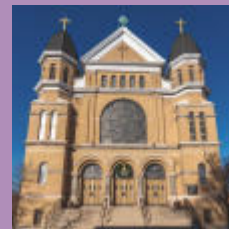




# Our Lady of the Holy Family Parish

1334 W Flournoy Street  
Chicago, IL 60607  
312-243-7400



The Parish with Heart in the Heart of the City  
La Parroquia con Corazon en el Corazon de la Ciudad  
La Parrocchia con il cuore nel cuore della città



## 2<sup>ND</sup> SUNDAY OF LENT

Then a cloud came, casting a shadow over them; from the cloud came a voice, "This is my beloved Son. Listen to him." Suddenly, looking around, they no longer saw anyone but Jesus alone with them. - Mk 9:7-8

Excerpts from the Lectionary for Mass ©2001, 1998, 1970 CCD.

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**MASS SCHEDULE**  
**SAT EVENING VIGIL**  
**5:00PM**

**SUN**  
**9:00AM & 11:00AM**

**DAILY MASS**  
**MON & FRI IN CHURCH**  
**6:00PM**

**TUES-THUR IN HOUSE**  
**CHAPEL**  
**8:00AM**

**Daily Rosary**  
**Feb 17th –Apr 3rd**  
**5:30pm**  
**Streamed via Zoom**  
**& Facebook**

**HOLY HOUR WITH**  
**CONFESSIONS**  
**FRI IN CHURCH**  
**6:30PM**

**OR CALL FOR AN**  
**APPOINTMENT**

### COVID-19 IN PERSON REGISTRATION

DURING THE ONGOING PANDEMIC ALL PARISHIONERS AND GUESTS NEED TO PRE-REGISTER FOR ALL MASSES TO ENSURE THE SAFETY, HEALTH, AND WELL BEING OF THOSE IN ATTENDANCE. PLEASE VISIT:

**[HTTPS://](https://www.signupgenius.com/go/inpersonattend2021)**  
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**[INPERSONATTEND2021](https://www.signupgenius.com/go/inpersonattend2021)**

### Important Notice for Mass Attendees

As recommended by the Illinois Department of Public Health and for contact tracing purposes, please notify the rectory if you test positive for COVID-19 within two weeks of attending a liturgical service in our church. Any and all personal information will be kept strictly confidential.

## Pastoral Staff

Pastor.....	Rev. Peter B. McQuinn
Emeriti.....	Rev. A. Paul Reicher Rev. M. Patrick Pollard Rev. Kevin Hays
Residents.....	Most Rev. Robert Casey Most Rev. Kevin Birmingham Rev. Michael P. Knotek
Deacon.....	Mr. Lawrence Sorce
Operations Director.....	Sarah Pelrine
Director of Faith Formation/religious Education.....	Theo McManigal
Director of Music .....	Catherine Foreman

## Rectory Office Staff

Office Manager.....	Grace Rubio
Administrative Assistant.....	Diana Zuno

## Rectory Hours

Monday.....	9:00am-8:00pm
Tuesday through Friday.....	9:00am-5:00pm
Saturday .....	9:00am-1:00pm

Rectory Telephone Number.....	312-243-7400
Parish FAX.....	312-243-7614

## Buildings and Grounds

.....	Emilio Calderon
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## Contact Info

Parish Address.....	1335 W Harrison St., Chicago, Il 60607
Church Address.....	1334 W Flournoy St., Chicago, Il 60607

Website: .....[WWW.OLHFchi.org](http://WWW.OLHFchi.org)  
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## Our Lady of the Holy Family Parish Lent 2021 Jesus Invites, “Come, Follow Me Into the Desert”

All are welcome to join us in our beautiful church or on Zoom or Facebook....More information on our website at OLHFchi.org

### Stations of the Cross/Via Crucis

Friday Evenings at 7pm /Viernes a las 7pm  
 February 19th—March 26th

### Daily Lenten Rosary/Rosario Diario

Livestreamed on Zoom & Facebook only at 5:30pm

### Lenten Scripture Study

Fridays Thursdays at 7pm  
 February 18th-March 25th

## Parish Lenten Mission: “Come, Follow Me into the Desert”

Wednesday March 10th—Br. Nathan Linton, OFM  
 Wednesday March 17th— Theo MCManigal  
 Miercoles– 24 de Marzo– Rita Lopez

### Reconciliation/Confesiones

Mondays & Fridays at 6:30pm /Lunes y Viernes



### Lenten Service Project

CRS Rice Bowl is a Lenten program to raise funds to help those children in need of basic food. Please take a Rice Bowl which are located on the tables in the back of the church and fill them with your donations.

### SECOND WEEK OF LENT BETTER MEALS IN MADAGASCAR

In Madagascar, half of all children are undernourished. That means 50% of kids won't grow to reach their full potential. But communities are changing this by focusing on improving health and nutrition. What role has food played in your life? How can you help those who lack access to enough nutritious food. Visit [crsricebowl.org](http://crsricebowl.org) to learn more.

### VARY AMIN' ANANA RECIPE – MADAGASCAR

- 2 T fair trade olive oil
- 1 small onion, diced
- 1 medium tomato, diced
- 1 clove garlic
- 1 t fresh ginger, minced
- 3 c packed collard greens or kale
- 1 c rice
- 2 c water
- Salt and pepper to taste



Heat oil in medium-sized pot. Add onion, tomato, garlic and ginger, and sauté until just tender. Add collard greens or kale, and stir 1 minute. Add rice, water, salt and pepper. Bring to a boil. Cover and cook on medium heat for 25 minutes or until water is absorbed.

Serves 4–5

## From the Pastors Desk.....

The “test” of Abraham tests us all. It is a story that strains any confidence we might have in a loving God. Why would a good and gracious God order Abraham to sacrifice Isaac, “your only one, whom you love,” the miracle child, the promise, the cherished gift? Of course, Abraham is spared from carrying out the act by a heavenly angel of the Lord. But that doesn’t make the plot any less troubling. It seems almost perverse that God would play such games with us.

It was another philosopher, however, who opened up new possibilities for me. [Professor Eleonore Stump](#), who holds the Henle Chair in Philosophy at Saint Louis University, has been making innovative forays into scriptural narrative. She is as much at home with the contemporary mind-body problem as she is with medieval thought, and when she accompanies the likes of Aquinas it is at the intersection of philosophy and theology. In a recent lecture she examined the story of Abraham. Among the philosophers and theologians who have struggled with the story, Kierkegaard has been something of a beacon for me—even if not entirely illuminating. He reminds us of the utter transcendence and otherness of God, the absolute who enters our life not through rational categories or moral standards, but through a harrowing leap of faith. No wonder the imagery of dread, fear, and trembling haunted Kierkegaard’s mind.

Stump situates the sacrifice of Isaac in the context of Sarah, Hagar, and Ishmael. Sarah, in her seventies, we may recall, had borne no child for Abraham. She then offered Hagar, her Egyptian maidservant, to Abraham as his wife. Hagar gave birth to Ishmael, a source of joy to Abraham at the ripe age of eighty-six, but an irritating source of jealousy and resentment to Sarai.

Thirteen years later, God, while ensuring a fruitful and happy fate for Hagar’s Ishmael, offers a new covenant to Abraham, with the promise of a son for Sarai, now to be called Sarah, at the age of ninety.

At the time of Isaac’s weaning, however, Sarah’s jealousy gets the better of her, and she insists that Abraham cast Hagar and Ishmael out into the wilderness. Abraham is pained, but he easily accepts God’s reassurance that both will survive. Giving them some bread and a skin of water, he casts them out.

Now Stump points out the ambivalence of Abraham’s abandoning his dear son Ishmael to the wilds with little to protect or sustain him. True, Abraham was following God’s will, but with no resistance, confident of the happy result that Sarah would be placated. And the expulsion of Hagar and Ishmael could be nothing less than a terrible betrayal of trust, even if mitigated by the presumption that Abraham informed them of God’s promise.

Years later, when Isaac reaches the same age Ishmael had been when he was banished, the ambivalence would be removed.

In words and context much the same as those of the Ishmael incident, we read that Abraham is once again in the situation of dispatching the son he loves. This time, however, there are no beneficial side effects that might alleviate his pain. All Abraham has is his trust that God is good and will keep his promises.

The whole point of the episode is to test whether Abraham believes that God is trustworthy. The issue is Abraham’s state of mind: if he truly believes the word of God, then he knows with utter conviction that “God will provide.” His readiness to sacrifice Isaac is neither moral compromise nor endangerment to his son—if he indeed believes that Isaac is God’s promise of future generations. In faith, Abraham knows, “Even if he die, he shall live.”

Well, we know that Isaac died, but not by the hand of Abraham. It was by the exigence of earthly existence. And yet Isaac fathered generations of grace and abundance.

I cannot be sure of the full accuracy of my account of Professor Stump’s reflections, but I left her lecture with a new appreciation of Abraham’s test. If I believe that God is good and will keep his promises, the test is not as cruel or irrational as I first thought. What is more, I think this story concerns more than Isaac’s death. It is about the death of us all.

Each of us is required to make Abraham’s sacrifice. We all must face the inevitability of letting go our most beloved person, task, accomplishment, joy. Everything dear to us, everything given to us by God is subject to death: its own and our own.

The essence of the story is this: Is God good? And will God keep his promises? Abraham is our father in faith because he embodies the final act of faith that all of us must make. We all face the sacrifice. We all stand before the terrible relinquishment of everything we hold most dear.

And our very God does the same. “This is my beloved Son.” God’s “only begotten,” one of our own kind, will go through our passages—even the passage of death.

God has made the promise not only to Abraham and to us. God has made the promise to God’s very self.

*Is it possible that God, who did not spare his only Son  
but handed him over for the sake of us all,  
will not grant us all things besides?*

John Kavanaugh, SJ

La “prueba” de Abrahán nos pone a prueba a todos nosotros. Es una historia que quita la confianza de un Dios bondadoso a cualquiera. ¿Por qué le pediría ese Dios bondadoso y generoso a Abrahán que sacrificara a Isaac, “su hijo único al que quiere, el niño milagroso, la promesa, el don querido?”

Entre los filósofos y los teólogos que han luchado para comprender la historia, Kierkegaard me ha servido de candelero—aunque no me ha iluminado completamente el asunto. Nos recuerda de la transcendencia total y la alteridad de Dios, el absoluto que entra en nuestras vidas no por categorías racionales ni por principios morales, sino por un salto angustioso de fe. No extraña que a Kierkegaard le persiguieran las imágenes de pavor, miedo y temblor. Desde luego, un ángel celestial de Dios le ordenó a Abrahán que no matara a su hijo. Aún así, la historia sigue siendo bastante turbante. Casi nos parece perverso que Dios nos hiciera tan mala jugada. Fue otro filósofo, sin embargo, quien me abrió nuevas posibilidades. La profesora Eleonore Stump, que tiene la cátedra Henle en filosofía en Saint Louis University, ha hecho unos intentos innovadores en la interpretación de las sagradas escrituras.

La profesora Stump se encuentra tan a gusto tratando el problema contemporáneo de mente-cuerpo como con el pensamiento medieval, y cuando ella considera las ideas de teólogos como Santo Tomás de Aquino, nos lleva al cruce de la filosofía y de la teología. En una ponencia reciente examinó la historia de Abrahán.

Stump sitúa el sacrificio de Isaac en el contexto de Sara, Agar, e Ismael. Recordamos que al llegar a los setenta, Sarai no había dado a luz a ningún hijo. Entonces ella le ofreció a Agar, su criada egipcia, a Abrahán como esposa. Agar dio a luz a Ismael, fuente de alegría para Abrahán que ya tenía la avanzada edad de ochenta y seis años, pero representó una fuente de celos y resentimientos para Sarai. Trece años más tarde, Dios, mientras garantiza un destino provechoso y feliz para Ismael, le ofrece una nueva alianza a Abrahán, con la promesa de un hijo para Sarai, a quien llamaría Sara a la edad de noventa años.

Sin embargo, a la hora de destetarle a Isaac, los celos de Sara acaban con ella, e insiste en que Abrahán les eche a Agar y a Ismael al desierto.

A Abrahán le duele mucho pero confía en el consuelo de Dios que los dos sobrevivirían. Les da pan y un odre de agua, les despide. Ahora la profesora Stump observa la ambivalencia de Abrahán al abandonar a su hijo querido Ismael en el desierto con poca protección y pocos alimentos. Es verdad que Abrahán sigue la voluntad de Dios, pero sin ninguna resistencia, confiando en el resultado feliz que Sara se complacería. Y el despido de Agar e Ismael podría ser nada menos que una traición terrible de confianza aún si se mitigara al suponer que Abrahán les informara de la promesa de Dios.

Años después, cuando Isaac llega a tener la misma edad que tenía Ismael cuando lo despidió, se quita la ambivalencia.

Con palabras y contextos semejantes al incidente con Ismael, vemos que Abrahán se encuentra otra vez en la misma situación de despedir al hijo a quien quiere. Esta vez, sin embargo, no hay consecuencias secundarias beneficiosas que puedan aliviar su dolor. Lo único que tiene Abrahán es su confianza en que Dios es bondadoso y que cumple sus promesas.

El propósito de la historia es averiguar si Abrahán cree que Dios es digno de su confianza. Se trata del estado de ánimo de Abrahán: si realmente cree las palabras de Dios, entonces sabe positivamente que “Dios proveerá.” Al estar dispuesto a sacrificar a su hijo Isaac, no se compromete ni pone en peligro a su hijo—si cree verdaderamente que Isaac es la promesa de Dios para las generaciones futuras. Con la fe, Abrahán sabe, “Aún si muere, vivirá.”

Bueno, sabemos que Isaac murió, pero no por la mano de Abrahán. Murió por la exigencia de la vida terrenal. Y sin embargo, Isaac engendró generaciones de gracia y plenitud.

No sé si he podido resumir fielmente las reflexiones de la profesora Stump, pero salí de su ponencia con un aprecio nuevo de la prueba de Abrahán. Si creo que Dios es bondadoso y que cumplirá con sus promesas, la prueba no es tan cruel ni irracional como pensé.

Además, me parece que esta historia no sólo trata de la muerte de Isaac. Se trata de la muerte de todos nosotros.

Cada uno de nosotros tenemos que hacer el mismo sacrificio que Abrahán. Todos nos enfrentamos con la necesidad de dejar que se vaya la persona más querida, a la tarea más valorada, al éxito más deseado, a la alegría más profunda. Todo lo más apreciado, todo lo que Dios nos ha dado está sometido a la muerte: la muerte de todo y nuestra propia muerte.

El grano de la historia es éste: ¿Es Dios bondadoso? ¿Cumple Dios con sus promesas? Abrahán es nuestro padre en la fe porque representa el último acto de fe que todos nosotros tenemos que hacer. Nos enfrentamos todos con el sacrificio. Nos enfrentamos con la terrible renuncia de todo lo que valoramos.

Y nuestro Dios hace lo mismo. “Éste es mi hijo amado.” El “hijo único y engendrado” de Dios, un ser humano como nosotros, pasará por nuestras transiciones—hasta la transición de la muerte.

Dios lo prometió no solamente a Abrahán sino a nosotros también. Dios lo prometió a sí mismo.

“¿Es posible que Dios, que no perdonó a su propio Hijo, sino que lo entregó por todos nosotros, no nos dé todas las otras cosas?”

Juan Kavanaugh, SJ

Traducción de Kathleen Bueno, Ph.D.

February 28, 2021 2nd Sunday of Lent

A pregnant woman was walking in the store and met an old friend. Her friend exclaimed, “You are absolutely beaming!” The new life God placed in her womb radiated throughout her body. It was brightly visible on her face and in her eyes. Transformation and change usually happen from the inside out. It is very rare that simply imposing structure from the outside does any good. Yes, it is true that routines and habits can change when things are done differently. But, for this change to last there has to be an interior renewal and metamorphosis as well. Simply regulating behavior and bringing someone into conformity with accepted protocols doesn’t mean their heart and soul come with them.

Peter was a homeless man who lived in a very remote and rudimentary tent community. He was happy to make his daily trip to McDonald’s and always welcomed a gift card or two so that he could buy some coffee and something to eat. A generous advocate worked to secure him an apartment in hopes of moving Peter out of his makeshift housing and into something safer. Peter finally got the grand tour of his new “digs,” received his own key, remarked how wonderful the place was, closed the door behind him when they left and never returned. He preferred his tent. No matter how much things changed on the outside, Peter was happy where he was. A poignant lesson was learned that day.

How is your Lent going? By now you ought to have a sense of whether you’re really “into it” this year and something transformational is happening. For many, it’s only the stuff on the outside that changes for a few weeks and then they return to business as usual. For others, there are some real inner changes happening that are deepening their relationships with God, others, self, and creation. If we are serious about moving to a new place and radiating with the presence of new life and joy, then we have to clear the way to listen for God’s call. Then, there is God’s request to change things up a bit and order our lives differently. After realizing we have been called and given a mission, we have to trust that this is where we need to be. And then, after all of this hard work we are asked to act. The fruit that is revealed will indicate whether our journey is authentic. The brilliance of conversion will begin to shine on our faces as we contemplate the One to whom we are asked to listen.

©LPi



**MASS INTENTIONS**  
**Weekend of February 27/28th**  
**2021**

**Second Sunday of Lent**

**5:00pm**

*Francesco & Italia Antonini*  
*Joseph & Anna Cosentino*  
*Roselyn Panepinto*  
Jc Halpin

**9:00 am**

*A&J Jankee*

**11:00 am**

*A todos los feligreses de*  
*NSDLSF*

**Monday, Mar 1st**

**6:00pm**

*Therese Wasnik*

**Tuesday, Mar 2nd**

**8:00am**

*Maggie Perlowski*

**Wednesday, Mar 3rd**

**8:00 am**

*OLHF Parishioners*

**Thursday, Mar 4th**

**8:00 am**

*OLHF Parishioners*

**Friday, Mar 5th**

**6:00 pm**

*OLHF Parishioners*

**Weekend of Mar 6th/7th**

**Third Sunday in Lent**

**5:00pm**

*Francesco & Italia Antonini*  
*Joseph & Anna Cosentino*  
*Roselyn Panepinto*  
Tulio Dussi  
Jc Halpin

**9:00am**

*OLHF Parishioners*

**11:00am**

*A todos los feligreses de*  
*NSDLSF*

**PRAYER LIST**

WE PRAY for the following parishioners or family members of parishioners who are ill or in need of prayer:



*Antonio & Jaclyn Aleman*  
*Mary Alvarez*  
*Danniel Brady*  
*Joanne Buck*  
*Joe Candella*  
*Fannie Canino*  
*Kathy Catrambone*  
*Edwin Chaidez*  
*Ludette Chew*  
*Morgan Grace Coghlin*  
*Mitchell Davis*  
*Lewis Ervin*  
*Nathaniel Ferrer*  
*Esther Fidis*  
*Barbara Frye Timcke*  
*David Garcia*  
*John Graff*  
*Ginny Halisz*  
*Madelynn Jacobs*  
*Denise & Rich Jandura*  
*Joey Libunao*  
*Art Losacco*  
*Katharina Losacco*  
*Ethan John Moon*  
*Emma Nemivant*  
*Fred Natori*

*Frank Ortiz*  
*Patino Family*  
*Kevin Pereira*  
*Magdalena Perlowski*  
*Neil Radocha*  
*Fr. Paul Reicher*  
*Catalina Remetir*  
*Philip Rice, Sr.*  
*Rosemary Rice*  
*Mary T. Rosales*  
*Arnoldo Russo*  
*Francesco Russo*  
*Maureen Sevandal-Yanong*  
*Maria Singon*  
*Rachel Singon*  
*Patricia Soto*  
*Paul Soto*  
*Candace & Michael Spinali*  
*Angelo Suranno*  
*Victoria Tan*  
*Juanito Tantoco*  
*Madeleine Tantoco*  
*Monica Tantoco*  
*Sam Tripp*  
*Andrea Urban*  
*Maria Wilson*

WE PRAY for all the deceased family members and friends of our parishioners and benefactors, especially:

All Our Lady of the Holy Family Parishioners

WE PRAY for our loved ones serving in the Armed Forces, and those who gave their lives serving, especially:

WE PRAY for those affected by *violence*.

If you would like to add a name to our prayer list, please call or email the rectory.

**Readings for the week of February 28, 2021**

Sunday: Gn 22:1-2, 9a, 10-13, 15-18/Rom 8:31b-34/Mk 9:2-10  
Monday: Dn 9:4b-10/Lk 6:36-38  
Tuesday: Is 1:10, 16-20/Mt 23:1-12  
Wednesday: Jer 18:18-20/Mt 20:17-28  
Thursday: Jer 17:5-10/Lk 16:19-31  
Friday: Gn 37:3-4, 12-13a, 17b-28a/Mt 21:33-43, 45-46  
Saturday: Mi 7:14-15, 18-20/Lk 15:1-3, 11-32

**Las lecturas de la semana del 28 de febrero de 2021**

Domingo: Gn 22, 1-2. 9. 10-13. 15-18/Rom 8, 31-34/Mc 9, 2-10  
Lunes: Dn 9, 4-10/Lc 6, 36-38  
Martes: Is 1, 10. 16-20/Mt 23, 1-12  
Miércoles: Jr 18, 18-20/Mt 20, 17-28  
Jueves: Jr 17, 5-10/Lc 16, 19-31  
Viernes: Gn 37, 3-4. 12-13. 17-28/Mt 21, 33-43. 45-46  
Sábado: Miq 7, 14-15. 18-20/Lc 15, 1-3. 11-32

**EVERYDAY STEWARDSHIP - RECOGNIZE GOD IN YOUR ORDINARY MOMENTS**

**When Sacrifice Becomes Mundane**

It seems to happen every year, like clockwork: we drag a bit, as we enter into the second week of Lent. On Ash Wednesday, we feel a bit like soldiers banging our shields, rushing into battle. “We’re ready, God!” our hearts cry out. “Transform us through sacrifice! Your will be done!”

But by now, these Lenten resolutions are no longer novelties — they’ve joined the ranks of everyday inconveniences, which somehow are the hardest to bear. Because transformation, in real life, happens in inches, just as a battle is won slowly in the crash of one sword against another. It’s not always a dramatic thing, to the naked eye. It’s the perseverance in prayer despite weariness, or the continual denial of some pleasure even though there’s that nagging voice in our minds saying: go ahead, God doesn’t really mind.

It’s a week when we all need a shock to the system — and wouldn’t you know it, this Sunday God gives us a double-whammy of dramatic sacrificial scenes. We picture Abraham, who also cried “Ready!” when God called, never imagining what He would ask: the surrender of his long-awaited son. We see Christ himself transfigured, as God shows us what He is ready to give up for love of us.

We must remain committed, persevering daily in acknowledging that everything belongs to God. What we sacrifice, we simply give back to Him.

If God is for us, who can be against us? Can we still reply, “Ready!” when we hear the call of God?

— Tracy Earl Welliver, MTS

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