

ST. ANGELA MERICI ROMAN CATHOLIC CHURCH

Rooted in Faith Since 1923

APRIL 25, 2021 • 4TH SUNDAY OF EASTER



MASS SCHEDULE:

Saturday Vigil: 4:30 p.m.

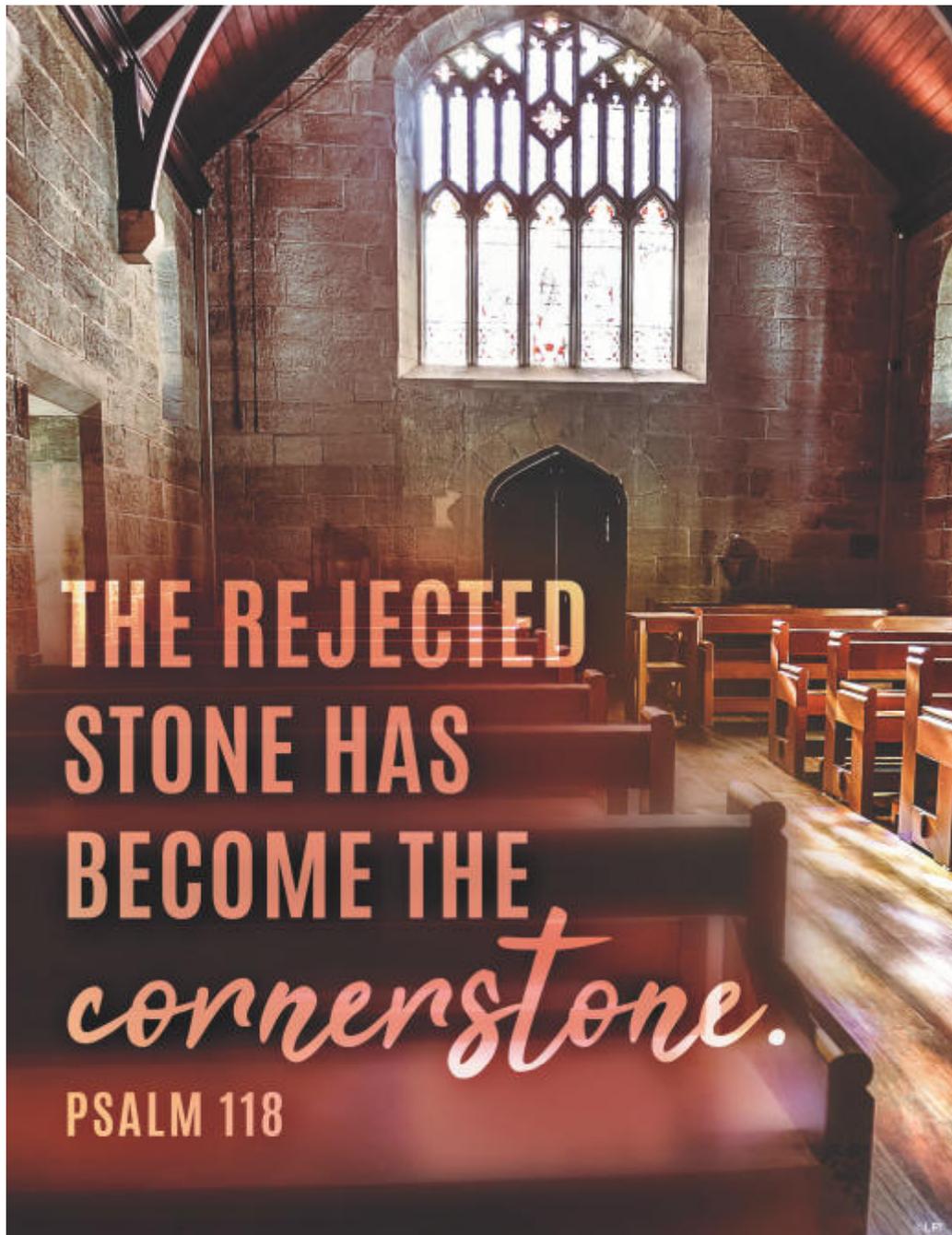
Sunday Mass: 7:30 a.m., 9:30 a.m., 11:30 a.m., 5:30 p.m.

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.



AS FAITHFUL STEWARDS
OF GOD'S GIFTS, WE
PROCLAIM OUR
COMMITMENT TO . .

Worshipping God,
especially at vibrant
Eucharist celebration.

Evangelizing
enthusiastically by
sharing our faith and
being formed in faith.

Reaching out
to all in need by
working for justice and
peace.

Encouraging
our young people to be
strong in living for
Christ.

Sustaining
strong and excellent
Catholic schools.

Dear Friends,

alleluia

Best wishes to all as we continue to revel in the Easter Season, a season when we

immerse ourselves in the very essence of our faith. We are a community of love, the relationship with our Triune God who is love. The resurrection is the connection we have to love and the doorway, if you will, to know God in Jesus by the power of the Spirit. We begin to realize in the light of the resurrection that love is the deepest mystery within the universe. It lies at the base of everything, as we reflected in last week's bulletin. As Fr. Rolheiser said so well:

 **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

So in the name of love, I offer my youngest sister Rosemary a wish for a happy and safe birthday on this day. I remember the day she was born. I remember lots as her very aged brother. She is a delightful educator and has a great family. I'm just a few years older – 15 to be exact. Oi vey. We never lived together for long since I went to college three years after she was born. But when she went to college, I was the Director of Admissions at Quincy University where she attended and excelled. She even worked for me! God has a sense of humor. So happy birthday, Rose. Ad multos annos.



This Sunday we explore and pray over the great image of Jesus as the Good Shepherd. This was perhaps the most popular image of Jesus at the beginning of the Church. No wonder the 23rd Psalm is still so popular for so many millennia: The Lord is my Shepherd.

 **Getting Ready to Pray:** *thoughts from Fr. Larry Gillick, SJ*

We are encouraged to pray for the strength and courage to lay down our lives as did the Good Shepherd. We all will die of course, but how we live our days of life will be the measure of our following Jesus. We are encouraged not so much to "die" for Christ, but "live" for Christ.

Most of us are laying down our lives for some person or persons. We pray today for the freedom and joy which it takes to really live while dying to ourselves.

 **What we hear in today's First Reading is Peter's explanation and direct confrontation with the leaders.** The "name" and the "power" are the same. Jesus, crucified by these same leaders, but who the very God of Israel has raised has also raised to health this man who had been crippled. The elders are the "builders" and they have rejected Jesus Who is the "Cornerstone" of salvation. This is a scriptural image referring to a line from Psalm 118. Peter affirms Jesus as the one and only source for salvation, given to the world by the God of these religious leaders of Israel.

 **Peter and John have done a "good deed"** and in keeping with the ways of Jesus, good deeds done in his name, can result in opposition and fear-based persecution. From its earliest days, the Church and the followers of Jesus have been called out, knocked down, and done in by those forces of

darkness and fear. It follows then that when there is persecution of the Church, the Church must be doing something good.

In today's Gospel we hear Jesus say twice "I am the good shepherd." John has Jesus continue Jesus' discussion and confrontation with the Pharisees after His having healed a man who was born blind. This man, who was blind, first heard the voice of Jesus and through believing in that voice came to believe and that was his new way of seeing.

 **Each time John presents Jesus as saying "I am,"** John is also saying that Jesus claims his followers as those who can also say with confidence, "I am" and "we are." In this section we are not sheep, but listeners who learn the tenor and timber of his voice and message. We have learned and continue to learn the other voices within and around us. They can sound so inviting, comforting, and of Grace. They just might truly be, but it takes a long time to be so in tune with the voice of Jesus, that we need experiences of life and prayer to figure out the difference. Our egos need attention but not constant indulgence. Our fears are to be respected, but not adored. Our cultures' ways are to be influential, but not conformed to entirely.

Most of us, upon listening to our own recorded voices, wonder if that is really us! What we sound like to others is not the exact way we sound to ourselves. People who are visually impaired learn quickly who is who by their footsteps, pace, noisiness as well as their voices.

 **Jesus is telling us that he will keep calling in the same voice** and when we begin to follow, he will keep speaking. There will always be other voices, from within ourselves and from outside. How will we ever learn to recognize his voice as different from our self-centered voices! One sure way (I know you are not going to like this), is to trust the mystery. It seems that is part of his voice pattern. The Good Shepherd seems to be calling always to his sheep to follow him into the unfamiliar, the pastures, yonder, over there, and of his fidelity.

 **Thank you, Fr. Gillick, for helping us to** remember that Jesus said, "I know mine and mine know me, just as the Father knows me and I know the Father; and I will lay down my life for the sheep." Jesus is applying the unconditional love between himself and his Father to the relation between himself and his own. What does this tell us about how well we are known and how much we are loved? And: for whom would you lay down your life? Good fodder for our reflections this week.

This week, I offer you some thoughts on prayer from Pope Francis' weekly audiences. I hope you enjoy them.



Catechesis (i.e., teaching) on prayer - 23. Praying in the liturgy

Dear Brothers and Sisters, Good morning!

In the history of the Church, there has often been a temptation to practice an intimist Christianity that does not recognize the spiritual importance of public liturgical rites. Often, this tendency claimed the supposed greater purity of a religiosity that did not depend on external ceremonies, which were considered a useless or harmful burden. At the centre of the criticism was not a particular ritual form, or a particular way of celebrating, but rather the liturgy itself, the liturgical form of praying.

Indeed, one can find certain forms of spirituality in the Church that were unable to adequately integrate the liturgical moment. Many of the faithful, while participating assiduously in the rites, especially in Sunday Mass, drew nourishment for their faith and spiritual life more from other sources, of a devotional type.

Much has been achieved in recent decades. The Constitution *Sacrosanctum Concilium* of the Second Vatican Council represents a pivotal point in this long journey. It comprehensively and organically reaffirms the importance of the divine liturgy for the life of Christians, who find therein that objective mediation required by the fact that Jesus Christ is not an idea or a sentiment, but a living Person, and his Mystery a historical event. The prayer of Christians passes through tangible mediations: Sacred Scripture, the Sacraments, liturgical rites, the community. In Christian life, the corporeal and material sphere cannot be disregarded, because in Jesus Christ it became the way of salvation. We could say that we should pray with the body too: the body enters into prayer.

Therefore, there is no Christian spirituality that is not grounded in the celebration of the sacred mysteries. The Catechism writes: "In the sacramental liturgy of the Church, the mission of Christ and of the Holy Spirit proclaims, makes present, and communicates the mystery of salvation, which is continued in the heart that prays" (n. 2655). The liturgy, in itself, is not just spontaneous prayer, but something more, and more original: it is an act that founds the whole Christian experience and, therefore, prayer, too, is an event, it is a happening, it is presence, it is encounter. It is an encounter with Christ. Christ makes himself present in the Holy Spirit through the sacramental signs: hence the need for us Christians to participate in the divine mysteries. A Christianity without a liturgy, I dare say, is perhaps a Christianity without Christ. Without the Total Christ. Even in the barest of rites, such as the one some Christians have celebrated and continue to celebrate in places of incarceration, or in the hiddenness of a house in times of persecution, Christ is truly present and gives himself to his faithful.

Precisely because of its objective dimension, the liturgy asks to be celebrated with fervor, so that the grace poured out in the

rite is not dispersed, but rather reaches the experience of each one. The Catechism explains it very well and says this: "Prayer internalizes and assimilates the liturgy during and after its celebration" (ibid.). Many Christian prayers do not originate from the liturgy, but all of them, if they are Christian, presuppose the liturgy, that is, the sacramental mediation of Jesus Christ. Every time we celebrate a Baptism, or consecrate the bread and wine in the Eucharist, or anoint the body of a sick person with Holy Oil, Christ is here! It is he who acts and is present just as he was when he healed the weak limbs of a sick person, or when he delivered his testament for the salvation of the world at the Last Supper.

The prayer of the Christian makes the sacramental presence of Jesus his or her own. What is external to us becomes part of us: the liturgy expresses this even in the very natural gesture of eating. Mass cannot simply be "listened to": it is also an incorrect expression, "I am going to listen to Mass". Mass cannot merely be listened to, as if we were just spectators of something that slips away without our involvement. Mass is always celebrated, and not only by the priest who presides it, but by all Christians who experience it. And the centre is Christ! All of us, in the diversity of gifts and ministries, join in his action, because he, Christ, is the Protagonist of the liturgy.

When the first Christians began to worship, they did so by actualizing Jesus' deeds and words, with the light and power of the Holy Spirit, so that their lives, reached by that grace, would become a spiritual sacrifice offered to God. This approach was a true "revolution". Saint Paul writes in the Letter to the Romans: "I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship" (12:1). Life is called to become worship to God, but this cannot happen without prayer, especially liturgical prayer. May this thought help us all when we go to Mass: I go to pray in the community, I go to pray with Christ who is present. When we go to the celebration of a Baptism, for example, it is Christ present there, who baptizes. "But Father, this is an idea, a figure of speech": no, it is not a figure of speech. Christ is present, and in the liturgy you pray with Christ who is beside you.



Catechesis on prayer - 24. Prayer in daily life

Good morning,

In the preceding catechesis we saw how Christian prayer is "anchored" in the Liturgy. Today, we will shed light on how it always returns into daily life from the Liturgy: on the streets, in offices, on public transportation... And there it continues the dialogue with God: one who prays is like someone in love who always carries the beloved person in his or her heart wherever they go.

Essentially, everything becomes a part of this dialogue with God: every joy becomes a reason for praise, every trial is an opportunity to ask for help. Prayer is always alive in our lives, like embers, even when the mouth does not speak, but the heart speaks. Every thought, even apparently "profane" ones, can be permeated by prayer. There is even a prayerful aspect in human intelligence; it is, in fact, a window peering into the mystery: it illuminates the few steps in front of us and then opens up to the entire reality, this reality that precedes it and surpasses it. This mystery does not have a disquieting or anxious face, no. Knowledge of Christ makes us confident that whatever our eyes and our minds' eyes cannot see, rather than nothing being there, there is someone who is waiting for us; there is infinite grace. And thus, Christian prayer instils an invincible hope in the human heart: whatever experience may touch us on our journey, God's love can turn it into good.

In this regard, the Catechism reads: "We learn to pray at certain moments by hearing the Word of the Lord and sharing in his Paschal Mystery, but his Spirit is offered us at all times, in the events of each day, to make prayer spring up from us... time is in the Father's hands; it is in the present that we encounter him, not yesterday nor tomorrow, but today" (n. 2659). Today I meet God, today is always the day of the encounter.

There is no day more wonderful day than the one we are living. Those who live always thinking about the future: "But the future will be better...", but do not take each day as it comes are people who live in their fantasy, they do not know how to deal with concrete reality. And today is real, today is concrete. And prayer takes place today. Jesus comes to meet us today, the day we are living. And it is prayer that transforms this day into grace, or better, that transforms us: it quells anger, sustains love, multiplies joy, and instils the strength to forgive. Sometimes it will seem that it is no longer we who are living, but that grace lives and works in us through prayer. And when an angry, an unhappy thought comes to us, that moves us toward bitterness, let us stop ourselves and say to the Lord: "Where are you? And where am I going?" And the Lord is there, the Lord will give us the right word, the advice to go ahead without that bitter taste of negativity. For prayer is always — to use a profane word — positive. Always. It will carry you forward. Each day that begins, if welcomed in prayer, is accompanied by courage, so that the problems we have to face no longer seem to be obstacles to our happiness, but rather appeals from God, opportunities for our encounter with him. And when one is accompanied by the Lord, he or she feels more courageous, freer, and even happier.

Thus, let us always pray for everything and for everyone, even for our enemies. Jesus counselled us to do this: "Pray for your enemies". Let us pray for our dear ones, but also for those

we do not know. Let us pray even for our enemies, as I said, as the Scriptures often invite us to do. Prayer inclines us toward a superabundant love. Let us pray above all for unhappy people, for those who weep in solitude and give up hope that there might still be someone who loves them. Prayer works miracles; and so the poor understand, by God's grace that, even in their precarious situation, the prayer of a Christian makes Christ's compassion present. Indeed, he looked with great tenderness on the weary and lost crowd who were like sheep without a shepherd (cf Mk 6:34). The Lord is — let us not forget — the Lord of compassion, of nearness, of tenderness: three words never to be forgotten. Because this is the Lord's style: compassion, nearness, tenderness.

Prayer helps us love others, despite their mistakes and their sins. The person is always more important than his or her actions, and Jesus did not judge the world, but saved it. The life of people who always judge others, who are always condemning, judging, is a horrible one... It is a horrible, unhappy life. Jesus came to save us. Open your heart, forgive, give others the benefit of the doubt, understand, you, too, be close to others, be compassionate, be tender, like Jesus. We have to love each and every one, remembering in prayer that we are all sinners and at the same time loved individually by God. Loving the world in this way, loving it with tenderness, we will discover that each day and everything bears within it a fragment of God's mystery.

Again, the Catechism reads: "Prayer in the events of each day and each moment is one of the secrets of the Kingdom revealed to 'little children,' to the servants of Christ, to the poor of the beatitudes. It is right and good to pray so that the coming of the kingdom of justice and peace may influence the march of history, but it is just as important to bring the help of prayer into humble, everyday situations; all forms of prayer can be the leaven to which the Lord compares the kingdom" (n. 2660).

Mankind — the human person, men and women, all of us — is like a breath, like a blade of grass (cf Ps 144:4; 103:15). The philosopher Pascal once wrote: "There is no need for the whole universe to take up arms to crush him: a vapor, a drop of water is enough to kill him".[1] We are fragile beings, but we know how to pray: this is our greatest dignity and it is also our strength. Have courage. Pray in every moment, in every situation because the Lord is near us. And when a prayer is said according to Jesus' heart, it obtains miracles.

Catechesis on prayer - 25. Prayer and the Trinity. 1

Dear brothers and sisters, good morning!

In our journey of catechesis on prayer, today and next week we will see how, thanks to Jesus Christ, prayer opens us up to the Trinity — to the Father, the Son and the Holy Spirit — to the immense sea of God who is Love. It is Jesus who opened up Heaven to us and projected us into a relationship with God. It was he who did this: he opened up to us this relationship with the Triune God, the Father, the Son and the Holy Spirit. This is what the Apostle John says at the conclusion of the prologue of his Gospel: "No one has ever seen God: the only Son, who is in the bosom of the Father, he has made him known" (Jn 1:18). Jesus revealed the identity to us, this identity of God, Father, Son and Holy Spirit. We really did not know how to pray: what words,

what feelings and what language were appropriate for God. In that request the disciples addressed to the Teacher, which we have often recalled in the course of these catecheses, there is all of humanity's fumbling, repeated attempts, often unsuccessful, to address the Creator: "Lord, teach us to pray" (Lk 11:1).

Not all prayers are equal, and not all are convenient: the Bible itself attests to the negative outcome of many prayers, which are rejected. Perhaps God at times is not pleased with our prayers and we are not even aware of this. God looks at the hands of those who pray: to make them pure it is not necessary to wash them; if anything, one should refrain from evil acts. Saint Francis prayed: "*Nullu homo ène dignu te mentovare*", that is, "no man is worthy to mention Your name" (*Canticle of the Sun*).

But perhaps the most moving acknowledgment of the poverty of our prayer came from the lips of the Roman centurion who one day begged Jesus to heal his sick servant (cf. Mt 8:5-13). He felt totally inadequate: he was not a Jew, he was an officer in the detested occupying army. But his concern for his servant emboldens him, and he says: "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed" (v. 8). It is the phrase we also repeat in every Eucharistic liturgy. To dialogue with God is a grace: we are not worthy of it, we have no rights to claim, we "limp" with every word and every thought... But Jesus is the door that opens us to this dialogue with God.

Why should humanity be loved by God? There are no obvious reasons, there is no proportion.... So much so that most mythologies do not contemplate the possibility of a god who cares about human affairs; on the contrary, they are considered bothersome and boring, entirely negligible. Let us remember God's phrase to his people, repeated in Deuteronomy: "For what great nation is there that has a god so near to it as the Lord our God is to us?". This closeness of God is the revelation! Some philosophers say that God can only think of himself. If anything, it is we humans who try to persuade the deity and be pleasing to his eyes. Hence the duty of "religion", with the procession of sacrifices and devotions to be offered continuously to ingratiate ourselves with a mute God, an indifferent God. There is no dialogue. It was only Jesus, it was only the revelation of God to Moses before Jesus, when God introduced himself; it was only the Bible that opened us up to the path of dialogue with God. Let us remember: "What great nation is there that has a god so near to it as ours?"; this closeness of God that opens us up to dialogue with him.

A God who loves humanity: we would never have had the courage to believe in him, had we not known Jesus. The knowledge of Jesus made us understand this, it revealed this to us. It is the scandal that we find inscribed in the parable of the merciful father, or in that of the shepherd who goes in search of the lost sheep (cf. Lk 15). We would not have been able to conceive or even comprehend such stories if we had not encountered Jesus. What God is prepared to die for people? What God loves always and patiently, without demanding to be loved in return? What God accepts the tremendous lack of gratitude of a son who asks for his inheritance in advance and leaves home, squandering ev-ery-thing? (cf. Lk 15:12-13).

It is Jesus who reveals God's heart. Thus Jesus tells us through his life the extent to which God is Father. *Tam Pater nemo*: No one is Father as he is. The paternity that is closeness, compassion and tenderness. Let us not forget these three words, that are God's style: closeness, compassion and tenderness. It is his way of expressing his paternity towards us. It is difficult for us to imagine from afar the love with which the most Holy Trinity is filled, and the depth of the reciprocal benevolence that exists between Father, Son and Holy Spirit. Eastern icons offer us a glimpse of this mystery that is the origin and joy of the whole universe.

Above all, it was beyond us to believe that this divine love would expand, landing on our human shore: we are the recipients of a love that has no equal on earth. The Catechism explains: "The sacred humanity of Jesus is therefore the way by which the Holy Spirit teaches us to pray to God our Father" (no. 2664). And this is the grace of our faith. We really could not have hoped for a higher vocation: the humanity of Jesus — God made himself close in Jesus — made available to us the very life of the Trinity; he opened, he threw wide open this door of the mystery of the love of the Father, of the Son and of the Holy Spirit.



Catechesis on prayer - 26.
Prayer and the Trinity. 2

Dear Brothers and Sisters,
Good morning!

Today we will complete the catechesis on prayer as a relationship with the Holy Trinity, in particular with the Holy Spirit.

The first gift of every Christian existence is the Holy Spirit. It is not one of many gifts, but rather the fundamental Gift. The Spirit is the gift that Jesus had promised to send us. Without the Spirit there is no relationship with Christ and with the Father, because the Spirit opens our heart to God's presence and draws

it into that "vortex" of love that is the very heart of God. We are not merely guests and pilgrims journeying on this earth; we are also guests and pilgrims in the mystery of the Trinity. We are like Abraham, who, one day, welcoming three wayfarers in his own tent, encountered God. If we can truly invoke God, calling him "Abba — Dad", it is because the Holy Spirit dwells in us; he is the One who transforms us deep within and makes us experience the soul-stirring joy of being loved by God as his true children. All the spiritual work within us towards God is performed by the Holy Spirit, this gift. He works within us to carry Christian life forward towards the Father, with Jesus.

The Catechism, in this respect, says: "Every time we begin to pray to Jesus it is the Holy Spirit who draws us on the way of prayer by his prevenient grace. Since he teaches us to pray by recalling Christ, how could we not pray to the Spirit too? That is why the Church invites us to call upon the Holy Spirit every day, especially at the beginning and the end of every important action" (n. 2670). This is the work of the Spirit in us. He "reminds" us of Jesus and makes him present to us — we might say that he is our Trinitarian memory, he is the memory of God in us — and he makes it present to Jesus, so that he is not reduced to a character from the past: that is, the Spirit brings Jesus to the present in our consciousness. If Christ were only far away in time, we would be alone and lost in the world. Yes, we will remember Jesus, there, far away, but it is the Spirit that brings him today, now, at this moment, in our heart. But in the Spirit everything is brought to life: the possibility of encountering Christ is open to Christians of every time and place. The possibility of encountering Christ, not only as a historical figure, is open. No: he attracts Christ to our hearts; it is the Spirit who makes us encounter Jesus. He is not distant, the Spirit is with us: Jesus still teaches his disciples by transforming their hearts, as he did with Peter, with Paul, with Mary Magdalene, with all the apostles. But why is Jesus present? Because it is the Spirit who brings him to us.

This is the experience of so many people who pray: men and women whom the Holy Spirit has formed according to the "measure" of Christ, in mercy, in service, in prayer, in catechesis.... It is a grace to be able to meet people like this: you realize that a different life pulsates in them, their gaze sees "beyond". Let us not think only of monks and hermits; they are also found among ordinary people, people who have woven a long history of dialogue with God, sometimes of inner struggle, which purifies faith. These humble witnesses have sought God in the Gospel, in the Eucharist received and adored, in the face of a brother or sister in difficulty, and they safeguard his presence like a secret flame.

The first task of Christians is precisely to keep alive this flame that Jesus brought to the earth (cf. Lk 12:49); and what is this flame? It is love, the Love of God, the Holy Spirit. Without the fire of the Spirit, the prophecies are extinguished, sorrow supplants joy, routine substitutes love, service turns into slavery. The image of the lighted lamp next to the Tabernacle, where the Eucharist is reserved, comes to mind. Even when the church empties and evening falls, even when the church is closed, that lamp remains lit, and continues to burn; no one sees it, yet it burns before the Lord. This is how the Spirit, in our heart, is always present like that lamp.

Again we read in the Catechism: "The Holy Spirit, whose anointing permeates our whole being, is the interior Master of Christian prayer. He is the artisan of the living tradition of prayer. To be sure, there are as many paths of prayer as there are persons who pray, but it is the same Spirit acting in all and with all. It is in the communion of the Holy Spirit that Christian prayer is prayer in the Church" (n. 2672). Very often it happens that we do not pray, we don't feel like praying, or many times we pray like parrots, with the mouth, but our heart is not in it. **This is the moment to say to the Spirit: "Come, come Holy Spirit, warm my heart. Come and teach me to pray, teach me to look to the Father, to look to the Son. Teach what the path of faith is like. Teach me how to love and, above all, teach me to have an attitude of hope". It means calling on the Spirit continually, so he may be present in our lives.**



It is therefore the Spirit who writes the history of the Church and of the world. We are open books, willing to receive his handwriting. And in each of us the Spirit composes

original works, because there is never a Christian who is completely identical to another. In the infinite field of holiness, the one God, the Trinity of Love, makes the variety of witnesses flourish: all are equal in dignity, but also unique in the beauty that the Spirit has willed to emanate in each of those whom God's mercy has made his children. Let us not forget, the Spirit is present; he is present in us. Let us listen to the Spirit, let us call to the Spirit — he is the gift, the gift that God has given us — and let us say to him: "Holy Spirit, I do not know your face — we do not know it — but I know that you are the strength, that you are the light, that you are able to make me go forth and to teach me how to pray. Come, Holy Spirit". This is a beautiful prayer: "Come, Holy Spirit".

POPE FRANCIS



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!!!)

OREMS PRO
INVICEM



REMEMBER
in your prayers

(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, Tom Moore, 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 John Glending and William Wheeler. May their souls and the souls of all the faithful departed rest in peace.



**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. 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. 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

Boosterthon FUN RUN

is coming
to SAM school!
April 29, 2021

St. Angela Merici School

Go to funrun.com

Look for our school to sign-up and support a student,
or use the SAM School Generic Link.
You can also drop off a donation
at the Parish Center.

Call 440-333-2126 for more info



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 or send a check to: SVDP Race for Hunger Relief, 1404 E. 9th Street-3rd Floor, Cleveland, OH 44114.

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 26

8:30AM Darlene Becker

Tuesday, April 27

8:30AM Ray Schulte

Wednesday, April 28—St. Peter Chanel, Priest and Martyr; St. Louis Grignon de Montfort, Priest

8:30AM Dan Murphy

Thursday, April 29—St. Catherine of Siena, Virgin and Doctor of the Church

8:30AM Hermine & William Goell

Friday, April 30—St. Pius V, Pope; Arbor Day

8:30AM Jack Murray

Saturday, May 1—St. Joseph the Worker

8:30AM James Rakowsky

4:30PM Judy Bender

Sunday, May 2—5th Sunday of Easter

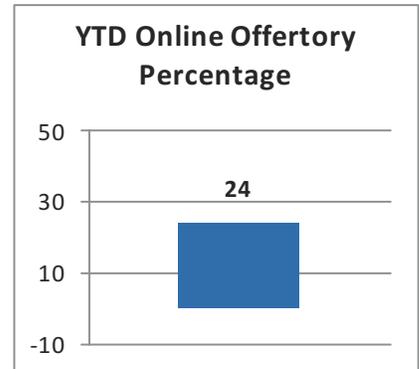
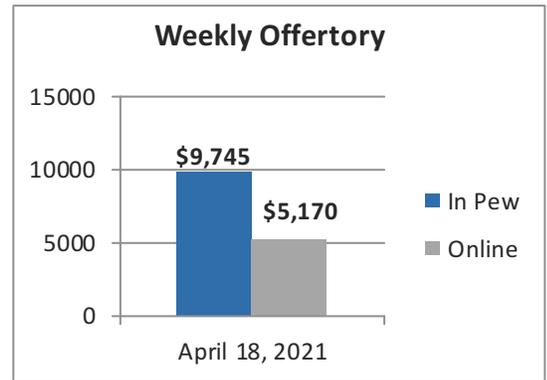
7:30AM For the Parish

9:30AM Joan Bennett

11:30AM Ron Kay

5:30PM Bill Bowers

FINANCIAL REPORTS



Marriage Banns

III

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

I

Megan Rose Brady and Adam Atherton Albainy
May 15, 2021

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 framser@samparish.org or (440)333-2133.

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.



READINGS FOR THE WEEK



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

MONDAY: Acts 11:1-18 / Ps 42:2-3; 43:3, 4 / Jn 10:1-10

TUESDAY: Acts 11:19-26 / Ps 87:1b-7 / Jn 10:22-30

WEDNESDAY: Acts 12:24—13:5a / Ps 67:2-3, 5, 6, 8 / Jn 12:44-50

THURSDAY: Acts 13:13-25 / Ps 89:2-3, 21-22, 25, 27 / Jn 13:16-20

FRIDAY: Acts 13:26-33 / Ps 2:6-11ab / Jn 14:1-6

SATURDAY: Acts 13:44-52 / Ps 98:1-4 / Jn 14:7-14
St. Joseph the Worker: Gn 1:26—2:3 / Ps 90:2-4, 12-14, 16 / Mt 13:54-58

NEXT SUNDAY: Acts 9:26-31 / Ps 22:26-28, 30-32 / 1 Jn 3:18-24 / Jn 15:1-8

HOLY CROSS CEMETERY Pre-Planning Seminar

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.

HOLY CROSS Cemetery
14609 Brookpark Rd. | Brook Park
RSVP (216) 641-7575 ext. 3



MOTHER'S DAY MASS CARDS are the perfect way to remember our mothers, both living and deceased, at our Mother's Day Mass. The cards are available in the Parish Center office for just \$2 each.

CORRIGAN CRACIUN FUNERAL HOME

14768 Lorain Ave. | 20820 Lorain Rd.
Cleveland | Fairview Park
216-251-7000 | 440-331-0500

23040 Center Ridge Rd., Westlake
440-331-0999

Every Detail Remembered | Dignity

**WIEMELS-HIROS
PLUMBING CO.**
Serving Western Cuyahoga County Since 1940
HOME REPAIR SPECIALISTS
Plumbing • Sewer • Water • Gas
Lic. # 19482 • Lic. #26607
16419 Lorain Avenue
216-251-3283

THE WOODS
21919 Center Ridge Rd. • Rocky River OH
333-WOOD
www.thewoodsrestaurant.com

GALILEE
Bookstore
Church of St. Clarence
CALL FOR STORE HOURS
440-779-0208
Shop at Galilee for
religious occasions and
inspirational gift giving

NOW HIRING



**FULL-TIME
& SEASONAL**
440.835.5611
TIM@PATTONPAINTING.COM

PROTECTING SENIORS NATIONWIDE
MEDICAL ALERT SYSTEM
\$29.95/MO PLUS SPECIAL OFFER
BILLED QUARTERLY
CALL NOW! 1.877.801.7772 • WWW.24.7MEDALARM.COM

ADVERTISE YOUR
BUSINESS HERE

Your Community
is Looking!



Too Sick for Mass?

SUPPORT OUR PARISH NO MATTER WHERE YOU ARE!

Sign-up to get your bulletin delivered
right to your inbox!

www.parishesonline.com



AVAILABLE
FOR A LIMITED TIME

ADVERTISE YOUR
BUSINESS HERE

Contact **Jason Novicky** to place an ad today!
jnovicky@4LPi.com or (800) 477-4574 x6542

SPREAD THE WORD

A Thriving, Vibrant Community Matters



SUPPORT OUR ADVERTISERS





EnnisCourt

A SANCTUARY OF PEACE, COMFORT AND FAITH

Skilled Nursing Care
and
Assisted Living

13315 Detroit Avenue
Lakewood, Ohio 44107

216.226.3858
www.enniscourt.com



NOW
OPEN
SUNDAY'S!

Sunday discounts
with your bulletin
20251 LAKE RD.
ROCKY RIVER, OH
440-333-9595

We Are Here For You

Burial Planning
Memorials
Grief Support



www.clecem.org
216-641-7575

GJS General Contractor

ELECTRICAL ~ CARPENTRY ~ PAINTING
PLUMBING ~ DRYWALL ~ MUCH MORE!

INTERIOR OR EXTERIOR

CALL GREG AT 216-577-4065

(440)
LEGACY SPA 709-4079
Rejuvenate your body with Massage
Therapy and a Relaxing Foot Massage!
22650 Lorain Rd • Fairview Park
www.legacyspaohio.com



Deli Now Open

9 a.m. - 10 p.m.
PURITAS AVE. AT ROCKY RIVER DR.
267-4630

THIS SPACE IS
AVAILABLE

www.jesuitdet.org



**WE'RE HIRING
AD SALES EXECUTIVES**



- Full Time Position with Benefits
- Sales Experience Preferred
- Paid Training
- Overnight Travel Required
- Expense Reimbursement

CONTACT US AT
careers@4LPI.com
www.4LPI.com/careers



SUPPORT THE **ADVERTISERS**
THAT SUPPORT OUR COMMUNITY



NEVER MISS A BULLETIN !

Sign up to have our weekly parish bulletin
emailed to you at www.parishesonline.com



3-E-4-2

For ad info. call 1-800-477-4574 • www.4lpi.com

14-1060

Busch
Cremation • Burial • Pre-Planning

Live Well. Plan Well. Leave Well.
Fairview Park • 21369 Center Ridge Rd.
440.333.9774 • www.buschcares.com

WESTGATE SUNOCO
20960 Center Ridge Rd
Foreign & Domestic • Diagnostics & Repair
Jake & Chuck Jacobs-Family Owned
(440) 331-1127 (440) 331-1136
www.westgatesunoco.com

Out of the Woods Tree Service, LLC
TREE REMOVAL • TREE TRIMMING
STUMP REMOVAL • BRUSH CHIPPING
CRANE WORK
Jerome M. McKeever
(216) 780-3760 Jerome.mckeever@gmail.com

ROYAL FLUSH PLUMBING
Complete Plumbing Service
Commercial & Residential
Licensed • Insured • Bonded
10% OFF SERVICE CALL FOR NEW CUSTOMERS & SENIOR CITIZENS
Chris Bauer, Parishioner
440-333-3345

irr
Integra Realty Resources
Cleveland
TIM JACKSON, MAI
for all your real estate appraisal needs!
440.773.5749 IRR.com/Cleveland
SAM Parishioner

Gold Star
Mortgage Financial Group



RickRucker.com
(216) 288-8642

- Proudly Serving Veterans
- Bruised Credit Applicants Accepted
- Investment Friendly Programs
- Various First Time Homebuyer Options
- JUMBO Financing Up to 95% LTV

ACCOUNTING BUSINESS SERVICES
John W. Mino
Certified Public Accountant
Parishioner
Work: 216-252-2322 • Cell 440-829-1016

JAMES A. DUNSON, JR. RICHARD W. DUNSON
DUNSON & DUNSON CO., LPA
ATTORNEYS & COUNSELORS AT LAW
21851 Center Ridge Rd., Suite 410 • Rocky River, Ohio 44116
(440) 331-3191

ACCOUNTING BUSINESS SERVICES
John W. Mino
Certified Public Accountant
Parishioner
Work: 216-252-2322 • Cell 440-829-1016

Casey O'Connor, D.D.S. ORTHODONTIST
3906 Rocky River Drive
Cleveland, OH 44111
Free Consultation
251-1232 • www.DROCONOR.com

Casey O'Connor, D.D.S. ORTHODONTIST
3906 Rocky River Drive
Cleveland, OH 44111
Free Consultation
251-1232 • www.DROCONOR.com

YESENKO'S LAWN CARE
Landscape Design / Weekly Lawn Maintenance
FALL CLEAN UP • MULCHING • SNOWPLOWING
SHRUB REMOVALS • SHRUB PLANTING
BOB YESENKO Owner/Operator
440.666.3776

YESENKO'S LAWN CARE
Landscape Design / Weekly Lawn Maintenance
FALL CLEAN UP • MULCHING • SNOWPLOWING
SHRUB REMOVALS • SHRUB PLANTING
BOB YESENKO Owner/Operator
440.666.3776

YESENKO'S LAWN CARE
Landscape Design / Weekly Lawn Maintenance
FALL CLEAN UP • MULCHING • SNOWPLOWING
SHRUB REMOVALS • SHRUB PLANTING
BOB YESENKO Owner/Operator
440.666.3776

CHAMBERS FUNERAL HOMES
North Olmsted - Cleveland - Berea (216) 251-6566
Family Owned & Operated Since 1933 • www.chambersfuneral.com
Traditional Services & Cremation

CHAMBERS FUNERAL HOMES
North Olmsted - Cleveland - Berea (216) 251-6566
Family Owned & Operated Since 1933 • www.chambersfuneral.com
Traditional Services & Cremation

Cleaning, Care Giving,
Cooking, House/Pet Sitting
and Wall Murals
Church References \$20-\$25/hr
Call Terri at 216-741-1695
veriteri32@sbcglobal.net



Tim Esther, Agent
19280 Lorain Rd
Fairview Park, OH 44126
Bus: 440-333-8030
tim@timesther.com
www.timesther.com

While other insurers just see your home and car as a bundle or a combo deal, I take the time to see what they mean to you and give them the protection they deserve. **LET'S TALK TODAY.**

State Farm
State Farm Mutual Automobile Insurance Company, State Farm Fire and Casualty Company, Bloomington, IL
1706808

Let Us Lead You to Your New Home!
Visit my website and apply today!

Slife Heating & Cooling
David Slife Dick Slife
Furnaces • Boilers • A/C
(216) 221-0310
www.slife-hvac.com
24 Hours Emergency Service
13729 Madison Ave. • Lakewood

St. Augustine Holy Family
St. Augustine Health Ministries
Home Health Care • Palliative Care • Hospice
Get the care you need wherever you call home.
CATHOLIC CHARITIES
Diocese of Cleveland
WWW.HOLYFAMILYHOME.COM
6707 State Road, Parma, OH 44134 440.888.7722

Northwestern Healthcare Center
Accepts VA, Medicaid, Medicare, and most insurances
Phone 440-243-2122 Fax 440-243-8588
570 N. Rocky River Drive
Berea, Ohio 44017 HONOR 360

Mary O' Malley
SALES ASSOCIATE | PARISHIONER
O: 440.835.2800 | C: 216.406.9195
maryomalley@howardhanna.com
www.howardhanna.com

Howard Hanna
Real Estate Services
27115 Knickerbocker Rd.
Bay Village, OH 44140

BODNAR PERIODONTICS
Center for Aesthetic Periodontics & Implants
440-331-3044 • www.bperio.com
Alumni 1983
Olivia-Class of 2013 • Brooke-Class of 2015 • Paige-Class of 2018
Chloe-Class of 2020 • Julius-Class of 2023

O'Neill Healthcare
FAIRVIEW PARK
Skilled Nursing
Rehabilitative Therapies
Dialysis
20770 Lorain Road | 440-331-0300
www.ONeillHC.com

OH Lic. 26232 (216) 676-9045
ENERGY MANAGEMENT SPECIALISTS INC.
"THE BENCHMARK OF HEATING • AIR CONDITIONING • COOLING SERVICES"
Energy Management Specialists, Inc.
DESIGN BUILD HVAC SERVICE CONTRACTOR
ONE ENERGY PLAZA • 15800 IND. PKY • CLEVELAND

Complete Auto Repair Service 18990 Lorain Rd Fairview Park (440) 331-2274