

# ST. ANGELA MERICI ROMAN CATHOLIC CHURCH

Rooted in Faith Since 1923

APRIL 18, 2021



## 3<sup>rd</sup> SUNDAY OF EASTER

Then he opened their minds to understand the Scriptures. And he said to them, "Thus it is written that the Christ would suffer and rise from the dead on the third day." - Lk 24:45-46



### READINGS FOR THE WEEK

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

**MONDAY:** Acts 6:8-15 / Ps 119:23-24, 26-27, 29-30 / Jn 6:22-29

**TUESDAY:** Acts 7:51-8:1a / Ps 31:3cd-4, 6, 7b, 8a, 17, 21ab / Jn 6:30-35

**WEDNESDAY:** Acts 8:1b-8 / Ps 66:1-3a, 4-7a / Jn 6:35-40

**THURSDAY:** Acts 8:26-40 / Ps 66:8-9, 16-17, 20 / Jn 6:44-51

**FRIDAY:** Acts 9:1-20 / Ps 117:1bc, 2 / Jn 6:52-59

**SATURDAY:** Acts 9:31-42 / Ps 116:12-17 / Jn 6:60-69

**NEXT SUNDAY:** Acts 4:8-12 / Ps 118:1, 8-9, 21-23, 26, 28, 29 / 1 Jn 3:1-2 / Jn 10:11-18



### 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,



**Once again, Easter blessings of joy as we enter into the long season of Easter this year! Last year, most of the Easter Season was spent in a locked church with just a few of us celebrating Mass together.** Thanks be to God that the pandemic landscape has changed with the regimen of vaccinations taking place in the world. And now, we have large groups coming to celebrate Mass, baptisms, weddings, the love of grieving families at funerals together supporting one another, seeing folks we haven't seen for such a long time. It really is the time of new life as Spring blossoms all around us!



**Fathers Don, Rob, and myself** were humbled and excited to see so many people taking part in the liturgies of the Triduum and the daily and weekend masses. Our staff worked hard along with the many ministers and volunteers in the parish to make the most holy days meaningful for everyone. God bless them all! And God bless our many families and households who once again underscored the incomparable generosity of this community. Your donations and participation in the parish raffle (BTW *congrats to our winners and to all of us who have really become winners due to so much participation*) will help us to make ends meet, ensure just salaries, keep up with bills and maintenance issues, support our ministries and outreach for the foreseeable future. We are blessed beyond measure.

**Now we are off and running to ensure the smooth running celebrations of First Holy Communion, Confirmation, and weddings in the coming weeks and months.** Life is not dull! Thanks to our planning teams of leaders and catechists and teachers and musicians – not to mention the children and families themselves – who have worked hard all year prepare for these once-in-a-lifetime occasions. Again this year, we won't have the traditional class experiences but rather smaller groups to safeguard and certify secure and protected environments for these celebrations. The pandemic isn't over yet; but we are opening up more and more as the weeks roll by.



**We were also** thrilled to see so many people take advantage of the food blessing this year and the many opportunities for confession/reconciliation that were offered. We are a true community of faithfulness as is witnessed by the prayerful and hope-filled example of love you share with a watching world. It is amazing!



**Once again this year, I was asked very often about something called "Making One's Easter Duty".** I think that many people may have some confusion about this term "**Easter Duty**" and might like some clarification. So here goes! **First of all, I don't want anyone to worry or be anxious unnecessarily, particularly during this time of the pandemic.** Certainly God realizes more than we that these past months have been hard on so many; and God does not want us to worry or be anxious about our obligations, especially at times when we aren't physical able to adhere to our normal course of action and behavior. For example, don't forget that the very obligation to attend Mass is still on hold for the time being as outlined by the bishops of Ohio, etc., while the world sorts out the challenges of COVID and the pandemic. **So please keep your mind and hearts at ease.** Certainly, there is no doubt that we are thrilled to see so many people who are able publically practicing their faith. But not everyone is able to do so as yet. **So secondly don't be too severe on yourself for no good reason** if you are not ready yet, feel anxious, don't want to endanger anyone's health, etc. We do what we can and when we can. Everyone's situation and health-related issues are different, so we don't make quick judgements. As Jesus said, the Sabbath was made for us, not we for the Sabbath. With that in mind, we 'tackle' the issue of making one's Easter Duty!

**What is meant by the term 'Easter Duty'?** **For those who grew up in a traditional Catholic household,** it may be surprising to learn that the term "Easter Duty" does not appear in the Church's canon law, nor is it mentioned specifically in the *Catechism of the Catholic Church*. Rather, the idea stems from two related Church laws: to receive the Eucharist at least once a year during the Easter season, unless a serious reason indicates another time as preferable (canon 920); and to receive absolution in sacramental confession for any mortal sin at least once a year (canon 989).



**Of course, this is the minimum required by the Church,** and today most practicing Catholics receive Communion during not only the Easter season (broadly defined as the period from the First Sunday of Lent to Trinity Sunday) but also many other times of the year. I went back to my trusty pastoral companion book written by an esteemed theologian and admired by many priests and Church leaders. Here's what I want to share with you remembering once again that we are in a most unusual time during the pandemic – which means don't worry yourself into a frazzle:

**Paschal Precept (Easter Duty)**

*'All the faithful, after they have been initiated into the Eucharist, are obliged to receive Holy Communion at least once a year. This precept must be fulfilled in paschal time, but for a just cause it may be fulfilled at another time during the year (Canon 920).*



*Those bound to the paschal precept, or Law of the Easter duty, are all who have been initiated into the Eucharist, i.e., those who have made their First Communion. They must receive Communion at least once a year during the Easter season, which in this context means from Passion (Palm)*

*Sunday to Pentecost Sunday inclusive. **IN THE UNITED STATES, BY SPECIAL CONCESSION OF THE HOLY SEE, THE TIME FOR FULFILLING ONE'S EASTER DUTY EXTENDS FROM THE FIRST SUNDAY OF LENT TO TRINITY SUNDAY INCLUSIVE, UNLESS THE ORDINARY RESTRICTS THE TIME (Second Council of Baltimore, no. 257).** The paschal precept may be fulfilled at another time during the year for a just cause, e.g., in a remote area when a minister is lacking to celebrate mass or give Communion (Pandemic I would think, too). Those in serious sin are also bound to go to confession at least once a year (Canon 989).*

**So what does all this mean?** When I was child back in a former century, people did not receive communion as often as we do now. Why? Partially because of the fasting from midnight (remember now why we call the first meal of the day *'breakfast'*). Some may remember that you couldn't even have a glass of water before coming to church; otherwise, you'd break the fast and not be able to receive communion. **Why was this done?** For many years, the Church wanted us to have a deep respect for the Eucharist, and such a strict fast was part of that feeling. We were at times overemphasizing our unworthiness rather than other important aspects of being close to the Lord. Vatican II and its time of preparation in the 20<sup>th</sup> Century did a great deal to alleviate false anxiety and false piety in this regard. Certainly, we must have a deep, deep respect for the Eucharist but not fear! We shun such feelings of fear and anxiety in the community of Jesus our loving Lord.



**Practically speaking,** people went to early mass and received but those who waited until later in the morning normally couldn't 'hold out' for such a long time on a Sunday morning.

Remember again there were no evening masses, no Saturday vigil masses, etc. When people went to a later mass on Sunday morning, hardly anyone received communion. So to encourage people to receive our Lord, the Paschal Precept/the Easter Duty was certainly something that made eminent sense in such a context.

**Then of course was the rather strange so-called 'teaching' that every time we went to communion, we had to go to confession.** Again, misplaced piety on the part of some but never officially taught by the Church. That's why it's always, always, always good practice to ask questions if you don't understand something. Receiving our Lord in communion is not a test of our worthiness; it is an invitation from our loving Savior to be close to Him in a most marvelous and miraculous way. Sadly, some folks over the years might have been over zealous or fearful. So we need to see what the Church actually teaches us. **Does the Eucharist deserve our utmost respect? Of course. Yes. But should it engender fear or mindless anxiety? Certainly not.** Once again, if you need clarification on this or any other matter, don't hesitate to ask any of us on staff for help or advice. We'll keep you on the straight and narrow. And simply think of the unconditional love of God, the many stories of grace in the gospels,

etc. Sometimes we get ourselves caught in a bind when we concentrate too much on the quantitative aspects of our relationships rather than on the qualitative aspects. As Jesus said, "Take this and eat of it." Also, "Forgive your brother 70 times 7 times." I think it's so much better to take that advice from Him! Hope these thoughts are helpful for you.



**And finally, if you happened to miss these wise words, here are 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.*



**And here are a few more good thoughts on this Third Sunday of Easter:**

*Then he opened their minds to understand the Scriptures.  
(Lk 24:45)*

**The Jesus Code— Unraveling the Secret: Love is the deepest mystery within the universe.**



**We all love to unearth hidden things, to crack some puzzle or code.** We need only to look at the

hoopla that surrounded The Da Vinci Code to see how true this is. Like children, we all still believe there's a buried treasure somewhere, a secret wisdom, just waiting to be found.

**Interestingly, Jesus speaks of just such a hidden secret.** The gospels tell us he spoke in parables and that these were only understood by those who were inside a certain circle, but they remained riddles to everyone outside that circle.



**That, of course, begs the question:**

what is the hidden secret, and who is inside and who is outside the circle of understanding? In the message of Jesus, what's the secret to be discovered, the code to be cracked?

**Mark's gospel takes this up explicitly.**

His Jesus makes it very clear that there is a

hidden, secret wisdom that needs to be grasped if one is to understand the deep design of things. What is it?

 **In short, it's the cross of Christ and the wisdom that's contained within it.**

The hidden secret is that love is most truly revealed in the brokenness of Jesus on the cross. What's hidden in the cross of Christ is the code that we have to break open if we are to learn the deep secrets of life. The cross contains a wisdom, the wisdom of the crucified, which is a prism through which all else is to be viewed.

**More specifically, what is this wisdom?**

**Unlike false, gnostic teachers who are forever playing games and giving the impression that learning the deep secrets is a question of luck, brilliant intelligence, or of becoming their disciples, Jesus tries everywhere to reveal the secret in public and in a language open to everyone.** His whole life and mission are an attempt to lay open for everyone the deepest secret of all and to make that secret accessible to everyone, as accessible as the nearest water tap or the village well.

**Since Jesus, the deepest secret is an open secret. What is it?**

**One entry into it is through the words Jesus speaks to his uncomprehending disciples on the road to Emmaus.** In trying to explain this secret, he asks them:

 "Wasn't it necessary?" Wasn't what necessary?

**That there is a necessary connection between certain things: isn't a certain prior suffering and humiliation always the condition for glory? Don't we all, like Cinderella, first have to sit in the ashes before the glass slipper will fit our feet?**

Isn't sublimation always the means to the sublime? Isn't it precisely when we are vulnerable and unable to impress or overpower others that we are finally open to intimacy, love, and family? Aren't self-sacrifice and self-denial, in the end, the way real love manifests itself? Isn't the crucifixion of the private ego the route to empathy and community? Isn't the forgiveness of those who hurt us the final manifestation of human maturity?

**And, most graphic of all, isn't the way Jesus died—innocent, trusting, unwilling out of love to protect himself against suffering, absorbing hatred and sin, understanding and forgiving those who were murdering him, refusing to resort to any kind of superior physical power to overwhelm his adversaries, refusing to give back in kind, and refusing to give himself over to bitterness and cynicism—the paragon of mature human love?**



**Love is the deepest mystery within the**

**universe.** It lies at the base of everything, the cosmic, the biological, the emotional, the psychological, the sexual, the spiritual. There is a level of reality inside of all things where one sees the relentless deep pull towards a unity, community, fusion, and oneness beyond self. Love stirs all things, speaking to every element in the language it can understand. Deep inside of us, we know too that this alone can bring us home.

**And there is an inner code, a certain DNA, within love itself.** It too has inner secrets, an inner structure, and a code that needs to be cracked if we are to properly understand its dynamics. And we don't crack that code all at once, at a weekend retreat or at religious rally. We crack it slowly, painfully, with many setbacks, over the course of a lifetime.



**But Jesus gave us the keys to crack it.** They can be named: vulnerability, the refusal out of love to protect ourselves, self-sacrifice, putting others before ourselves, refusing to give back in kind when someone hurts us, a willingness to die for others, the refusal to give ourselves over to cynicism and bitterness when things beset us, continued trust in God and goodness even when things look the opposite, and especially forgiveness, having our hearts remain warm and hospitable, even when we have just cause for hatred.

**These are the keys to the wisdom that Jesus revealed** and the gospels tells that we are "inside" or "outside" the true circle of love, depending upon whether or not we grasp this wisdom. – Fr. Ron Rolheiser, OMI



**Such wisdom on a Sunday in April!** 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. Especially our college students, our First Communion class and our Confirmation candidates. God love them.

Father Michael J. Lanning, Pastor  
(a.k.a. Senior Priest at 70 and holding!!!)



### Live Streamer Needed!



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

St. Angela Merici Parish is looking for local adults and 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](mailto:business@samparish.org).



### REMEMBER *in your prayers*

#### OREMS 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, Megan Keefe, Fr. Jim Lee, Robert Lynch, Maureen Materna, Imelda Moenter, Deborah Mortack, Mike O'Donnell, Mary O'Hern, 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 Gerald Jesonosky, Len Paulozzi (brother of Linda Heiss), Lois Ray and John Shalaty. May their souls and the souls of all the faithful departed rest in peace.

### 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](mailto:frramser@samparish.org) or (440)333-2133.

## Marriage & Banns

III

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

II

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

## MASS INTENTIONS

#### Monday, April 19

8:30AM David Mendicino & Nancy Kisteiner

#### Tuesday, April 20

8:30AM James & Marilyn Kennedy

#### Wednesday, April 21—St. Anselm, Bishop and Doctor of the Church

8:30AM Jack Byrne

#### Thursday, April 22

8:30AM Joe Curtis

#### Friday, April 23—St. George, Martyr; St. Adalbert, Bishop and Martyr

8:30AM Humphrey Counihan

#### Saturday, April 24—St. Fidelis of Sigmaringen, Priest and Martyr

8:30AM Martina Otter

4:30PM For the Parish

#### Sunday, April 25—4th Sunday of Easter; World Day of Prayer for Vocations

7:30AM Patrick & Helen Galla

9:30AM James & Marilyn Kennedy

11:30AM Kenneth Hickman

5:30PM Maggie Gannon



**Parish School  
of Religion  
2021-2022**

Registration for the 2021-2022 PSR school year is now open.

Registration forms can be found on the parish website at [samparish.org/psr](http://samparish.org/psr). To submit the registration form, \*Print and complete the form and return it, with the \$100 registration fee, to the Parish Center.

\*Complete the form online and email it to the Kathy Lynch, Director of Religious Education, at [dre@samparish.org](mailto:dre@samparish.org). Then submit the \$100 registration fee to the Parish Center.

Please note, students are not fully registered until the registration fee is received.

**Forms are due by May 19, 2021**



**SVDP Race for  
Hunger Relief  
Matching Gift  
Campaign**

**Double Your Donation to Feed Hungry Families**

This past year during the pandemic, **St. Vincent de Paul Society** hunger centers served **9,260 NEW people** who found themselves in need of emergency food for the very first time! And this is in addition to the other 120,000 people that SVDP normally serves!

Please help us continue to serve others by donating to our matching gift campaign today. Not only will your contribution be **doubled**, but **every dollar of your gift will feed up to four people**.

Donate at [svdpcle.org](http://svdpcle.org) or send a check to: SVDP Race for Hunger Relief, 1404 E. 9<sup>th</sup> Street-3<sup>rd</sup> Floor, Cleveland, OH 44114.

**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 online survey.

**Visit [samparish.org](http://samparish.org) to complete the survey.**

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



**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](mailto:mrsweiss@samschool.net) or (440) 333-2126.

**HOLY CROSS CEMETERY  
Pre-Planning Seminar**

The Catholic Cemeteries Association invites you to attend a 1-hour pre-planning seminar on Saturday, May 8, 2021, at 1:00 p.m.

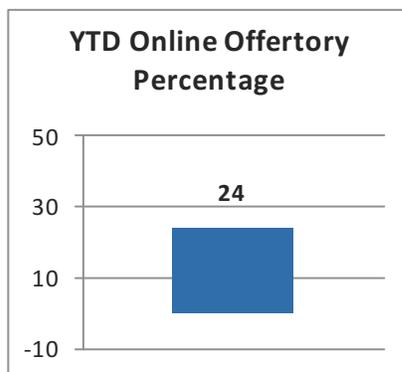
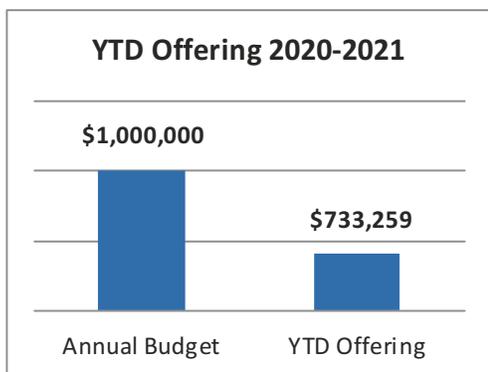
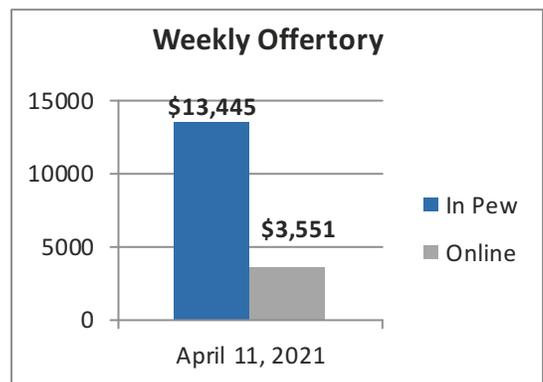
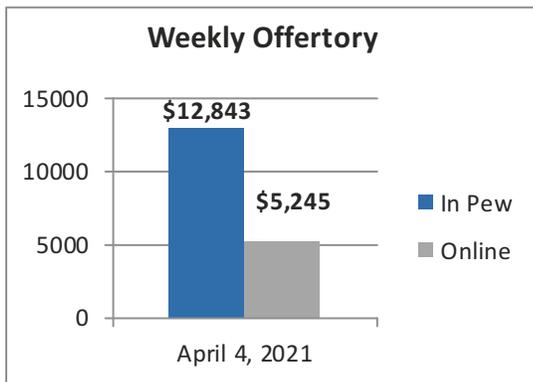
Join us to learn more about your Catholic burial options, including options for cremated remains.

Attendees will receive a personal reference guide and savings certificate.

We kindly ask that you RSVP to this event to prepare for proper social distancing. Attendees are required to wear a facial covering throughout the seminar.

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**FINANCIAL REPORTS**



**CONGRATULATIONS WINNERS!**

Congratulations to Sheila Sweeney, winner of a grand prize of \$5,000 and to Barb Stein, winner of the seller prize of \$250.

Congratulations go to Jim Bringman, winner of a grand prize of \$5,000 and a seller prize of \$250.

Congratulations also go to Nina & Matt Rodgers and Shirley Manning, winners of the two \$500 early bird drawings.

A total of \$36,115 in tickets were sold to support this parish raffle.

Thank you for your support!

**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.

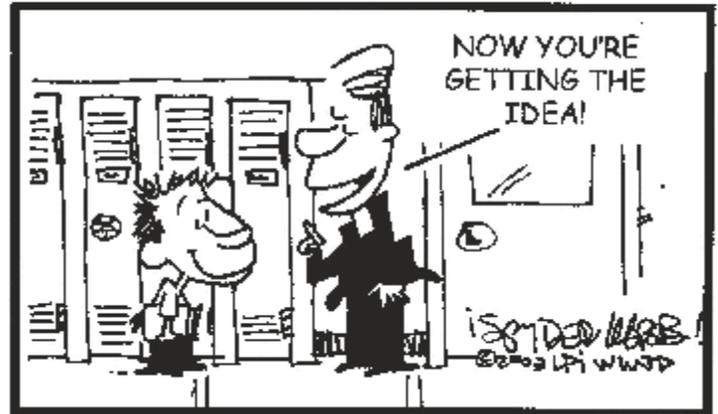
***Please keep all of our armed forces stationed here and in foreign lands including those disabled by war in your prayers.***

## Office of Catechetical Services Collection

Each year in the Diocese of Cleveland, a special collection is taken up in all the parishes to support the ministries of the Office of Catechetical Services. This Diocesan Secretariat focuses on providing guidance and support that promotes the evangelization mission of the Church through the catechetical efforts of all parishes and Newman Campus ministries in the Diocese. *Ministries which will benefit from the collection include faith formation for adults, teens and children, and family-based faith formation, as well as the ongoing formation of Parish Catechetical Leaders and catechists as missionary disciples.* Newman Catholic Campus Ministries provides opportunities for students to deepen a relationship with Christ through prayer and worship, community, faith and Bible studies, retreats and service.

This year the collection will be held on the **weekend of May 8-9, 2021**. A contribution to the Office of Catechetical Services is an investment in the faith formation of people of all ages throughout the Diocese of Cleveland. Please consider giving to this very special collections.

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