollinaris, Bishop & Martyr
7:45am Muriel Albertson; Our Beloved Dead

Tuesday, July 21 St. Lawrence of Brindisi, Priest & Doctor of the Church
7:45am Suzanne Eley; Jack Scriba

Wednesday, July 22 Memorial of St. Mary Magdalene
7:45am John P. Hogan; Charles Zidek

Thursday, July 23 St. Bridget, Religious
7:45am Kevin Gunnin; Joan Rolaff

Friday, July 24 St. Sharbel Makhluf, Priest
7:45am Walter Cebula; Charles Sugure

Saturday, July 25 Feast of St. James, Apostle
8:00am Dr. William Buckingham; John Hermes
5:00pm  John P. Hogan; Debbie Brandt

Sunday, July 26 17th Sunday in Ordinary Time
10:45am Ramone & Gloria Sanchez; Mitch Allen
No 12:15 Mass—Summer Schedule
5:00pm Debbie Brandt; JoAnn Stoedter

Italics: Living Intention
Parish children learned about God as our

Creator...Provider...Protector...Savior...and King

at our parish summer Vacation Bible School. Thank you to all VBS volunteers especially Katie Wojtowicz, VBS Coordinator.