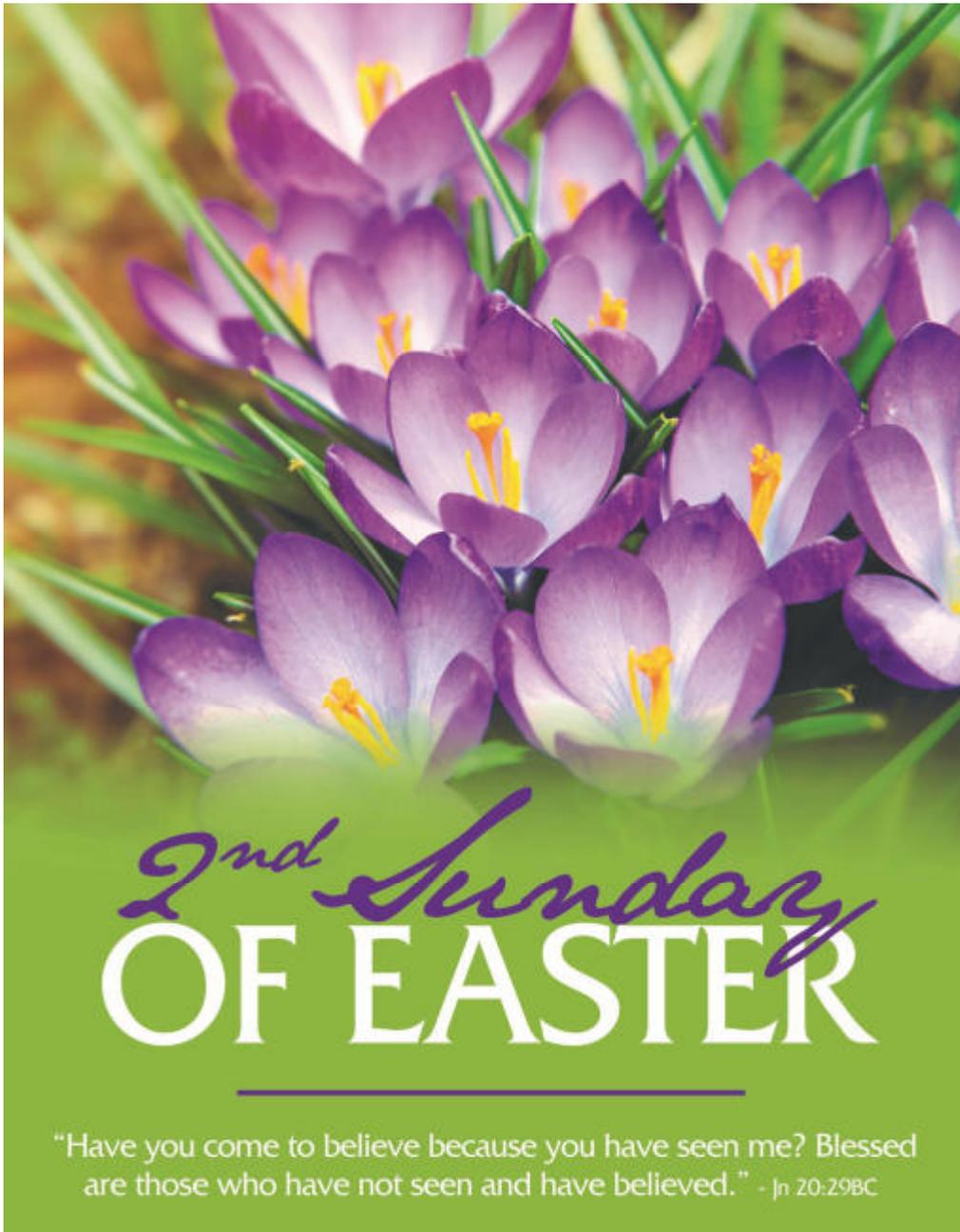


ST. ANGELA MERICI ROMAN CATHOLIC church

Rooted in Faith Since 1923

APRIL 11, 2021



READINGS FOR THE WEEK

SUNDAY: Acts 4:32-35 / Ps 118:2-4, 13-15, 22-24 / 1 Jn 5:1-6 / Jn 20:19-3

MONDAY: Acts 4:23-31 / Ps 2:1-3, 4-9 / Jn 3:1-8

TUESDAY: Acts 4:32-37 / Ps 93:1-2, 5 / Jn 3:7b-15

WEDNESDAY: Acts 5:17-26 / Ps 34:2-9 / Jn 3:16-21

THURSDAY: Acts 5:27-33 / Ps 34:2, 9, 17-20 / Jn 3:31-36

FRIDAY: Acts 5:34-42 / Ps 27:1, 4, 13-14 / Jn 6:1-15

SATURDAY: Acts 6:1-7 / Ps 33:1-2, 4-5, 18-19 / Jn 6:16-21

NEXT SUNDAY: Acts 3:13-15, 17-19 / Ps 4:2, 4, 7-9 / 1 Jn 2:1-5a / Lk 24:35-48

MASS SCHEDULE:

Saturday Vigil: 4:30 p.m.

Sunday Mass: 7:30 a.m., 9:30 a.m., 11:30 a.m., 5:30 p.m.

Daily Mass: Monday - Friday 8:30 a.m.

Saturday: 8:30 a.m.

Holy Days: Vigil 5:30 p.m., 6:30 a.m., 8:30 a.m. 12:00p.m., 7:00 p.m.

Confessions: By request.

Dear Friends,



As I write these reflections for the Second Sunday of the Easter Season, I am filled with gratitude at the outpouring of faith witnessed over Holy Week and the Sacred Triduum by the community of St. Angela Merici and the many people we know who made the extra effort to pray in person this year and through live-streaming! We haven't been able to share our Easter joy in person so many months, and this year it was truly a joy to see so many people. If there ever was a time when we needed and wanted to repeat to one another the words of Christ's messenger at the door of the tomb – "Don't be afraid. . . you have nothing to fear!" – surely that time was celebrated on Easter this year of 2021! We gathered to remember the very essence of our faith, to celebrate it, to remember as one great spiritual writer reminds us that the resurrection of Jesus was not a spectacle but rather a ministry!



We enter into the Paschal mystery – Christ has died, Christ IS risen, Christ will come again – and we renew our baptismal covenant as witnesses to Christ's triumph over sin and death. This is the core and reason for our faith, the basic Christian message, a belief we profess every Sunday in our Eucharistic worship. We are renewed and continue the mission and ministry of Jesus as we reach out to others, share the message of the resurrection and the presence of the Risen Christ. We are witnesses as were the first ones to reach the empty tomb. We are the ones who are sent out, filled with the Holy Spirit, to proclaim Christ's sacrifice on the cross was once for all. Christ does this for us. He was raised. And we now celebrate a season of fifty days to deepen our understanding of this most important reality and ministry.



Thus, on behalf of our entire staff, I want to thank you for your presence and continued faith as members of this great community of faith!

Father Don and Father Rob and our staff have shared over these days our joy in seeing you. We have such a hard working group here who are on staff and who volunteer in ministry to help all of us grow in faith. It is a humbling time but one also filled with joy and gratitude. God bless all of you.



We hope that all who were able to share time with family either near or far has a splendid time, too. And we cannot forget to thank you for your generosity at this critical time. All of us have been affected by the pandemic, and many had to struggle with finances and employment, quarantining, sickness, the passing of loved ones, the inability to attend funerals or even visit face to face. And even amid these challenges, you have been so generous to our community in helping us meet our responsibilities to our employees and to keep our commitments to ministry and care and celebration as we keep the ship afloat! The collections at Christmas and Easter are more than critical as we meet our obligations and as we plan for the future. You make this possible. These collections are not assessed by the Diocese as many of you know. While we realize that every diocese needs support, these special feast days and celebrations tell us clearly if we can make plans for the future. You have made this possible. May God reward your faith and trust and your open hearts for this community.



Also a word of thanks for those who were thoughtful to send us cards and treats as we closed off Lent and sang Alleluia for Easter. Some of you also found out that I am now a 'senior' priest at age 70. Wow. Thanks for your kindnesses and greetings. Now it's onward and upward. Father Don and Father Rob are so kind to the 'old man' here, and that makes my life possible!



You may also know that we have some new faces in our main office and sacristy as the new season unfolds. Our long-time employee Eileen Crable is now retired, so we looked around and have invited **David Becker** to take over the post of sacristy management and coordination of the front office of the Parish Center. David is a well-known and faithful man of our community, and we are all thrilled that he has accepted these posts to serve the needs of all. I know that you will welcome him to these jobs as he shares his multiple talents, his compassion, and his kindness with us all in the future. Our current sacristy manager has been Katie Whitmore, who will be moving on in June for law school. And we are so pleased that Ellie Munday will continue to be sharing in the work of the front office with David for the foreseeable future. We are blessed with great, great employees. It takes many hands to do the work of parish life. It is fairly complex with many details in service and ministry and practicalities. These staff members have your needs as their first concerns, and I know that you will keep them in prayer as they help all of us to a successful parish experience.



Many of you know already that it takes special people to serve in a parish and to meet the needs of priests and people. The qualities of compassion, friendliness, competency, safety and security, follow-through, confidentiality, insight, stamina, multi-tasking, not to mention faith and hope and love, etc. are only a few of the talents required in the day-to-day running of the parish. And to put up with an aging pastor! Wow! God bless them and you. The resurrection urges us, excites us to love. To build between ourselves and our world a bond of concern, of involvement takes dedication and commitment. We must never suppose that the divine work of Christ by itself is a substitute for human efforts. Quite the opposite really. Love is a verb. Christ's triumph over sin and death and the power of sin and the inevitability of human weakness demands of us that we ratify and reflect and imitate God's love and grace in our own lives, actively,

positively, not just swept along by some false understanding of our faith but the rather by the freely conscious choices that we make. Think of the apostles as we reflect these weeks on the Acts of the Apostles in the New Testament. The story of the Christian community from the beginning is filled with committed men and women who participate actively in the life of grace. **Apostle means 'sent' to be active in prayer and service.** That is the covenant of baptism made possible by Christ, God's ever present love, and the power of the Spirit. The Paschal Candle in the sanctuary for all of the Easter season is the light of Christ that we followed on Holy Saturday night, carried ahead of us to the future, not to be extinguished by fear, COVID, sin, or anything else. Christ has conquered, and darkness vanishes forever. May we keep that light shining brightly. Alleluia.



Here are some reflections for you this weekend of Divine Mercy and love. Don't forget to pray for our young ones getting ready for

Confirmation, First Communion, and those who are preparing this year for the sacrament of Matrimony. Now some thoughtful reflections:

Doubt? *Jesus' life, death and resurrection pointed us toward the source of all life.*

Do you believe in the resurrection? If the answer is "no," Saint Paul says that "our faith is in vain" (1 Cor 15:14). Alright, but sometimes it is hard to know what this "resurrection" is. Could it simply be bringing Jesus back to life so he could go on as before?

 **No! since Jesus was deeply marked by injuries, humiliation and death,** a mere return to life would let these recede into the background. An ordinary life. All better now.

Here is a metaphor to suggest an answer. Imagine there is a "spiritual soil" from which all life "sprouts." In his death Jesus plunged deep down into such a soil. He stumbled, fell, and lost the very thing we think is irreplaceable and to be guarded beyond all else: life.

But in this metaphor, life is only a garden plant. It grows from the loam so rich that we hardly see it. That spiritual soil is love. Vast, quiet love.

 **Our doubt sets in, like Doubting Thomas's.** He was resentful, probably broken-hearted. He warded off his grief by simple denial. Unless I "put my finger into the nail marks and put my hand into his side, I will not believe" (Gospel).

And look at the other men. In the gospel of Luke, women, not the men, were the ones who saw the empty tomb first as well as the angels, and they took it seriously. But "... their words seemed an idle tale, and [the apostles] did not believe" (Lk 24:11). In Matthew's gospel, Jesus first came to the women. When the men went to the place where Jesus had said he would meet them, "they worshipped him, but some doubted" (Mt 28:17). In Mark, Jesus appeared first to

Mary Magdalene, but when she went to the apostles, you guessed it, they rejected her testimony (Mk 16:9). Nor did they listen to the men who had met Jesus walking to Emmaus (Mk 16:12-13).

Jesus' life, death and resurrection pointed us toward the source of all life.



Hard to miss the fact that the women usually believed, and the men usually did not. Women dared to trust what they saw. Yes, women have been given lower status in culture throughout the ages, but we know that it is a big mistake to ignore their testimony.

Think about some of the reflections from secular culture and media. Dan Brown's *Da Vinci Code* was a vehicle for huge doubt. For him, males have systematically repressed the essence of Christianity. The real truth, he claims, guarded through centuries, is that Mary Magdalene was Jesus' secret wife! Moreover, a flesh and blood descendent from Jesus is alive today (a woman, living in secret and in fear for her life). Obviously, as Brown seems to think, if the gospels are just huge cover-ups, then the resurrection would be just one more spin on the glittering wheel of deception.



What is the truth about the resurrection?

Jesus' life, death and resurrection pointed us toward the source of all life, the source of the universe, of trees, of women and men, of marriage and offspring. Jesus was the river of love that God had poured into the world. He was now flowing back into the ocean of the Trinity and taking us along, whichever of us chooses to believe.



That is the resurrection.

Do you believe in it? If you do, then you believe that love is the foundation of life. Just put your finger into the mark of the nails, and put your hands into his side and you will find it. *Jesus' life, death and resurrection pointed us toward the source of all life. – Fr. John Foley, SJ*

Victory is ours *Even in our sinful state, where truth forces us to confess our disobedience and our failures in love, we are victorious.*

Here is what the Readings for this week claim. By his cross, Christ conquered sin; by his resurrection, he destroyed death. At Easter, we celebrate his victory with joy.



The Second Reading affirms that Christ's victory is ours. If we have faith that Jesus is the Christ, then we are begotten by God. If we are, then we conquer the world. And if we do, then we love God, we love the children of God,

and we keep God's commandments obediently. In that condition, we are victorious with Christ.

But these lines in the Second Reading look like joy-destroyers, don't they? If we don't keep God's commandments, if we don't love God's children, we don't conquer the world. And if we don't conquer the world, then we aren't begotten of God. And in that case we don't really have faith. How do we have victory then?

And it gets worse.

 **In another place, the same Epistle says that anyone who says he doesn't have sin is a liar (I John 1:8).** So it seems that there is a Catch-22 here. If you sin, you aren't victorious. You are a loser. But if you try claiming that you don't sin, you are guilty of lying, which is a sin; and so you aren't victorious in that case either.

It seems that whether you think you sin or think you don't sin, you lose. So what happened to our victory? Where is joy? The solution is to notice what faith is. Faith is the belief that Jesus is the Christ, the one who—the one who what? Well, the one who conquers sin and death.

 **So here is the message from the Readings. For our part, we are saved from sin and death by believing that we are saved from sin and death—by Christ.** There is no Catch-22. Even in our sinful state, where truth forces us to confess our disobedience and our failures in love, we are victorious—over the sin and death in ourselves—as long as we believe that Christ won the victory for us.

This faith is what God requires of us, and the Second Reading is right: this requirement isn't burdensome.

 **So here is our joy:** As long as we believe that Christ won the victory for us, the victory of Christ is ours.

Even in our sinful state, where truth forces us to confess our disobedience and our failures in love, we are victorious. — Eleonore Stump

Pope Francis reminds us that Thomas arrived late but that the Lord did not abandon him. He came back the next week. Will God abandon us in our slow recovery from the pandemic? Can we forget those left behind? Here are the words of Pope Francis:

Dear brothers and sisters, in the time of trial that we are presently undergoing, we too, like Thomas, with our fears and our doubts, have experienced our frailty. We need the Lord, who sees beyond that frailty an irrepressible beauty. With him we rediscover how precious we are even in our vulnerability. ... And if, like crystal, we are transparent before him, his light—the light of mercy—will shine in us and through us in the world. Feast of Divine Mercy, April 19, 2020

Thanks, Pope Francis. And finally, a few thoughts from Fr. Ron Rolheiser, OMI:

 **Prayer** *'Have you come to believe because you have seen me? Blessed are those who have not seen and have believed.'* (Jn 20:29) *Prayer isn't easy because we don't understand it, don't know how to do it, and don't understand how the experience should feel.*

Jan Walgrave once commented that our present culture constitutes a virtual conspiracy against the interior life. He wasn't suggesting that somewhere there is a deliberate force that is consciously scheming to keep us from interiority and prayer, but rather that an accidental flowing-together of forces and circumstances in history are making it difficult for us to live the examined life.

What are these forces? They're simply the daily headaches and heartaches that afflict us.

 **First, the headaches:** Thomas Merton was once asked what he considered to be the major spiritual disease in the Western world. His answer:

Efficiency. The major spiritual disease in the Western world is efficiency because from the government offices down to the nursery we have to keep the plant running and, afterwards, we've no energy left for anything else. He's right.

The first problem we have with prayer is that we're too-busy and too-preoccupied to make time for it. There's never, it seems, a good time for prayer.

Always we're too-busy, too-stressed, too-tired, or too-preoccupied to sit or kneel down to pray. We rise early, groan as our alarm-clocks startle us from sleep, rush through breakfast, ready things for the day, fight crowds and traffic enroute to work, settle into a task that's demanding and draining, gulp-down a quick lunch, end the work-day tired, commute back home, ready another meal, tend to the needs of loved ones, share a meal with others who are just as tired and restless as we are, then, often enough, have still another meeting or event to attend in the evening.

Prayer isn't easy because we don't understand it, don't know how to do it, and don't understand how the experience should feel.

 **The day simply takes us, consumes us, drains us, and leaves us, in its wake,** sitting on the couch before a TV set, tired, dissipated, still needing to prepare some things for tomorrow, and wanting a mindless distraction rather than the discipline of prayer. It's hard to pray in our over-busy lives.

But we're not just too busy to pray, we're also too restless.

There's a congenital disquiet inside us. Moreover this natural restlessness is fanned to a high flame by the culture: five hundred TV channels are within our reach, the internet brings the whole world into our private rooms, there are new movies that we haven't seen, new songs we haven't heard,

colorful magazines whose covers beckon, sporting events that seem to be on everyone's mind, and every kind of special event from the Olympics, to the Academy awards, to World cups, to celebrity gossip programs, all distracting us. Beyond that, everyone around us seems to be travelling to interesting places, doing interesting things, meeting interesting people. We alone, it seems, are missing out on life, stuck, outside the circle, with nothing interesting to do.

 **It's hard to pray when we are restless and, mostly, we are.** One writer puts this well: "I want to pray," he says, "but I also don't want to miss out on anything: television, movies, socializing with friends, drinking—in the world."

Our deepest greed is not for money, but for experience. We don't want to miss out on life. Thus, to pray is truly a discipline because when we sit or kneel in prayer so many of our natural cravings feel starved and begin to protest. Restlessness is a great impediment to prayer.

Prayer isn't easy because we don't understand it, don't know how to do it, and don't understand how the experience should feel.

Finally, beyond the headaches and restlessness, there is the ambiguity of prayer itself. Simply put, prayer isn't easy because we don't understand it, don't know how to do it, and don't understand how the experience should feel. Talking to God, hearing God's voice, and centering ourselves in God is not as easy as we sometimes make it out to be. God's reality, while massively real and the ground of the whole universe, is not physical and tangible like the things of this world. The world seems more real; family and friends can be hugged, touched and talked to, and physical sensation of all kinds doesn't leave us doubting its reality. But relating to God demands something else and it's easy to find ourselves bored, doubting, distracted, and anxious to get on to something else when we try to pray.

 **What we experience in prayer is just as real as the physical world,** but we need to be at a certain depth of prayer to know this—and that's the paradox: because prayer can seem unreal we often stop doing it, but it will only seem real if we persevere in it long enough and do it deeply enough. We often give up too soon.

Prayer isn't easy.

By definition, prayer is a non-pragmatic, non-utilitarian activity. It's hard to sit still and (seemingly) do nothing when so many necessary tasks demand our attention and when so much inside us aches for activity and involvement. It's hard to pray when we suffer from the kind of headaches and heartaches that cannot be eased by taking an aspirin. Walgrave is right, there's a certain conspiracy against the interior life today. But prayer beckons us beyond, asking us to lift even this up to God. Alleluia! — Fr. Ron Rolheiser, OMI

 **Thanks, Fr. Rolheiser. And one more meditation for Easter Week:**

Community Transformations *Jesus says to the Thomas in us: "Enter the wounds: the wounds of my humanity, of my Church, of my crucified body, my risen body and my mystical body."*

We have a glowing picture of the early Christian

community: one heart, one mind, no one of them claimed anything as his or her own. So stunning was their witness that respect was paid by all.

 **There were no needy in their midst, and each was provided for according to need.** Perhaps they felt, in the words recorded in the First Letter of John, that, as believers in Jesus as Son of God, they could take on the world.

The account of the earliest community, however—the community hidden behind locked doors, the community hiding in fear—reveals that perhaps not all was sweetness and light.

It is noteworthy that the first word attributed to the risen Lord is "peace."

One can presume, then, that this community was somehow in a state of disquiet, and it seems that the reason was not only fear and terrible disappointment. Quite possibly it may have been divisiveness, since it is forgiveness that Jesus next addresses: "If you forgive others' sins, they are forgiven them; if you hold them bound, they are held bound."

 **What is it that is to be forgiven by the gift of the Spirit's breath?**

Scripture recounts that "it happened" that Thomas was absent when Jesus came. Later the community greets Thomas with the words, "We have seen the Lord." And he quite simply refuses to accept their testimony.

"Unless I see the mark of the nails in his hands and put my finger into the nailmarks and put my hand into his side, I will not believe."

Whether this was a major source of division or not, it is evident that Thomas is the first Christian to dissent formally from a fundamental conviction of the gathered church. After all, he does not believe in their testimony to the Resurrection.

Jesus says to the Thomas in us: "Enter the wounds: the wounds of my humanity, of my Church, of my crucified body, my risen body and my mystical body."

Despite the wound of this division, however, Thomas remains with the community and they seem to welcome him. In fact, the next time Jesus appears in their midst, a week later, Thomas is present. And Jesus speaks directly to him: "Do not persist in your unbelief, but believe."

I have found this a fascinating and rather challenging narrative. Even if forgiveness is not the theme of the Thomas incident, it is clearly the case that Thomas is with the community he so profoundly challenges.

 **I'm afraid that if I had been running the Church it might have been otherwise.**

I find in myself strong inclinations to exclude from the category of believers those who seem to reject significant parts of our doctrine and practice. And yet, the example of the resurrection community undermines such an attitude. Thomas was not excluded.

He was not kicked out or given an either-or choice concerning the Resurrection of Christ.

He was welcome. Apparently, he was forgiven, not bound, even though at the time he had  not yet recanted his heresy.

I wonder what this might mean for a Church that has at times strong tendencies to exclude the marginal.

Jesus says to the Thomas in us: "Enter the wounds: the wounds of my humanity, of my Church, of my crucified body, my risen body and my mystical body."

Again, I am not constitutionally inclined to take much delight in such an observation, but the evidence of the text warrants it. And it says something important to us all.

We have not a few liberals and conservatives who act as if the presence of the other side is a contaminant in the Church. There have been wars and persecutions mounted in the name of dogma. There have been excommunications and interdicts in the name of right practice.

Divisions have wounded the Church and injured our witness in faith. The passion for being right has served the cause of ego at least as much as it has served the cause of Christ.

Does this mean that anything goes, that there is no cause or truth worth standing up for and making divisions over? Is it an invitation to the chaos of diversity without any center or unity? Not necessarily.

What provided the occasion for the renewed entry of Jesus into the community was the fact that they were gathered together in his name. At least Thomas had not hardened himself to their testimony. At least he had not put himself out of and above the church. He may have had the attitude of a dissenter, but it was in the context of Christ as the center of their relationship. There is division, but there is also humility and openness.

 **Jesus says to the Thomas in us:** "Enter the wounds: the wounds of my humanity, of my Church, of my crucified body, my risen body and my mystical body."

And the reply of Thomas, the doubter, the unbeliever, the skeptic? In the strongest divinity text of the New Testament, albeit a text probably appended later, he says, "My Lord and

my God." Such is the transformative power of resurrection faith.

"These have been recorded to help you believe that Jesus is the Messiah, the Son of God, so that through this faith you may have life in his name."

May they help us believe. And forgive. *Jesus says to the Thomas in us: "Enter the wounds: the wounds of my humanity, of my Church, of my crucified body, my risen body and my mystical body."* – Fr. John Kavanaugh, S.J.

alleluia

I had a pastor who once reminded me that we are a Church, not a sect. And he cautioned me to remember this, and if I ever went somewhere that did not have all sorts of Catholics in the community, from all parts of the spectrum, I would have to go out and rent them to be a real Catholic parish! Wise advice I've learned over the years. LOL. Oremus pro invicem. Soli Deo Gloria. Let's keep our young people in mind each day of the 50 days of Easter and pray that they may discern their vocations in love.

Father Michael J. Lanning, Pastor



REMEMBER
in your prayers

OREMUS PRO INVICEM (Pray for one another)

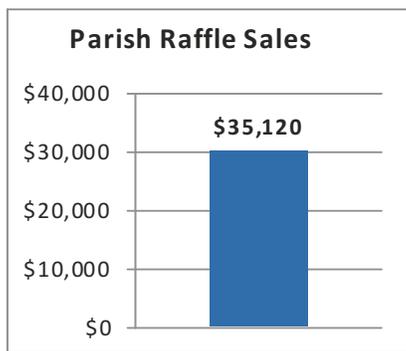
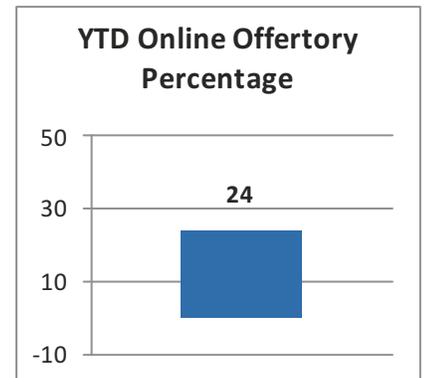
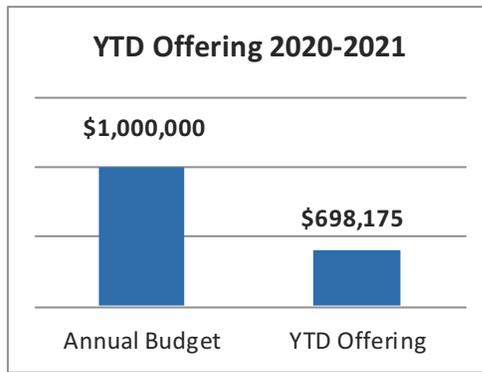
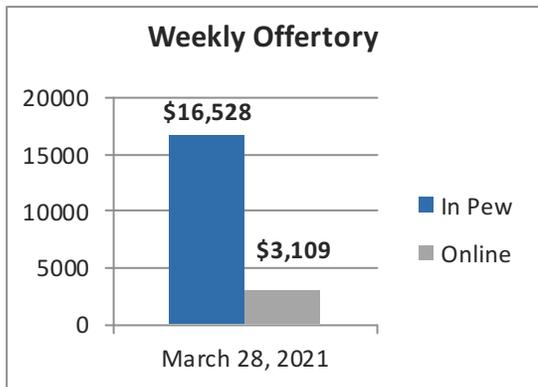
In your prayers, please remember those in need of healing, especially:

Frances Allington, Maureen Ashdown, Paul Boscoe, Bill Bringman, Ella Burns, Lainey Chisholm, Levi Chisholm, Andy Corcoran, Joseph Crupi, Ken DeCrane, Deacon Kenneth DeLuca, Francisco Deras-Solits, Jean DiRuggiero, Peggy Drew, Aranka Gajzer, Woody Granger, Ann Hawk, Frank Hawk, Hank Hout, Jerry Jesonosky, Megan Keefe, Fr. Jim Lee, Robert Lynch, Maureen Materna, Imelda Moenter, Deborah Mortack, Mike O'Donnell, Frances Parcaro, Michael Pitts, Marion Rich, William Schmidt, Margaret Simmons, Ann Stromp, Matthew Yaroma, Charlotte Zak and Daniel Zak.

REST IN PEACE

Please pray for Piroshka Haller, Audrey Johnson, Eileen Platten-Kral, Michael Minelli and Genevieve M. Sabat. May their souls and the souls of all the faithful departed rest in peace.

FINANCIAL REPORTS




**Look for our
RAFFLE WINNERS
in next week's bulletin!**



LiveStreamer Needed!



Are you a local college age student looking to earn a little extra income?

St. Angela Merici Parish is looking for local college age students to livestream the Parish's morning Masses

Monday - Saturday, 8:15 a.m. - 9:15 a.m. Sundays, 9:15 a.m. - 10:45 a.m.

Interested? Contact Ed Doubrava in the business office at (440) 333-2133 or business@samparish.org.



School Boosterthon Fundraiser

SAM School is participating in the Boosterthon fundraiser. This is a week long school event that kicks off on Tuesday, April 20th and ends with a **FUN RUN on Thursday, April 29th**. We hope to raise \$25,000 to go towards teacher supplies, resources and fine arts enhancements.

The school's PTC group was able to secure over \$1,500 in sponsorship to cover the cost of t-shirts for every student!

Anyone interested in donating to this fundraiser, or sponsoring a student in the FUN RUN, can contact Jessie Weiss at mrsweiss@samschool.net or (440) 333-2126.

Marriage Banns

III
Victoria Rose Kohl
and
Joshua Ronald Stobinski
April 17, 2021

II
Bridget Hailey Van Denhaute
and
Benjamin Donald Foldesy
April 24, 2021

I
Brittney Elizabeth McNamara
and
Bradley C. Cole
May 1, 2021



Boy Scout Troop 401 Flower Sale

St. Angela Merici Boy Scout Troop 401 is once again offering spring flowers in flats and hanging baskets, geranium trays, vegetables and herbs for sale. The purchase of the flowers will help our Boy Scouts raise funds to attend summer camp, monthly campouts and other troop activities.

Order forms are available

- At the parish center (Monday—Friday, 9:00 a.m.—4:00 p.m.)
- On the parish website, samparish.org/scouts

You can also contact your neighborhood Boy Scout to place your order.

Orders must be placed no later than Tuesday, April 13, 2021 and can be dropped off, with payment, at the St. Angela Merici parish center.

Flowers will be **delivered** to your doorstep on Friday, May 14, 2021.

Troop 401 thanks you in advance for your help and support in making Scouting available to the young men in our community.

Attention - Impatiens Lovers

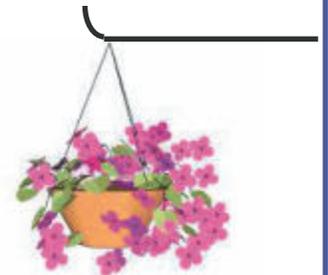
Downy mildew may still be an issue in our community. This past season in Cleveland, the disease was still present and showed up in early August. Deans Greenhouse will be spraying the impatiens each Monday through the entire season with a fungicide. The plants will leave Dean's Greenhouse disease-free. They will also have protection for 21 days from the residual activity of the fungicide applied here. There are some retail products on the market now that home consumers can purchase to continue the protection.

Annual Combo Descriptions

- Crazy for Crayons:** Calibrachoa Royal Blue, Verbena Burgundy, Biden Yellow
Cherry Kiss: Petunia Purple, Calibrachoa light pink, Verbena Red Rose
Daisy Dance: Calibrachoa Orange + Red Eye, Purple Osteospermum, Mango Orange Verbena
Night in Pompeii: Hot Pink Verbena, Dark Purple Petunias, Dark Blue Hot Lobelia
Who Knew Orleans: Calibrachoa Yellow+Red Vein, Petunia Red, Verbena Mango Orange
Out of the Blue: Endless Illumination Browallia, Superbena Royal Cambray and Whitecap
Rockin Out: Verbena Superbena Whiteout, Biden Goldilocks, Calibrachoa Superbells Holy Smokes
Beachside Drive: Calibrachoa Tropical Sunrise, Supertunia Honey Petunia, Scaevola Whirlwind Pink
Treasure Chest: Petunia violet dark eye, lascar white Verbena and purple Lobelia
Pink Lemonade: Petunia whispers star rose, Callie yellow Calibrachoa and Lobelia techno heat light blue

12" Hanging Baskets Descriptions

This year our greenhouse supplier is only offering the 12" hanging baskets by primary flower color of the basket. Due to the cold weather in the south, some of the plants have died and the greenhouses are still taking inventory. They made not have the inventory for a particular type of hanging basket (like Grand Traverse), but can fill it based on the primary flower color. There will still be 3 different flowers types and colors in each hanging basket. These colors are: Blue, Pink, Purple, Red, Yellow, Orange, White, Americana (White, red and Blue)



New Stoles Needed



St. Angela Merici Parish is actively looking to purchase new stoles (the vestment worn around the priests neck and hangs down on either side) to be used by the priests for different sacramental moments here at the parish.

Anyone interested in making a donation for the purchase of new stoles can contact Fr. Rob at frramser@samparish.org or (440)333-2133.



St. Angela Merici Parish-Wide survey!

**IT'S NOT TOO LATE TO RESPOND!
THE SURVEY HAS BEEN EXTENDED UNTIL
APRIL 19!**

Please help us by participating in a 10–15-minute survey online. It will ask you to reflect on your own spiritual growth and enable you to provide feedback on our parish's efforts to help you grow. All responses will be confidential and the parish will only receive information about the community as whole.

We are trying to get the highest response rate possible. This information will be invaluable to Fr. Lanning and our various ministries as we plan for the future and strive to be the best disciples we can be. This also offers you, our members, to offer feedback and insight into the forthcoming priestly assignments in the diocese. We will receive the results this spring/summer at which time we will share what we have learned with the entire parish.

If you prefer a paper copy you may pick up a paper copy of the survey after daily and Sunday Masses. They will be located at the entrance and exits of the church. Printable version of the survey is also available <https://portal.catholicleaders.org/dmi/survey/dpp7g1ppc4> or on our website www.samparish.org. To submit the completed paper survey, please drop off in the collection baskets or at the front desk of the parish office. To make special arrangements for getting a paper copy, please contact Fr. Rob Ramser at (440) 333-2133 ext. 130.

Thank you for helping with this important project, and may St. Angela continue to watch over and guide our parish.



Monday, April 12

8:30AM Lynn Plezia

Tuesday, April 13—St. Martin I, Pope and Martyr

8:30AM Marie Guenther

Wednesday, April 14

8:30AM Caregivers at Fairview Hospital

Thursday, April 15

8:30AM Nora Tolentino

Friday, April 16

8:30AM Rich Heyduk

Saturday, April 17

8:30AM Lewis & Norman Brodnik

4:30PM Jim Purcell

Sunday, April 11—Third Sunday of Easter (Divine Mercy)

7:30AM For the Parish

9:30AM Patricia Sarver

11:30AM Robert Ackerman

5:30PM Dale Tischler



FAMILY MEMBERS IN THE ARMED SERVICES

Lord, we pray for all family members in the armed services, especially those who have asked for prayers:

Jason Actis, Liam Anglin, Captain Kevin Comiskey, Brent Cox, Patrick Elfers, Michael P. Gallagher, James Graham, Ron Grethel, Shane Hillman, Michael Hills, Derek Lisowski, Coulton Manning, Reese Marsh, Matthew Martis, Dan Meleason, Joseph O'Malley, Andrew Pipak, Captain Christopher Salisbury, and Jonathan Traczyk.

Please keep all of our armed forces stationed here and in foreign lands including those disabled by war in your prayers.



**Monday, April 12
7:00 p.m.
via Zoom**

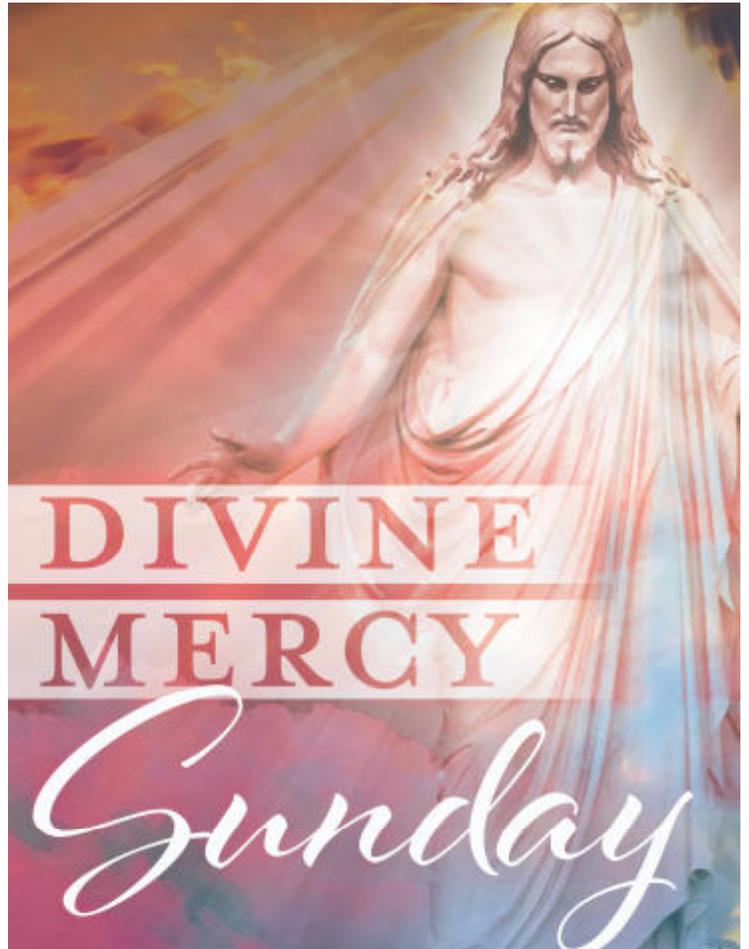
Bishop Roger Gries,
Bishop Emeritus of Cleveland
Topic: Understanding Religious
Orders

Benedictine, Carmelites, Dominicans, Jesuits, Franciscans... and this barely skims the surface of the religious orders. We've heard the names, but if someone asked you to explain who they are or what the difference is, could you answer?

Bishop Gries will help us to unravel what the religious orders are and why there are so many different orders. Join us for this enlightening evening with Bishop Gries.

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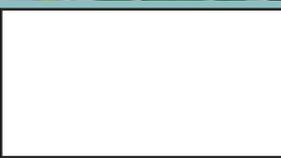
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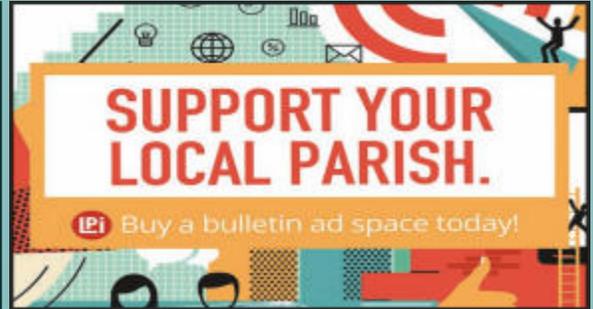


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