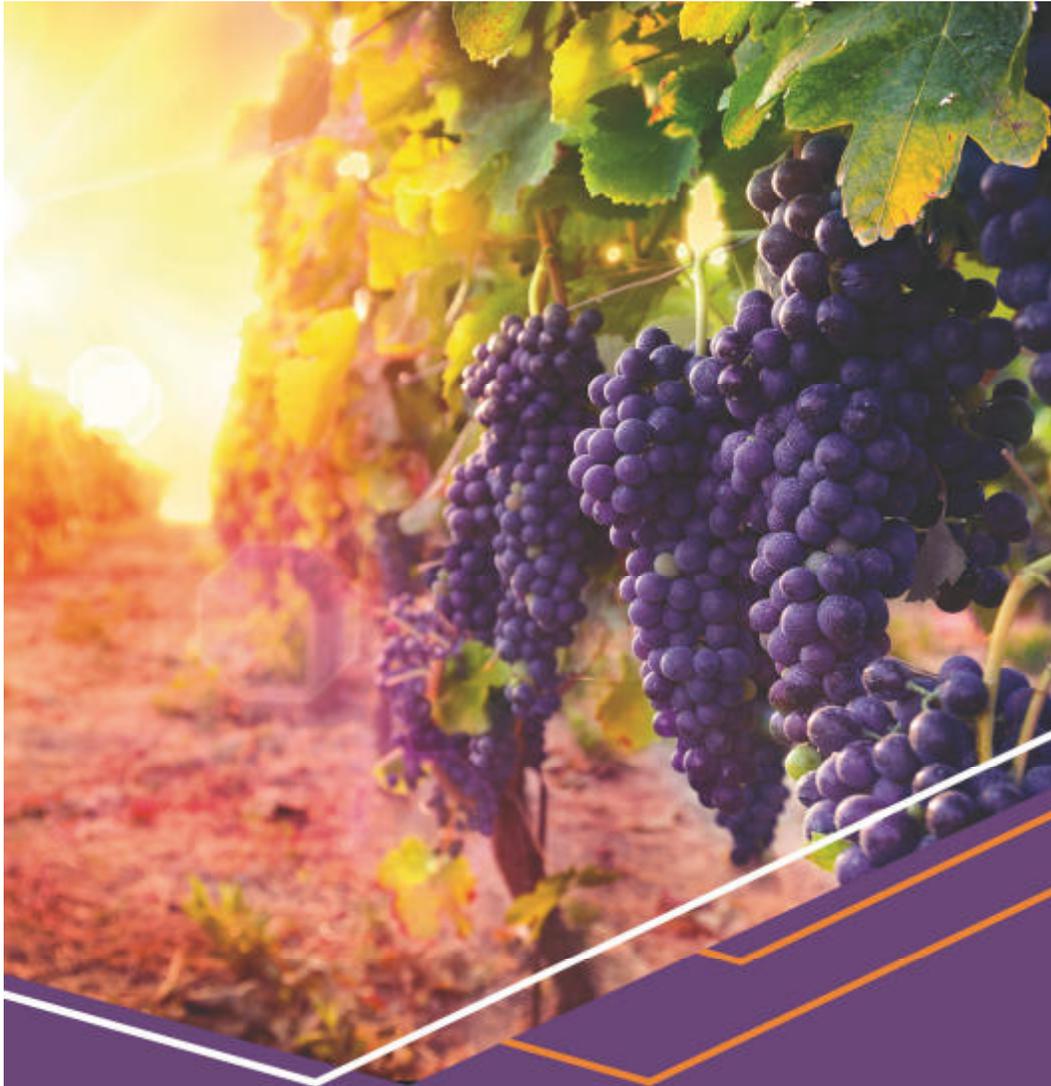


ST. ANGELA MERICI ROMAN CATHOLIC CHURCH

Rooted in Faith Since 1923

MAY 2, 2021 • 5TH SUNDAY OF EASTER



5TH SUNDAY OF EASTER

"I am the true vine, and my Father is the vine grower. He takes away every branch in me that does not bear fruit, and everyone that does he prunes so that it bears more fruit." - Jn 15:1-2

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.



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,



Blessings to all in this new month of May: the month of Mary, the month of Mothers, the month of First Communion, the month of continuing Confirmations here at SAM, the month of Saint Joseph the Worker, the month of Memorial Day, and academically the month to wish all students our best as some move toward commencement and others complete their semester for promotion to the next level. May is a busy, busy month – but then I guess most months are these days!



This weekend of the Easter season we share in the beautiful words of Jesus about the vine and the branches – a beautiful image about our close, intimate relationship with Jesus:

"It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain." How wonderful to know this!



"Whoever remains in me and I in him will bear much fruit."

What are some of the unimaginable fruits to which Pope Francis refers that might result from this mutual abiding? As the Pope said to us:

Because he says: "Abide in Me, and I in you" (v. 4). He also abides in us, not only we in him. It's a mutual abiding. In another part he says: my Father and I "will come to him and make our home with him" (John 14:23). This is a mystery, but it's a mystery of life, a most beautiful mystery is this mutual abiding. Also with the example of the branches: it's true, without the vine the branches can do nothing because the lymph doesn't flow; they need lymph to grow and bear fruit. However, the tree, the vine needs the branches, because fruits aren't attached to the tree, to the vine. It's a mutual need; it's a mutual abiding to bear fruit. Pope's Morning Homily: Abiding in Jesus, enables us to bear unimaginable fruit May 13, 2020



Last week we reflected on some important teaching of the Holy Father.

Before we go back to the Holy Father's words on prayer that we started last week, I wanted to share some thoughts that were on my mind and that come from the Liturgy of the Hours, the Breviary. This is part of the liturgy that we share with so many priests, deacons, and religious men and

women on a daily basis. The first comes from the Office of Readings, a selection from the Fathers of the Church, and in particular this week from Justin the Martyr. He lived in the early history of our faith (c. 100 – c. 165) and was an early Christian apologist and philosopher. Most of his works are lost, but two apologies and a dialogue did survive. *The First Apology*, his most well-known text, passionately defends the morality of the Christian life, and provides various ethical and philosophical arguments to convince the Roman emperor, Antoninus, to abandon the persecution of the Church. Perhaps this is a good meditation for us as we welcome little ones in second grade to the table of the Lord for the first time:



From the first apology in defense of the Christians by Saint Justin, martyr: The celebration of the Eucharist

No one may share the Eucharist with us unless he believes that what we teach is true, unless he is washed in the regenerating waters of baptism for the remission of his sins, and unless he lives in accordance with the principles given us by Christ.

We do not consume the eucharistic bread and wine as if it were ordinary food and drink, for we have been taught that as Jesus Christ our Savior became a man of flesh and blood by the power of the Word of God, so also the food that our flesh and blood assimilates for its nourishment becomes the flesh and blood of the incarnate Jesus by the power of his own words contained in the prayer of thanksgiving.

The apostles, in their recollections, which are called gospels, handed down to us what Jesus commanded them to do. They tell us that he took bread, gave thanks and said: Do this in memory of me. This is my body. In the same way he took the cup, he gave thanks and said: This is my blood. The Lord gave this command to them alone. Ever since then we have constantly reminded one another of these things. The rich among us help the poor and we are always united. For all that we receive we praise the Creator of the universe through his Son Jesus Christ and through the Holy Spirit.



On Sunday we have a common assembly of all our members, whether they live in the city or the

outlying districts. The recollections of the apostles or the writings of the prophets are read, as long as there is time. When the reader has finished, the president of the assembly speaks to us; he urges everyone to imitate the examples of virtue we have heard in the readings. Then we all stand up together and pray.

On the conclusion of our prayer, bread and wine and water are brought forward. The president offers prayers and gives thanks to the best of his ability, and the people give assent by saying, "Amen." The Eucharist is distributed, everyone present communicates, and the deacons take it to those who are absent.



The wealthy, if they wish, may make a contribution, and they themselves decide the

amount. The collection is placed in the custody of the president, who uses it to help the orphans and widows and all who for any reason are in distress, whether because they are sick, in prison, or away from home. In a word, he takes care of all who are in need.

We hold our common assembly on Sunday because it is the first day of the week, the day on which God put darkness

and chaos to flight and created the world, and because on that same day our savior Jesus Christ rose from the dead. For he was crucified on Friday and on Sunday he appeared to his apostles and disciples and taught them the things that we have passed on for your consideration.

Quite beautiful. Here is a reflection for our week:



Radical Faith

What could be more personal, more intense, than to say, "You are my food and drink, you are my own very flesh and blood"?

"Have you accepted Christ as your personal savior?" How do you respond to that question? Uneasily, if you are like me for much of my life. The question had seemed far too direct and intense. It also struck me as being a bit overdone on the emotional side. A little extreme.

"Personal savior" talk suggested the kind of display, seen in Billy Graham's crusades, that sometimes makes other Christians, especially Catholics, rather uncomfortable. "Come forward as a witness that you are claiming Christ as your redeemer." Then the long lines of men and women, coursing through the aisles like blood through arteries, drain down to the stage to make public their dependency on the Lord.



Lately it has become evident to me that such uneasiness is paradoxical.

After all, Catholics are a people who have made a Sunday, if not a daily, ritual of leaving their pews, proceeding to the altar, and receiving the body and blood of Christ.

Perhaps we have gotten too familiar with it, but our sacramental Eucharist, our Holy Communion, is a most radical, direct, and intense expression of the conviction that Christ is our personal savior. It is easy to overlook how extreme our dogma and ritual appear to others. Just look at the facts.

We have been so steadfast and insistent on the "real presence" in our traditions that this has often divided us from our brothers and sisters in faith who do not agree with the metaphysical category of transubstantiation. We cling to it because it is our way of saying that our Savior is most fully and truly found in the Eucharist.

Catholics believe that Jesus Christ, body and blood, soul and divinity, is really present under the appearances of bread and wine. We believe it is more than fellowship that we celebrate. It is more than commemoration and remembrance. Something far greater than our prayer and action is taking place.



We profess that we re-enact the saving mystery of the passion and death of Jesus,

and this very mystery becomes our food. By receiving Communion we profess that Christ's saving of us is our sustenance. We could not live or survive without it.

If we believe in the real presence, what then do we actually think takes place in the Eucharist? We hold that the full reality of Jesus Christ enters our body. He is our food. He actually becomes part of us and we a part of him. We are thereby reenacting the central story of our redemption: that the eternal Word would take human flesh and dwell among us. The One who sent the Word now looks upon us and sees within us the real presence of Jesus. Thereby we are saved. We, in turn, look upon each other, even the least, and see the face of Christ. Thereby we are sent. Now that is intense. That is radical.



The reception of Communion makes no sense if we do not intend it to affirm that Christ is our personal savior. What could be more personal, more intense, than to say, "You are my food and drink, you are my own very flesh and blood"?

In our approach to the altar, our coming forward to receive the body and blood of Christ, we sacramentally embody Billy Graham's procession of witnesses. When we acknowledge that Christ is our way, truth, and life, our savior and redeemer, our sustenance, we are united not only with our fellow believers who do not share our communion, but also with Paul, so wholly given to the mystery of his ransom by Christ, and with the school of John, sustained by the belief that God is in them and Christ's Spirit is with them.



What about our faith in the Eucharist? If the sacrament of Eucharist is not taken intensely, personally, and radically, it does not make much sense at all. But if we take it seriously, even our scripture takes on deeper meaning. In the fourth Gospel's account of the Last Supper, we find an ever-intensifying invitation by Jesus to root our lives totally in him. He seeks a full union with us, "so that where I am you may be too" (Jn 14:3). He promises us that we will live in him, and he will live in us, just as he lives in unity with the Father.

"I have given them the glory you gave me, so that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me." (Jn 17:22-23). In the midst of this prayer for total identification with us, the image of the vine and branches is presented as an extended portrayal of our living in Christ for sustenance and fruitfulness.



"I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing." (Jn 15:5) This is not a tame claim. It is a bold assertion that we have no being, no life, apart from Christ. "Live on in me, as I do in you." — Fr. John Kavanaugh, SJ



And now back to Pope Francis' wonderful wise teaching on prayer:

Catechesis on prayer - Praying in communion with Mary

Dear brothers and sisters,

Today the catechesis is dedicated to prayer in communion with Mary. It occurs precisely on the Vigil of the Solemnity of the Annunciation. We know that the main pathway of Christian prayer is the humanity of Jesus. In fact, the confidence typical of Christian prayer would be meaningless if the Word had not become incarnate, giving us in the Spirit His filial relationship with the Father. We heard in the Scripture of the gathering of the disciples, the pious women and Mary, praying after Jesus's Ascension. The first Christian community was awaiting Jesus's gift, Jesus's promise.

Christ is the Mediator, Christ is the bridge that we cross to turn to the Father (see Catechism of the Catholic Church, 2674). He is the only Redeemer: there are no co-redeemers with Christ. He is the only one. He is the Mediator par excellence. He is the Mediator. Each prayer we raise to God is through Christ, with Christ and in Christ and it is fulfilled thanks to his intercession. The Holy Spirit extends Christ's mediation through every time and every place: there is no other name by which we can be saved: Jesus Christ, the only Mediator between God and humanity (see Acts 4:12).



Due to Christ's one mediation, other references Christians find for their prayer and devotion take on meaning, first among them being the Virgin Mary, the Mother of Jesus.

She occupies a privileged place in the lives of Christians, and therefore, in their prayer as well, because she is the Mother of Jesus. The Eastern Churches have often depicted her as the *Odigitria*, the one who "shows the way"; and the way is her Son, Jesus Christ. The beautiful, ancient painting of the *Odigitria* in the Cathedral of Bari comes to my mind. It is simple. The Madonna who shows Jesus, naked; then they put a shirt on him to cover his nakedness, but the truth is that Jesus is naked, he himself, man, born of Mary, is the Mediator. And she indicates the Mediator: she is the *Odigitria*. Her presence is everywhere in Christian iconography, sometimes very prominently, but always in relation to her

Son and in connection with Him. Her hands, her eyes, her behavior are a living "catechism", always indicating the hinge, she always points out the center: Jesus. Mary is completely directed toward Him (see CCC, 2674) to such an extent that we can say she is more disciple than Mother. The directions she gave at the wedding at Cana: "He: do whatever he will tell you". She always refers to Christ. She is the first disciple.



This is the role Mary fulfilled throughout her entire earthly life and which she forever retains: to be the humble handmaid of the Lord, nothing more. At a certain point in the Gospels she almost seems to disappear; but then she reappears in the more crucial moments, such as at Cana, when her Son, thanks to her caring intervention, performs his first "sign" (see Jn 2:1-12), and then on Golgotha at the foot of the cross.

Jesus extended Mary's maternity to the entire Church when He entrusted her to his beloved disciple shortly before dying on the cross. From that moment on, we have all been gathered under her mantle, as depicted in certain medieval frescoes or paintings. Even the first Latin antiphon – *sub tuum praesidium confugimus, sancta Dei Genitrix*: the Madonna who 'covers', like a Mother, to whom Jesus entrusted us, all of us; but as a Mother, not as a goddess, not as co-redeemer: as Mother. It is true that Christian piety has always given her beautiful titles, as a child gives his or her mamma: how many beautiful things children say about their mamma whom they love so much! How many beautiful things. But we need to be careful: the things the Church, the Saints, say about her, beautiful things, about Mary, subtract nothing from Christ's sole Redemption. He is the only Redeemer. They are expressions of love like a child for his or her mamma – some are exaggerated. But love, as we know, always makes us exaggerate things, but out of love.



And so, we began to pray to her using several expressions present in the Gospels directed to her: "full of grace", "blessed are you among women" (see CCC, 2676 f.). Sanctioned by the Council of Ephesus, the title "Theotokos", "Mother of God", was soon added to the Hail Mary. And, analogously as with the Our Father, after the praise we add the supplication: we ask that Mary pray for us sinners, that she might intercede with her tenderness, "now and at the hour of our death". Now, in the concrete situations of life, and in the final moment, so that she might accompany us – as Mother, as the first disciple – in our passage to eternal life.

Mary is always present at the bedside of her children when they depart this world. If someone is alone and abandoned, she is Mother, she is there, near, as she was next to her Son when everyone else abandoned him.



Mary was and is present in these days of the pandemic, near to the people who, unfortunately, have concluded their earthly journey all alone, without the comfort of or the closeness of their loved ones. Mary is always there next to us, with her maternal tenderness.

Prayers said to her are not in vain. The Woman who said "yes", who promptly welcomed the Angel's invitation, also responds to our supplications, she hears our voices, even those that remain closed in our hearts that haven't the strength to be uttered but which God knows better that we ourselves do. She listens as Mother. Just like, and more than, every good mother, Mary defends us from danger, she is concerned about us even when we are concentrated on our own things and lose a sense of the way, and when we put not only our health in danger, but

also our salvation. Mary is there, praying for us, praying for those who do not pray. To pray with us. Why? Because she is our Mother.

Catechesis on prayer - Praying in communion with the Saints

Dear Brothers and Sisters,

Today, I would like to reflect on the connection between prayer and the communion of saints. In fact, when we pray, we never do so alone: even if we do not think about it, we are immersed in a majestic river of invocations that precedes us and proceeds after us.

Contained in the prayers we find in the Bible, that often resound in the liturgy, are the traces of ancient stories, of prodigious liberations, of deportations and sad exiles, of emotional returns, of praise ringing out before the wonders of creation... And thus, these voices are passed on from generation to generation, in a continual intertwining between personal experience and that of the people and the humanity to which we belong. No one can separate themselves from their own history, the history of their own people. We always carry this inheritance in our attitudes, and also in prayer. In the prayers of praise, especially those that blossom from the hearts of the little ones and the humble, echo parts of the *Magnificat* that Mary lifted up to God in front of her relative Elizabeth; or of the exclamation of the elderly Simeon who, taking Baby Jesus in his arms, said: "Lord, now lettest thou thy servant depart in peace, according to thy word" (Lk 2:29).

 **Prayers — those that are good — are "expansive"**, they propagate themselves continuously, with or without being posted on social media: from hospital wards, from moments of festive gatherings to those in which we suffer silently... The suffering of each is the suffering of all, and one's happiness is transmitted to someone else's soul. Suffering and happiness are part of a single history: they are stories that create history in one's own life. This history is relived in one's own words, but the experience is the same.

Prayer is always born again: each time we join our hands and open our hearts to God, we find ourselves in the company of anonymous saints and recognized saints who pray with us and who intercede for us as older brothers and sisters who have preceded us on this same human adventure. In the Church there is no grief that is borne in solitude, there are no tears shed in oblivion, because everyone breathes and participates in one common grace. It is no coincidence that in the ancient church people were buried in gardens surrounding a sacred building, as if to say that, in some way, the multitude who preceded us participate in every Eucharist. Our parents and grandparents are there, our godfathers and godmothers are there, our catechists and other teachers are there... That faith that was passed on, transmitted, that we received. Along with faith, the way of praying and prayer were also transmitted.

 **Saints are still here, not far away from us;** and their representations in churches evoke that "cloud of witnesses" that always surrounds us (cf. Heb 12:1). At the beginning, we heard the Reading of the passage from the Letter to the Hebrews. They are witnesses that we do not adore — certainly, we do not adore these saints — but

whom we venerate and who, in thousands of different ways, bring us to Jesus Christ, the only Lord and Mediator between God and humanity. A "saint" who does not bring you to Jesus Christ is not a saint, not even a Christian. A saint makes you remember Jesus Christ because he or she journeyed along the path of life as a Christian. Saints remind us that holiness can blossom even in our lives, however weak and marked by sin. In the Gospels we read that the first saint to be "canonized" was a thief, and he was "canonized", not by a Pope, but by Jesus himself. Holiness is a journey of life, of a long, short or instantaneous encounter with Jesus, but always a witness. A saint is a witness, a man or woman who encountered Jesus and followed Jesus. It is never too late to convert to the Lord who is good and great in love (cf. Ps 103:8).

The Catechism explains that the saints "contemplate God, praise him and constantly care for those whom they have left on earth.[...] Their intercession is their most exalted service to God's plan. We can and should ask them to intercede for us and for the whole world" (CCC, 2683). There is a mysterious solidarity in Christ between those who have already passed to the other life and we pilgrims in this one: our deceased loved ones continue to take care of us from Heaven. They pray for us, and we pray for them and we pray with them.

 **We already experience this connection in prayer here in this earthly life**, this connection of prayer between ourselves and the saints, that is, between us and those who have already reached the fullness of life, this bond of prayer: we pray for each other, we ask for and offer prayers... The first way to pray for someone is to speak to God about him or her. If we do this frequently, every day, our hearts are not closed but open to our brothers and sisters. To pray for others is the first way to love them and it moves us toward concretely drawing near. Even in moments of conflict, a way of dissolving the disagreement, of softening it, is to pray for the person with whom I am in conflict. And something changes with prayer. The first thing that changes is my heart, my attitude. The Lord changes it to make an encounter possible, a new encounter, to prevent the conflict from becoming a never-ending war.

The first way to face a time of anguish is to ask our brothers and sisters, the saints above all, to pray for us. The name given to us at Baptism is not a label or a decoration! It is usually the name of the Virgin, or a Saint, who expects nothing other than to "give us a hand" in life, to give us a hand to obtain the grace we need from God. If the trials in our life have not reached

breaking point, if we are still capable of persevering, if despite everything we proceed trustingly, perhaps, more than to our own merits, we owe all this to the intercession of many saints, some who are in Heaven, others who are pilgrims like us on earth, who have protected and accompanied us, because we all know there are holy people here on this earth, saintly men and women who live in holiness. They do not know it; nor do we know it. But there are saints, everyday saints, hidden saints, or as I like to say, the "saints next door", those who share their lives with us, who work with us and live a life of holiness.

 **Therefore, blessed be Jesus Christ, the only Savior of the world,** together with this immense flowering of saintly men and women who populate the earth and who have made their life a hymn to God. For — as Saint Basil said — "The Spirit is truly the dwelling of the saints since they offer themselves as a dwelling place for God and are called his temple" (*Liber de Spiritu Sancto* 26, 62: PG 32, 184A; cf. CCC, 2684)4

 **Catechesis on prayer - The Church, teacher of prayer**

Dear brothers and sisters,

The Church is a great school of prayer. Many of us learned how to whisper our first prayers on our parents' or grandparents' laps. We might, perhaps, cherish the memory of our mommy and daddy who taught us to say our prayers before going to bed. These moments of recollection are often those in which parents listen to some intimate secret and can give their advice inspired by the Gospel. Then, as they grow up, there are other encounters, with other witnesses and teachers of prayer (see Catechism of the Catholic Church, 2686-2687). This is good to remember.

The life of a parish and every Christian community is marked by liturgical moments and moments of community prayer. We become aware that the gift we received with simplicity in infancy is a great heritage, a rich inheritance and that the experience of prayer is worth deepening more and more (see *ibid.*, 2688). The garment of faith is not starched, but develops with us; it is not rigid, it grows, even through moments of crisis and resurrection. Actually, there is no growth without moments of crisis because crises make you grow. Experiencing crisis is a necessary way to grow. And the breath of faith is prayer: we grow in faith inasmuch as we learn to pray. After certain passages in life, we become aware that without faith we could not have made it and that our strength was prayer — not only personal prayer, but also that of our brothers and sisters, and of the community that accompanied and supported us, of the people who know us, of the people we ask to pray for us.

 **For this reason, too, communities and groups dedicated to prayer flourish in the Church.**

Some Christians even feel the call to make prayer the primary action of their day. There are monasteries, convents, hermitages in the Church where persons consecrated to God live. They often become centers of spiritual light. They are centers of community prayer that radiate spirituality. They are small oases in which intense prayer is shared and fraternal communion is constructed day by day. They are cells that are vital not only for the ecclesial fabric, but that of society itself. Let us think, for example, of the role that monasticism played in the birth and growth of European civilization, and other cultures as well. Praying and working in community keeps the world going. It is a motor!

Everything in the Church originates in prayer and everything grows thanks to prayer. When the Enemy, the Evil One, wants to combat the Church, he does so first by trying to drain her fonts, hindering them from praying. For example, we see this in certain groups who agree about moving ecclesial reform forward, changes in the life of the Church and all the organizations, it is the media that informs everyone... But prayer is not evident, there is no prayer. We need to change this; we need to make this decision that is a bit tough... But the proposal is interesting. It is interesting! Only with discussion, only through the media. But where is prayer? And prayer is what opens the door to the Holy Spirit, who inspires progress. Changes in the Church without prayer are not changes made by the Church. They are changes made by groups. And when the Enemy — as I said — wants to combat the Church, he does it first of all by draining her fonts, inhibiting prayer and making these other proposals. If prayer ceases, for a little while it seems that everything can go ahead like always — by inertia, no? — but after a short time, the Church becomes aware that it has become like an empty shell, that it has lost its bearings, that it no longer possesses its source of warmth and love.

 **Holy women and men do not have easier lives than other people.** Even they actually have their own problems to address, and, what is more, they are often the objects of opposition. But their strength is prayer. They always draw from the inexhaustible "well" of Mother Church. Through prayer they nourish the flame of their faith, as oil used to do for lamps. And thus, they move ahead walking in faith and hope. The saints, who often count for little in the eyes of the world, are in reality the ones who sustain it, not with the weapons of money and power, of the communications media — and so forth — but with the weapon of prayer.

In the Gospel of Luke, Jesus poses a dramatic question that always makes us reflect: "When the Son of Man comes, will he find faith on earth?" (Lk 18:8), or will he find only organizations, like groups of entrepreneurs of the faith, everything organized well, who do charitable works, many things, or will he find faith? "When the Son of man comes, will he find faith on earth?" This question comes at the end of a parable that demonstrates the need to pray with perseverance

without getting tired (see vv. 1-8). Therefore, we can conclude that the lamp of faith will always be lit on earth as long as there is the oil of prayer. It is this leads faith forward and leads our lives – weak, sinners – forward, but prayer leads it securely forward. The question that we Christians need to ask ourselves is: Do I pray? Do we pray? How do I pray? Like parrots or do I pray with my heart? How do I pray? Do I pray, certain that I am in the Church and that I pray with the Church? Or do I pray a bit according to my ideas and then make my ideas become prayer? This is a pagan prayer, not Christian. I repeat: We can conclude that the lamp of faith will always be lit on earth as long as there is the oil of prayer.

 **And this is the Church's essential task: to pray and to teach how to pray.** To transmit the lamp of faith and the oil of prayer from generation to generation. The lamp of faith that illuminates fixes things as they truly are, but it can only go forward with the oil of faith. Otherwise, it is extinguished. Without the light of this lamp, we would not be able to see the path of evangelization, or rather, we would not be able to see the path in order to believe well; we would not be able to see the faces of our brothers and sisters to draw near and serve; we would not be able to illuminate the room where we meet in community. Without faith everything collapses; and without prayer faith is extinguished. Faith and prayer together. There is no other alternative. For this reason, the Church, as the house and school of communion, is the house and school of faith and prayer.

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 are still humbled at the great example of prayer and praise you give by coming to Mass, offering prayer in so many different ways, teaching your children and grandchildren and godchildren, etc. – not to mention the joy of knowing so many are 'tuning us in' through live streaming. We live in an amazing world!

Oremus pro invicem. Soli Deo Gloria. Please don't forget: 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.



And next week, don't forget it's Mother's Day!

Father Michael J. Lanning, Pastor

MASS INTENTIONS

Monday, May 3—Sts. Phillip and James, Apostles

8:30AM Kevin J. Magyary

Tuesday, May 4

8:30AM Robert, Margaret & Robbie Hill

Wednesday, May 5—Cinco de Mayo

8:30AM George & Mary Lu Wasmer (65th Wedding Anniversary)

Thursday, May 6—National Day of Prayer

8:30AM Kevin & Paulie Steinmetz

Friday, May 7

8:30AM James E. Nieberding

Saturday, May 8

8:30AM Rita M. O'Donnell

4:30PM For All Mothers

Sunday, May 9—6th Sunday of Easter; Mother's Day

7:30AM For All Mothers

9:30AM For All Mothers

11:30AM For All Mothers

5:30PM For the Parish

MEALS
— on —
WHEELS



**Fairview Park
Meals on Wheels
Seeks Meal
Recipients**

Fairview Park Meals on Wheels is a non-profit, non-government funded community service that prepares and delivers a variety of nutritious meals to those who find it difficult to purchase or prepare food.

If you or someone you know is in need of this service, please call Fairview Park Meals on Wheels at (440)331-3842 for additional information, or to arrange for meal delivery.



**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



OREMS PRO INVICEM

(Pray for one another)

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

Frances Allington, Maureen Ashdown, Donna Bartos, Frank Bartos, Paul Boscoe, Bill Bringman, Ella Burns, Lainey Chisholm, Levi Chisholm, Andy Corcoran, Joseph Crupi, Ken DeCrane, Deacon Kenneth DeLuca, Francisco Deras-Solits, Jean DiRuggiero, Gabriel Downing, 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 Stropm, Matthew Yaroma, Kimberly Yaeger, Charlotte Zak and Daniel Zak.

REST IN PEACE

Please pray for Fr. William Karg, Collin Nemet, Mary O'Hern and Elaine Schultz. May their souls and the souls of all the faithful departed rest in peace.

**READINGS FOR
THE WEEK**



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

MONDAY: 1 Cor 15:1-8 / Ps 19:2-5 / Jn 14:6-14

TUESDAY: Acts 14:19-28 / Ps 145:10-13ab, 21 / Jn 14:27-31a

WEDNESDAY: Acts 15:1-6 / Ps 122:1-5 / Jn 15:1-8

THURSDAY: Acts 15:7-21 / Ps 96:1-3, 10 / Jn 15:9-11

FRIDAY: Acts 15:22-31 / Ps 57:8-10, 12 / Jn 15:12-17

SATURDAY: Acts 16:1-10 / Ps 100:1b-3, 5 / Jn 15:18-21

NEXT SUNDAY: Acts 10:25-26, 34-35, 44-48 / Ps 98:1-4 / 1 Jn 4:7-10 / Jn 15:9-17

**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.

Marriage Banns

II
Megan Rose Brady and Adam Atherton Albainy
May 15, 2021

I
Julie Ellen Fritz and Cody James Holland
May 21, 2021

I
Courtney Woodworth and Patrick Hokel
May 22, 2021

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.



A CAPPELLA CONCERT



St. Christopher is holding an outdoor a cappella concert on Thursday, May 6th at our Centennial Park. Details for the event can be found on the St. Christopher Facebook page.



SVDP Race for Hunger Relief Matching Gift Campaign

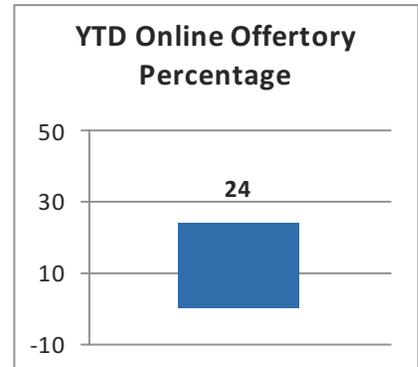
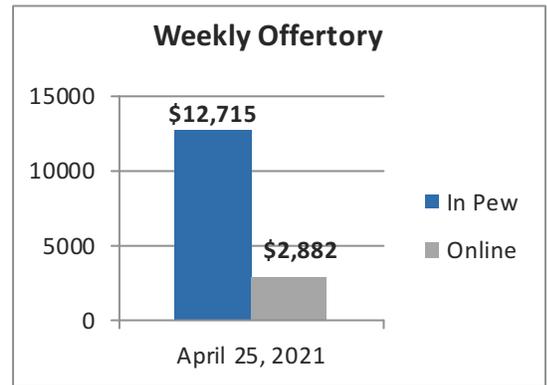
Double Your Donation to Feed Hungry Families

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.

FINANCIAL REPORTS



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.



**St. Raphael Church presents
Encounter Mary & The Rosary**

Thursday, May 13, 2021 at 7:00 p.m.

Join us in the church to hear Keith Nester – speaker, YouTube host, author, former protestant pastor, youth minister, and convert. Keith’s talk -“Unpacking the Rosary”: How it’s Mysteries Can Change You!

In line with the Fatima apparitions on the 13th of each month May – October we’ll reflect on our Lady’s messages, hear from our speaker and pray the Rosary together.

This event will also be live-streamed on the St. Raphael website:

saintraphaelparish.com

Check out Keith’s YouTube interview with Father Gaitley & Scott Hahn!

**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.

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