Dear Parishioners,

Well, what to talk about in the middle of the summer? How about where you are going to be buried. Perhaps you saw the front page article in Tuesday’s Tribune about the archdiocese opening the first garden for interring cremated remains in All Saints Cemetery in Des Plaines. The past several months have had cremation in the news quite a bit (relatively speaking). The Vatican reissued directives earlier in the year as some confusion inevitably happens over time when introducing new practices. While the church has allowed for cremation since the early 1960’s, very few people were aware of it. In the early 1970s cremated remains were first allowed to be brought to church for the funeral mass. Of course today cremation has become quite common, even expected in some instances. But it is not always done in line with the teachings of the Church.

The conversation really should begin with what the Church teaches about the dignity of the human body. There was a time in the infancy of surgery when the Church prohibited surgery, lest the body be desecrated. This was before anesthesia had been as developed as it is today, so maybe that wasn’t a bad prohibition. Tattoos and piercings were also forbidden, but as far as I can figure out the church hasn’t said anything about that recently. It’s probably too late now, very regrettably in some cases. Again, it was to safeguard against the desecration of the body.

The Church takes the human body very seriously. Its teaching on the dignity of the human person and the human body is directly connected to the death and resurrection of Jesus. The Apostle’s Creed professes our belief in the ‘resurrection of the body’. (The Nicene Creed says ‘resurrection of the dead’.) St. Paul uses the language and imagery of the body to teach how we belong to each other, with Christ as the head of his body, the Church. In 1943, Pope Pius XII wrote an encyclical at the height of WWII entitled *Mystici Corporis Christi*, explaining how we all belong to the Mystical Body of Christ. So how we treat the body when death occurs reveals what we believe about the body when it is alive.

So briefly, this is what the Church teaches about funerals with cremated remains:

- Ideally, the body should be brought to the church for the funeral mass. Afterward it can be cremated, if that is desired.
- The cremains, like any other body, should be buried and, if possible, in a Catholic cemetery.
- Sprinkling or spreading the ashes is prohibited, especially if it is done in defiance of the Church’s teaching on the resurrection of the body.

Sadly, probably every funeral home can tell you that they have several cremated remains in their basements that families have left behind and not buried. I’ve heard lots of stories of urns being in closets or on mantel pieces for years in people’s home. There is even a commercial currently running with a family spreading grandpa’s ashes at the ocean because he couldn’t make the trip to see the country with them before he died.

As you respect the person in life, so should they be respected in death. It is always a good idea to have preferences in writing so that instructions are clear to everyone. Death and burial can be uncomfortable topics, no matter the season. You do yourself and everyone else a favor by taking care of the details before it is necessary. I hope this is helpful. It is certainly enough for now.

Until the Breaking of the Bread,
Fr. David
Our support groups began last week, but new participants are still welcome this week. Please call Steve Weigand, Pastoral Associate at 708-246-4404 x137 for information. Look for new support groups to be offered in the fall.

Seasons of Hope Grief Support
6 Monday Evenings
7:00-8:30pm
Monday, July 10-August 14
Seasons of Hope is for anyone grieving the loss of a family member or loved one. Seasons of Hope is a six-session series designed to help participants work through the grieving process. Each meeting presents a faith-based topic and includes small and large group discussion, use of Scripture, prayer, journaling and other resources to create an atmosphere of healing, consolation, support and hope. It is recommended that participants allow 3-6 months from time of loss before attending, however no one is excluded. The summer session is facilitated by experienced and caring adults who are familiar with all stages of the grief process.

Divorce and Beyond Support
8 Thursday Evenings
7:00-8:30pm
Thursday, July 13-August 31
The Divorce and Beyond Ministry provides support, healing and guidance to the recently divorced or those in the process of divorce. It is a faith-based, Catholic Christian support ministry that also welcomes other faith traditions. Each session highlights a different aspect of the divorce-healing process. Session topics include: Managing anger, blame, loneliness, and achieving growth and personal happiness. Sessions are led by Divorce and Beyond graduates who are committed to fostering the personal and spiritual growth of all participants.
Cost: $10.00 Participant Manual
Living the Gospel

Jesus tells a parable about sowing the seed-word, receptivity to the seed-word, and fruitfulness of the seed-word. He even explains to his disciples what the parable means. Ultimately, to bear fruit the seed-word must take root in rich soil. And we can take the parable and its interpretation one step further. The sower and seed is Jesus himself, the Word. The rich soil is our own hearts open to hearing and understanding that Word. Are our hearts open? Are we willing to listen to Jesus as a relational activity, exchanging person with Person?

Only seed that sinks into rich soil—our very hearts—can produce fruit. Our daily Gospel living is about tilling and fertilizing and constantly preparing the “soil” of our hearts so that we can hear and receive Jesus’ seed-word and nurture it to bear fruit. Most of us hear God’s word proclaimed primarily during the Liturgy of the Word at Mass on Sundays. It is naive to think that we can go to Mass cold, without having prepared the readings, and be attuned enough to God’s word to hear and remember the message well enough to live it. One way to deepen our Gospel living is to take quality time each week—alone or with others—to sit with God’s word and become attuned to the message. We also hear God’s word through the words of others. A challenging remark that moves us to new action on behalf of others, a critical remark that causes us to look at our own behavior and choices, a kind remark that brings us joy are all ways God’s word comes to us, and ways we can sow the seed of God’s word in the hearts of others. ©Living Liturgy

Background on the Gospel

Today’s Gospel marks the beginning of the third long discourse given by Jesus in the Gospel of Matthew. Over the next few weeks, the Gospel readings will consist of the entire 13th Chapter of Matthew’s Gospel, a lengthy teaching discourse.

Throughout this discourse, Jesus will offer several parables to illustrate for his listeners what he means by the kingdom of heaven. He begins with the parable of the sower, which appears rather straightforward—of course seeds grow best in good soil. Seeds that miss the soil, are sown on rocky ground, or are sown among other plants will not grow. The surprise in the parable is the enormous yield of the seed that is sown on good soil.

Jesus then explains his use of parables. Jesus seems to suggest that he uses parables to teach because the meanings of parables are not self-evident. The hearer must engage in some degree of reflection in order to comprehend the message of a parable. In this way, the medium—the parable—models the point of the parable of the sower. Those who are willing to engage themselves in the effort to understand will be rewarded by the discovery of the message and will bear fruit.

To bring home the point, Jesus interprets the parable of the sower to his disciples. The different types of soil in which the seeds are sown are metaphors for the disposition with which each individual hears the teaching about the kingdom of heaven. Some will be easily swayed away from the kingdom of heaven. Some will receive it for a time but will lose it when faced with difficulties. Some will hear the word but will then permit other cares to choke it out. Yet some will receive it well, and the seed will produce abundant fruit. Loyola Press

Monday
Exod 1:8-14, 22
Ps 124:1b-3, 4-6, 7-8
Matt 10:34–11:1

Tuesday
Exod 2:1-15a
Ps 69:3, 14, 30-31, 33-34
Matt 11:20-24

Wednesday
Exod 3:16, 9-12
Ps 103:1b-2, 3-4, 6-7
Matt 11:25-27

Thursday
Exod 3:13-20
Ps 105:1 and 5, 8-9, 24-25, 26-27
Matt 11:28-30

Friday
Exod 11:10–12:14
Isa 116:12-13, 15 and 16bc, 17-18
Matt 12:1-8

Saturday
Exod 12:37-42
Ps 136:1 and 23-24, 10-12, 13-15
John 20:1-2, 11-18

16th Sunday in Ord. Time
Wis 12:13, 16-19
Ps 86:5-6, 9-10, 15-16
Rom 8:26-27
Matt 13:24-43 or 13:24-30

The seed is the word of God, Christ is the sower. All who come to him will have life forever. Alleluia, alleluia.
Choose to do what you consider important to do. 
Do that important thing, and keep doing it. 
Don’t give up on what is important.

Look at the gifts you have been given—name them. 
Accept those gifts and practice gratitude for them. 
Learn to cherish the life you are given.

Believe what is good and kind and truthful and lovely. 
Find ways to pass along whatever is good and kind and truthful and lovely. 
Dare to cultivate what is good, to show kindness, to speak the truth, and to create beauty.

Walk into each day with no more and no less than who you are.  

---

_I will praise your name forever, my King and my God._

---

Thank You Lord
for struggles and sufficient grace to meet them;
for remembering me, when I forget You;
for moments of laughter and the knowledge of sorrow;
for the body and mind in strength and weakness;
for Your plan and my ignorance of it;
for frustrations and the peace that comes through prayer;
for inspiring, loving, forgiving and nurturing;
for pushing, reminding, challenging and denying;
for Your grace
for Your sacrifice
for Your promise of eternity.

---

Gracious God,
may these prayers of ours
be seeds
of your Spirit in our hearts
that we may work to plant
your mercy, justice and compassion
in our world.
We make our prayer to you
in the name of your Son,
our Lord Jesus Christ.
Amen.
I was fortunate to grow up in a family that understood how to dwell in outdoor space. We lived in a small
town in the middle of farm country; most people had big yards, many of them filled with flowers, vegetable
gardens, trees, swing sets, treehouses, and pets. I can remember sitting in our backyard with my parents,
and all we did was watch the various birds that flitted in the trees and visited the bird bath. My parents
were probably sipping from their coffee cups. But we weren’t busy, and we didn’t care that we weren’t
busy. It was fine just to be outdoors, sitting quietly, enjoying the space.

Probably because of this background, I didn’t have to make a big leap to think of prayer as belonging
outdoors as well as indoors. I grew up attending church, Sunday School, and various church activities
regularly. I knew all about indoor prayer. But I also experienced the transcendent while outdoors:
watching birds; witnessing the blooming of this rose and that flower; tasting the fresh onions or green
beans or tomatoes from the cultivated patch of soil just feet away from the back door; lying on my back in
the grass and getting lost in the sky overhead, whether it was filled with clouds or stars.

You may or may not have a well-developed sense of outdoor God-conversation. Whichever the case, I
encourage you to nurture that spiritual sensibility this summer. To begin, do some wordless walking. Don’t
concern yourself with saying any kind of prayer. Simply walk outdoors—on the sidewalks of your
neighborhood, down a road or lane, through a pasture or a city park. Walk and breathe deeply. With each
breath you take in, consider that God is filling you with grace; with each breath you send out, consider
that you are giving to God your worries as well as your wonder.

- How have you experienced the Divine in creation?
- What, if anything, feels a bit odd or uncomfortable about outdoor prayer?  

Sometimes we take walking for granted. This week, go for a walk, and determine that you will
walk with joy and purpose.
Gospel: Matthew 13:1-23

Gospel Summary
While we call this Gospel, “The Parable of the Sower,” it is much more about the seed than the farmer. Although there will be obstacles to telling others the Good News, the message will be received by many. Some of the sower's seeds fell on rocky ground, on paths where people walked and among thorns. While these seeds probably won't take, the seed that fell on good soil has the chance of reaping a tremendous harvest.

Reflection for Families
We meet many obstacles and sometimes feel our children simply don't hear us. But the seed that falls on good soil (and our children are good soil) will produce an enormous yield. We need only not to be discouraged nor give up in the face of obstacles.

Bringing the Gospel Into Your Family
This is a great Gospel to show children literally its meaning. Plant seeds in the types of places described in the Gospel—on rocky ground, paths where people walk, weed or thorn patches, and on good, fertile soil. Check the locations every day or two and notice what is happening. As a family, make connections between what is happening to your seed and seeds described in the Gospel. Continue the observations by connecting the seeds to your own lives. What does this lesson mean to your family? How are you like the seeds?

Discussion Starters
1. I have seen good seed grow in my life when I think about . . .
2. Sometimes the seeds I plant don't grow. That's because . . .
3. One way our family can become richer soil is by . . .

Adults: How do you provide “good soil” for the faith of others to grow?
Children: What are you doing to help the seeds of your faith grow each day?

An Amazing Day
I thank You God for most this amazing day: for leaping greenly spirits of trees and a blue true dream of sky; and for everything which is natural which is infinite which is yes.

- E.E. Cummings
St. John of the Cross Parish congratulates the following families who had their babies baptized recently. Baptized on Sunday, July 9 by Fr. Bill and assisted by Baptism Team Leader, Rita Forster, is Ellinor Alyse with parents James and Anne Marie Leonard, big sisters and godparents pictured on the left.

Also baptized on Sunday, July 9 by Fr. Darrio Boscutti and assisted by Baptism Team Leader, Rita Forster, is John Paul Joseph with parents, Paul and Regina Bailey, pictured on the right above. Grandparents and godparents are parishioners, Madonna and Vince Muscarello.

Pictured to the right, baptized on July 7 by Msgr. Rich Hynes and assisted by Baptism Team Leaders, Nancy and Joe Polacek, is Thomas Vernon with parents, Jerome and Brittany Blanc (holding big brother Gabrielle), godparents (holding baby). The Blanc family is from Paris, and Brittany is the niece of parishioner, Laura Doyle.

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.
Growing Strong!

Over 1200 seedlings nurtured by SJC parishioners in May were planted in the community garden at our Sharing Parish, Precious Blood Ministry of Reconciliation in Chicago. As evidenced in the pictures to the right, our seedlings are going to yield a fruitful harvest.

Blessed is God who sows his word in our hearts. Together we pray that God will renew our hearts so that we may live the Gospel with eager zeal!

PSALM 65

The seed that falls on good ground will yield a fruitful harvest.

You have visited the land and watered it; greatly have you enriched it. God's watercourses are filled; you have prepared the grain.

Thus have you prepared the land: drenching its furrows, breaking up its clods,
Softening it with showers, blessing its yield.

You have crowned the year with your bounty, and your paths overflow with a rich harvest; The untilled meadows overflow with it, and rejoicing clothes the hills.

The fields are garmented with flocks and the valleys blanketed with grain. They shout and sing for joy.
Thank You Fest Sponsors!

Adler Family
Adolf Funeral Home & Cremation Services, Ltd.
Alexander R Domanskis
Ann-Marie Hickey
Baines / Winslow
BI Solutions Group LLC
Bolt Scavenger Service
Brian and Catherine Hartigan Family
Cameo Endodontics
Christian and Chris Giustini Family
Colleen and Pat Quinn
Community Bank of Western Springs (Hinsdale Bank and Trust)
Conboy-Westchester Funeral Home
Connelly Electric
Containers Plus
Dan and Sheila Ryan Family
Dan Cochran
D'April Properties and Midwest Lending Corporation
Davanti Enoteca/Hillgrove Tap
Dick & Sharon Portillo
Dills Family
Dunneback Family
Elite Fitness & Gym
Estep Family

Fenwick High School
Fox's Pizza
Francis & Francis Accounting
Frank R. Munaretto CPA
Griffin Custom Homes
Heartland Bank
Hortons Home Lighting
Interfaith Community Partners
Jason and Jamie Kuzniar Family
Jeannie and Mike Francis Family
Jerry Gura
John G. Linehan - Wells Fargo Advisors
Kathy Menendez Family
Kim and Mark Sarros Family
Kirt and Kristin Hartman Family
Kotynek Family
Leff Family
Lifestyle Interiors
Lynda and Frank Salerno Family
Matthew and Michelle McCormack Family
McCarthy Family
McHugh Family
Metraflex
<table>
<thead>
<tr>
<th>Michigan Rod Products</th>
<th>Sinnott Tree Service</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mike and Colleen Murphy Family</td>
<td>SJC Mens Club</td>
</tr>
<tr>
<td>Mike and Meg Blake Family</td>
<td>SJC Parish School</td>
</tr>
<tr>
<td>Mike and Nicole Drai Family</td>
<td>Skydan Real Estate</td>
</tr>
<tr>
<td>Misarti Family</td>
<td>Solstice Restaurant</td>
</tr>
<tr>
<td>Mortonson Family</td>
<td>Sperry Family</td>
</tr>
<tr>
<td>Murphy Paving and Sealcoating</td>
<td>SSI</td>
</tr>
<tr>
<td>Naylor Automotive Engineering Co.</td>
<td>St John of the Cross Women's Club</td>
</tr>
<tr>
<td>Oleniczak Family</td>
<td>St. Ignatius College Prep</td>
</tr>
<tr>
<td>Pabst Family</td>
<td>Steve Siciliano</td>
</tr>
<tr>
<td>Pacelli Trucking</td>
<td>The Fitzgerald and Caraher Families</td>
</tr>
<tr>
<td>Padgett Family</td>
<td>Thompson Flanagan Insurance Brokerage</td>
</tr>
<tr>
<td>Phelan Family</td>
<td>Tim &amp; Amy McVady Family</td>
</tr>
<tr>
<td>Pinnacle Financial Group</td>
<td>Tony LaMantia</td>
</tr>
<tr>
<td>Properton HR Solutions Inc.</td>
<td>Trish Orndorff</td>
</tr>
<tr>
<td>Rich and Pam Ristau Family</td>
<td>United Home Loans, Inc</td>
</tr>
<tr>
<td>RJB Design</td>
<td>United States Brass and Copper</td>
</tr>
<tr>
<td>Rosaria Becker</td>
<td>Village Hardware</td>
</tr>
<tr>
<td>Rugeley Road Group</td>
<td>Walsh Construction</td>
</tr>
<tr>
<td>RyTech, LLC</td>
<td>William and Jenifer Quinn Family</td>
</tr>
<tr>
<td>Salerno Law Group, P.C.</td>
<td>Zimmer Family</td>
</tr>
</tbody>
</table>
Thank you for supporting the 2017 Women’s Club Garage Sale. A special thank you to the Garage Sale Co-Chairs, Mary Beth White and Laurie Klafta, our volunteers, and everyone who donated treasures. It is always amazing to see the parish come together and organize such a huge successful sale.

Pictured above is our wonderful Sister Josephine talking with the volunteers and leading them in prayer before the start of the sale. We love you Sister!

Lord, make us instruments of your peace.
Sometimes while praying the Psalms, I'm caught looking quite uncomfortably into a mirror reflecting back to me my own seeming dishonesty. For example, we pray these words in the Psalms: *My soul longs for you in the night. ... Like a deer that yearns for flowing streams, so my soul longs for you my God. ... For you alone do I long! For you alone do I thirst!*

If I'm honest, I have to admit that a lot of times, perhaps most times, my soul longs for a lot of things that do not seem of God. How often can I honestly pray: *For you, God, alone do I long. For you alone do I thirst!* In my restlessness, my earthy desires, and natural instincts, I long for many things that don't appear very God-focused or heavenly at all. I suspect that's true for most of us for good parts of our lives. Rare is the mystic who can say those prayers and mean them with her full heart on any given day.

But human desire is a complex thing. There's a surface and there's a depth, and in every one of our longings and motivations we can ask ourselves this: What am I really looking for here? I know what I want on the surface, here and now, but what am I ultimately longing for in this?

This discrepancy, between what we're aware of on the surface and what's sensed only in some dark, inchoate way at a deeper level, is what's captured in a distinction philosophers make between what's explicit in our awareness and what's implicit within it. The explicit refers to what we are aware of consciously (“I want this particular thing!”); whereas the implicit refers to the unconscious factors that are also in play but of which we are unaware. These we only sense, vaguely, in some unconscious part of our soul.

For instance, Karl Rahner, who was fond of this distinction and who puts it to good use in his spirituality, offers us this (crass though clear) example of the distinction between the explicit and the implicit within our motivation and desires. Imagine this, he says: A man, lonely and restless and depressed on a Saturday night, goes to a singles’ bar, picks up a prostitute and goes to bed with her. On the surface his motivation and desire are as undisguised as they are crass. He's not longing for God in his bed on this particular night. Or is he?

On the surface, of course he's not, his desire seems purely self-centered and the antithesis of holy longing. But, parsed out to its deepest root, his desire is ultimately a longing for divine intimacy, for the bread of life, for heaven. He's longing for God at the very depth of his soul and at the very depth of his motivation, except he isn't aware of this. Raw desire for immediate gratification is all that he's consciously aware of at this time, but this doesn't change his ultimate motivation, of which this is a symptom. At a deeper level, of which he is not consciously aware, he's still longing for the bread of life, for God alone. His soul is still that of a deer, longing for clear flowing streams, except that on this given night another stream is promising him a more immediate tonic that he can have right now.

Recently I taught a course on the spirituality of aging and dying. Stealing a line from Goethe's poem, *Holy Longing,* I entitled the course poetically: *Insane for the Light.* In a term paper, one of the students, a woman, reflecting on her own journey towards aging and dying, wrote these words:

“And then last night I began to think that dying is making love with God, the consummation after a lifetime of flirtations, encounters, meetings in the dark, and constant yearning, longing, and sense of loneliness that does make one insane for the light. I reflected on the *Song of Songs* and thought that it could be an analogy of how I see dying, not necessarily as the body's disintegration and demise, but rather as the entire transition that I was born destined to make. I think of my life as a love story with its ups and downs like any love story, but always going in the direction of God with the finality of death being the wedding of the love between God and myself after a lifetime betrothal.”

She puts it as well as Rahner and the philosophers, though her words are more direct. She too, in analyzing her desire, points out there are levels, explicit and implicit, conscious and unconscious.

Yes, our lives, with all their tensions, restlessness, youthful immaturities, adult depressions, cold lonely seasons, times of doubt, times of desperation, breakdowns, and occasional irresponsible exuberance will surely be marked by flirtations and encounters that seem to exhibit desires that are not for the bread of life. But, they are, ultimately, and one day they will find and know their full consummation.

Oblate Father Ron Rolheiser, theologian, teacher, and award-winning author, is President of the Oblate School of Theology in San Antonio, TX.
Plan Ahead for Fall
Protecting God’s Children Workshops
All parents, coaches and volunteers who have contact with children are required to attend a Protecting God’s Children Workshop. Workshops will be held in the Parish Center on Tuesday, August 15 from 6:30-9:30pm, Thursday, August 24 from 9am-Noon or 6:30-9:30pm, and Tuesday, September 26 from 9am-noon or 6:30-9:30pm. Register at www.virtus.org. Select “First-time registrant,” choose “Begin the registration process,” and choose “Chicago, IL,” and follow steps.

Seven Obstacles
To A Successful Job Search
Please join us on Thursday, July 20 from 7-9pm in the Parish Center. Our speaker, Jim Fitzgerald, is an accomplished Career Transition Specialist and Executive Coach. This promises to be a very positive and helpful program for those looking to make a career transition. There are many reasons job seekers are unsuccessful in their search efforts. But in all these reasons, certain commonalities surface. Jim’s directness and candor has helped many job seekers to land meaningful employment. If you are interested in learning how to overcome some of the obstacles to your job search, be sure to join us. This meeting is open to everyone and there is no cost to attend.

Plus... get to know your fellow participants by networking after the presentation. Did you know... most jobs are generated through networking, meeting others and exchanging useful tips and information.

Please help us welcome our new members to the St. John of the Cross faith community. If you recognize the name of a friend or neighbor be sure to extend a welcome and encourage them to become involved at SJC.

Adrienne and James Cirrincione and Family
Christina and Daniel Zarco and Family
Tobey Vistine/Diaz and Family
Elizabeth and Michael Ricks and Family
Kay and Tom Berger
Laureen and Joseph Topper and Family
Angela Pollina
Eileen and Jim Flanagan and Family

If you would like to register to become a member, please contact Elizabeth Russell-Jones in the Welcome Center or visit our website at: www.stjohnofthecross.org/welcome. For more information call 708.246.4404x155 or erussell-jones@stjohnofthecross.org or stop in the Parish Center.
Mass & Reconciliation Schedule & Intentions

**Monday, July 17**  
Weekday  
7:45am Thomas McGrath; Donald Chopp

**Tuesday, July 18**  
St. Camillus de Lellis  
7:45am Thomas Stack; Patrick McNaughton

**Wednesday, July 19**  
Weekday  
7:45am Robert Graef; Irene Liskovec

**Thursday, July 20**  
St. Apollinaris  
7:45am Betty Napleton; Terry Terracina

**Friday, July 21**  
St. Lawrence of Brindisi  
7:45am DeWitt Yeast; Jack Scriba

**Saturday, July 22**  
St. Mary Magdalene  
8:00am Lisa Ann Kraska; Our Beloved Dead  
~ Reconciliation Follows Mass ~  
5:00pm Ed Carlson; Tony Partipilo

**Sunday, July 23**  
16th Sunday in Ordinary Time  
7:30am Arleta & Eric Zarycki; Barbara Roy  
9:00am Guy Accettura; Nancy Niego Collins  
10:45am Ramon & Gloria Sanchez; Rosalie Swapa  
12:15pm Summer Mass Schedule—No 12:15 Mass  
5:00pm Delores Mulvaney; Roland Orr

---

**Marriage Banns**  
Jacqueline Figiulo & Michael Keeley  
Erin Marvin & Joseph Jarrett

It's Not Too Late to Join Us! Summer Adult Book Study Thursdays from 2-3pm through August 10 in the Parish Center In *Falling Upwards; A Spirituality for the Two Halves of Life*, by Fr. Richard Rohr, OFM. Come whenever your schedule permits. Books are available for purchase in the Parish Center office for $15 while supplies last.

---

**Our Beloved Dead**  
Monica Westell, sister of Aggie Frolik  
Helen Delaney, mother of Peg Monteaquudo, grandmother of 3  
Charles Comes, brother of Larry  
John Clarke, cousin of Lorraine Rychlewski  
Anne Donnersberger, mother of Ann Schultz, Aileen and David  
Jeannette Simek, sister-in-law of Kathryn Stimetz  
James Kaspar, husband of Rita, father of Jennifer Jasinski, James & Douglas  
Angela Marsik, mother of Scott and Frances Jacobson, grandmother of 7  
Bernardine Kramer, sister of Ron Nowicki  
Daniel Kelly, husband of Janet, father of Colleen, Daniel, Michael and Laura

---

To defend human life, above all when it is wounded by illness, is a duty of love that God entrusts to all. Pope Francis@Pontifex June 30

---

**Pray for Our Loved Ones Serving Our Country**  
Staff Sgt. Steven Foody, son of Sandra Foody  
Sergeant Sebastian Grabacki, son of David & Jan Grabacki  
Sr A Joshua Tischler USAF Pararescue, grandson of Betty & Frank Madler & Mary Tischler  
Lance Corporal Daniel Pett, nephew of Kathryn Stimetz  
Capt. James Maicke, grandson of Phil & Mike Maicke  
Sgt. Robert Marburger, son of David and Kathleen Marburger  
Staff Sgt. Larry Waszak, grandson of Bruno and Barbara Gacek  
Petty Officer 3rd Class Mathew Strafaci, grandson of Sandra & Jim Strafaci  
Lance Corporal David Strafaci, grandson of Sandra & Jim Strafaci  
Sgt. Michael Grabarek, relative of the LeFevour and Schillaci families  
PFC Michael Frazee, grandson of Kay and John Johnson  
Spc. Douglas Junius, grandson of Ann Junius and son of Sue Junius

---

Revised: David P. Dowdle, Pastor  
ddowdle@stjohnofthecross.org  
Rev. William J. Vollmer, Assoc Pastor  
bvollmer@stjohnofthecross.org  
Deacon John Schopp, Deacon  
john.schopp@newhemispheres.com  
Bill Bright, Director of Outreach  
bbright@stjohnofthecross.org  
Janet Caschetta, Director of YC  
jcaschetta@stjohnofthecross.org  
Kathleen Gorman, Principal  
gorman@sjc.pvt.k12.il.us  
Katie Hayes, Dir of Crossroads  
khayes@stjohnofthecross.org  
Jessica Koch, Director of Music  
jkoch@stjohnofthecross.org  
MJ Martin, Director of Operations  
mjmartin@stjohnofthecross.org  
Katie Nicholson, Crossroads Coord  
knicolson@stjohnofthecross.org  
Steven Weigand, Pastoral Assoc  
sweigand@stjohnofthecross.org

St. John of the Cross Parish  
Sunday, July 16, 2017  
15th Sunday in Ordinary Time  
Page 15
Summer Taizé Evening Prayer
Sing, Listen & Be Silent
Tuesday, July 18
7pm
St. John of the Cross Church
All Are Welcome

Evening Prayer in the style of Taizé is an ecumenical form of prayer modeled after the Taizé community (an ecumenical Christian monastic community of brothers) founded in the 1940’s by Br. Roger in Taizé, France. The purpose of the prayer is to foster reconciliation and peace among all people. Christians of all traditions share in this ecumenical prayer. The simple service consists of song (using the simple chants of the Taizé community), scripture, a service of light, an extended period of silence for meditation concluding with prayers for the world. Instruments, including flute, oboe and cello, make this a truly prayerful experience.