

ST. ANGELA MERICI ROMAN CATHOLIC CHURCH

20970 Lorain Road, Fairview Park, Ohio 44126 | (440) 333-2133 | samparish.org

MAY 9, 2021



First Holy Communion

WELCOME TO THE TABLE OF THE LORD!

Maeve Elizabeth Arsena, Wyatt Birch Barker, Andrew Joseph Barr, Ethan Christopher Boehme, Lily Sophia Broughton, Cayla Hee-Kuong Cho, Elliot Michael Ciepiel, Brayden Patrick Cooke, Mary Margaret Cooney, Grace Katherine Coughlin, Finn Moreland David, Margot Aline DeMonte, Luke Martin Desjardins, Bryn Eileen Driscoll, Henry Thomas Evans, Nora Marie Falk, Michael Patrick Flynt, Katherine Rose Friedl, Justin Anthony Fry, Jacob Ryan Ganelli, Frances McGinty Gedeon, Michael Eric Hageman, Declan Myles Hogan, John Michael Hollo, Collin John Holloway, Kaitlin Mae Hughes, Joseph Patrick Kinnaird, Joshua Daniel Klueber, Charlotte Rose Collette Lorek, Luciano Vincenzo Malik, Grace Sara McAleer, Nolan Patrick McFadden, Emily Catherine Murphy, Ciara Kateri Neorr, Colin Patrick O'Donnell, Mary Frances O'Donnell, Emily Elizabeth Papp, Tyler James Poole, Patrick Jeffrey Roda, Nicolas Charles Ruggeri, Anthony Laude Sarmiento, Elizabeth Grace Scott, Samuel Warren St. Marie, Aislin Jane Tischler, Naomi Marie Varanese, Ryan Patrick Wallace, Emma Grace Webster, William Theodore Weiland, Evelyn Grace Whitney, Daniel James Zakel

Dear Friends,



Even though it is still Easter as our liturgical calendar reminds us, we still offer our prayers and best wishes to all the moms, grandmothers, godmothers, stepmothers, and all who have truly taken

the role of motherhood and made it their own in selfless love on this Mother's Day. It's not a religious holiday, to be sure, but it surely reminds us of the all-important role of moms in this world. We think especially of our spiritual mother, the Blessed Virgin Mary. This icon of her reprinted here is a favorite of Pope Francis. It's entitled, "Mary, Undoer of Knots".

Mary, Untier of Knots or Mary, Undoer of Knots is the name of both a Marian devotion and a Baroque painting (German: *Wallfahrtsbild* or *Gnadenbild*) which represents that devotion. The painting by Johann Georg Melchior Schmidtner, of around 1700, is in the Catholic pilgrimage church of St. Peter am Perlach, otherwise known as the Perlach church, in Augsburg, Bavaria, Germany. Pope Francis saw the image while in Germany as a student and promoted her veneration in Latin America.

The painting was donated around 1700 by Hieronymus Ambrosius Langenmantel (1641-1718), a canon of the Monastery of Saint Peter in Augsburg. The donation is said to be connected with an event in his family. His grandfather Wolfgang Langenmantel (1586-1637) was on the verge of the separation from his wife Sophia Rentz (1590-1649) and therefore sought help from Jakob Rem, the Jesuit priest in Ingolstadt. Father Rem prayed to the Blessed Virgin Mary and said: "*In diesem religiösen Akt erhebe ich das Band der Ehe, löse alle Knoten und glätte es [In this religious act, I raise the bonds of matrimony, to untie all knots and smoothen them]*". Immediately peace was restored between the husband and wife, and the separation did not happen. In the memory of this event, their grandson commissioned the painting of the "Untier of Knots".



On this Mother's Day – when our world is struggling with so many issues of love and poverty and fear, a time of the pandemic, challenges in creation, issues between countries and peoples – let's all say a prayer to Mary that through her intercession the knots of our lives and the challenges we face in all our relationships may be 'smoothened out'.



We don't have to give mom anything material on Mother's Day, but a kiss, a call, a text, a note, a hug, or a smile and a word of love will be so appreciated by our moms. In our house when I was growing up, we never left the house or came home without a kiss for mom. Now that was a lot of kisses! The pandemic reminds us how the touch of one person for another offered in love and affection can be so powerful. God bless.



Here is a short reflection on Mother's Day from Fr. Rolheiser, OMI that might be beneficial for us all:

MOTHERS' DAY



For many years, I've was not a personal fan of Mothers' Day. I'm not against the concept, it's a private grudge. My own mother died 40 years ago and my ignoring of Mothers' Day has been payback to the universe for that perceived injustice: Let the world celebrate, but count me out!



But time heals and occasionally makes us wiser. Now, on Mothers' Day, I'm always conscious of my own mother and find good reasons to celebrate. You don't have to be physically present and alive to nurture someone (*cf. the Communion of Saints*), and such is the case with my mother. Jesus told us that we receive someone's spirit more purely after they have left us, and I know that's true. Forty years after her death, I am more conscious of who my mother was and what she gave me than I was during all the years of my childhood when she was alive and her motherhood embraced me tangibly.



What my siblings and I are now conscious of, more clearly than when she was alive, is that we drew a long-straw. We had a good mother. It's as simple as that. In everything that was essential, she gave us what's important: security, protection, a sense of being wanted, a sense of being precious, adequate food, adequate clothing, the underlying sense that life is good, and, most of all, the sense that we are in the hands always of a God who is trustworthy.



None of this, of course, came perfectly. My mother wasn't God. She had real limits and so did the energy and the resources she drew upon to nurture us. We were a large family and were chronically strapped economically. We had enough, but just, just enough. There were never any extras. That was also true for the attention and the affection she could give out to us individually. She didn't have the time, energy, or luxury to dote on any of us individually, even as none of us ever doubted that we were getting as much from her as if each of us had been an only child. But still, all of us felt her limits and live with the effects of that today.

 **But her chronic over-extension was also her special gift:** Like Jesus she multiplied the loaves and the fishes. Somehow she always found enough of everything, food, clothing, educational supplies, an extra cake or ribbon or whatever for a special occasion. Somehow we always had what we needed, just as somehow she made our family table stretch enough to feed anyone – neighbor, teacher, priest, salesman, or uncle-down-on-his-luck – who happened to be around near mealtime. She believed something most of us don't, namely, that when you are with the Bread of Life you always have the resources you need, no matter how meager they appear. She trusted that there would always be enough, and there always was.

 **And she complemented my father perfectly.** You couldn't have ordered a better marriage from either Hollywood or a Catholic dating service. They found each other, soulmates, at a parish picnic and their affection and respect for each other was what, perhaps more than anything else, gave us, their children, an inchoate sense of safety, stability, and faith. **My father was the moral compass, she was the heart;** but they could reverse those roles and she could offer the moral challenge while he provided the sensitivity. Either way, they did it together and by the time they died, leaving behind a family that felt too young to be on its own, they had given us what they needed to, **all the basic tools to build our own lives and to live with some buoyancy and joy.**

 **She died of pancreatitis and a broken heart, just three months after she had nursed my dad through a year-long, losing battle with cancer.** As my dad lay dying, one of my brothers and I took her to a shop to buy a dress for the funeral. She splurged and bought the most expensive dress she'd ever purchased. When she tried on the dress the sales clerk told her: "You look terrific in that dress! I hope you enjoy wearing it!" She wore it just twice, once to her husband's funeral and once to her own. The irony of the salesclerk's comment hasn't been lost.

 **For whatever reason, she disliked her name, Mathilda.** Her woman friends shortened it to Tilly, which she disliked even more. I'm not sure what my dad called her in the privacy of their intimacy, but I suspect it wasn't either of those names.

 **Anthropologists tell us that our mothers are our symbiotic link to life.** They have to let us know that the universe wants us, that we're loveable simply for whom we are, that love doesn't have to be earned. My mother was too busy sometimes to nurture each of her children individually with that sense that we were unique, beautiful, and precious; but she mothered us in such a way that life itself and the God who grounds life, give us that precious gift. – Fr. Ron Rolheiser, OMI

 **Bravo, Fr. Rolheiser! A great meditation and reflection on Motherhood.** We all know that there is no perfect mother in this life. We treasure Mary, our spiritual mother. And we love and

forgive our moms and never put them on too high a pedestal in this life. Wisdom does come with age! That's why moms need prayers each day!

 **This week, Jesus speaks to us about love in the Gospel.** Here's another reflection the meaning of love that you might enjoy:

 **Measuring Ourselves in Love** from Fr. Rolheiser, OMI
It's easy to consider ourselves as loving if we only look at one side of things.

 **When I was younger, I was pretty confident that I knew what love meant.** After all, we all experience love in some way, being in love, loving someone, being loved by someone. Virtually everyone has known the love of somebody, a friend, a family member, an acquaintance.

 **But the older I get the more I wonder sometimes whether I, or most anyone else, has much sense of what that over-used word, love, really means?** When we are honest, we sense our own distance from its full meaning. Why?

 **Because, the older we get, the more we also begin to know love's dark side.** Too common are these experiences: We fall in love and think it will last forever, but then fall out of love, feel love go sour, feel love grow cold, see love betrayed, feel ourselves wounded by love, and wound others. Finally, even more upsetting, we all find that there are sometimes people in our lives who are cold, bitter, and unforgiving towards us so that it is not always easy to feel love for them and be loving.

 **In the light of this reticence,** I would like to comment on Jesus' most important commandment: "Love one another as I have loved you!"

 **We too easily read that simplistically, romantically, and in a one-sided, over-confident manner.** But this command contains the most important challenge of the whole gospel and, like the deepest part of the gospel to which it is linked, the crucifixion, it is very, very difficult to imitate. Why?

 **It's easy to consider ourselves as loving if we only look at one side of things, namely, how we relate to those people who are loving, warm, respectful, and gracious towards us.** If we rate ourselves on how we feel about ourselves in our best moments among like-minded friends, we can easily conclude both that we are loving persons and that we are measuring up to Jesus' command to love as he did.

 **But, if we begin to look at the skeletons in our relational closets our naïve, innocent confidence soon**

disappears: what about the people who say that they hate us, whom we don't like? What about the people whom we avoid and who avoid us? What about those people towards whom we feel resentment? What about all those people with whom we are at odds, towards whom we feel suspicion, coldness, anger? What about those people whom we haven't been able to forgive?

 **It's one thing to love someone who adores you, it's quite another to love someone who may say that they want you dead!**

 **But that's the real test.** Jesus' command to love contains a critical subordinate clause, "as I have loved you!" What was unique in the way he loved us?

 **Where Jesus stretches us beyond our natural instincts and beyond all self-delusion is in his command to love our enemies,** to be warm to those who are cold to us, to be kind to those who are cruel to us, to do good to those who hate us, to forgive those who hurt us, to forgive those who won't forgive us, and ultimately to love and forgive those who are trying to kill us.

 **That command, love and forgive your enemies, more than any creedal formula or other moral issue, is the litmus-test for Christian discipleship.** We can ardently believe in and defend every item in the creed and fight passionately for justice in all its dimensions, but the real test of whether or not we are followers of Jesus is the capacity or non-capacity to forgive an enemy, to remain warm and loving towards someone who is not warm and loving to us.

 **We shouldn't delude ourselves on this.** It is easy to rationalize this away and, if we do, no doubt there will be more than enough false friends around who will furnish us with both theological and psychological arguments that will justify us in not loving our enemies. **But the gospel is uncompromising: We are loving or non-loving not on the basis of how we respond to those who love us, but on the basis of how we respond to those who hate us, and are cold, hostile, and murderous toward us.** That's the hard, non-negotiable truth underlying Jesus' command to love and, when we are honest, we have to admit that we are still a long ways from measuring up to that.



There's a sobering challenge in an old pop song, "Gold-dust Woman": the song suggests that it's good that, at a point in life, someone "shatters our illusion of love," because far too often, blind to its own true intentions, our love is manipulative and self-serving. Too often, the song points out, we are lousy lovers who unconsciously pick our prey.



What shatters our illusion of love is the presence in our lives of people who say that they hate us. They're the test. It's there where we have to measure up. If we can love them, we're real lovers; if we can't, we're still under a self-serving illusion. – Fr. Ron Rolheiser, OMI



Well, no one said that love would be easy. It requires great sacrifice. And sacrifice is a word that means 'to make something holy.' Jesus, of course, knew this. No wonder all but one of the first apostles became martyrs. Each of us can experience a sort of martyrdom every day if we are truly trying to love. But Jesus is with us, no matter what. P.S. That is why cardinals in the Church wear red: the color for martyrs!



Quite beautiful. Here is a reflection for our week:



6th SUNDAY OF EASTER—CYCLE B

THE AWKWARD COMMANDMENT Texts: Acts 10:25-26, 34-35, 44-48; 1 John 4:7-10; John 15:9-17

"This is my commandment: that you love one another as I have loved you." Jesus said it. And we're commanded to do it – love one another, that is – but it can be so 'awkward'. After all, true love is a great mystery. No wonder John says God is love!



Why do we say awkward or say complex? For one thing, it's awkward because we cannot obey a command to love others until we first know that we are loved. We are to love one another as our Lord loves us. Psychologists tell us that we cannot genuinely love another person until we first know how much we are loved. One of the lingering tragedies of child abuse is the difficulty abused children have with love. Why? Because the important people in their lives – parents, often relatives – have turned what is supposed to be warmth and affection into pain and heartache.



What is this love Jesus has for us? The words for love in other languages may be like the Greek: eros, which is romantic love; philo which is friendship or brotherly love, like Philadelphia. But His love, which the Bible calls agape, is a love that knows no limits, no boundaries, no qualifications. It is an unmerited love that cannot be earned. It is the love we see in our Lord's giving of his life for us.



"No one has greater love than this," said Jesus, "to lay down one's life for one's friends." But this radical, generous love rarely penetrates our crusty, self-centered hearts. Our resistance makes this awkward commandment even more, well, uncomfortable. Our wills wiggle, our palms sweat just thinking about loving other people with such self-giving, self-less devotion. But there it is, staring us in the face.



This command to love one another is also awkward because the words "love" and "command" simply don't seem to go together.

"This is my commandment: that you love one another as I have loved you." We all know, don't we, that we love another because we feel deeply, we desire passionately, we want and long spiritually to connect, to relate to another in the most deeply meaningful way possible. We love because a longing, a desire, wells up within us.



A Baptist preacher tells the story of sitting his two young sons down when their baby sister was born.

"God has given our family a beautiful baby girl. As you father, I command you to love her." After a long pause, the preacher added, "and 15 years later, they actually began to do just that!" The words "love" and "command" simply don't go together easily.

But there is a third reason. This commandment is awkward because all of us have trouble connecting our love for God and our love for others. Most of us have little trouble loving Jesus. We can sing of our love for Jesus and openly affirm his love for us. Loving Jesus is not all that difficult. But translating our love for Jesus into our love for others is where the rub comes. Most of us can say, "I love God. It's annoying, difficult, mean people I can't stand."



We have called these words from our Lord "the awkward commandment." But what if what feels awkward could change and become the awesome commandment? How could the awkward commandment become the awesome commandment? How do we move from the awkwardness of it to the awesomeness of it?



The texts heard today give us good counsel.

First, our Lord calls us to "remain" in his love. What does that mean? Like the vine's connection to the branches from last week's lesson, Jesus here uses the word "remain" or "abide" inviting us to be so connected to him that we affirm an intimate, on-going, constant bond to our Lord Jesus Christ. To abide in Christ is not a "Sunday only" experience. Rather, this commandment becomes awesome when we come to be nourished by and filled with this unmerited, unearned love God has for us in Christ.

But how? At some point, we come to realize deep within our being that we have no life in ourselves without Jesus Christ. We may look alive. We may talk, walk, work, think, and show all signs of life, engaging in all that humans do. We may even participate in parish life, in all the behaviors associated with going to church. But if we are not abiding in Christ, if Christ's life is not our life, if we are not drawing life from him, then this commandment is forever awkward. It will always be awkward, and not awesome, unless we choose to abide in Christ.



Jesus chose to enter into our lives, we are the branches of him who is the true vine.

When my life comes apart, when I am less than the best person I know God called and made me to be, it is not because Jesus let me down. As best I can say, I come down with a form of spiritual amnesia, drifting into a fog where I forget that whatever life is within me is there because I am bonded to Jesus Christ. How do we move from awkward to awesome? We must live in the abiding reality of Christ's presence.



There is something else here. This is perhaps the most difficult step of all.

How do we move from awkward to awesome? We have to deal with the word "commandment." "This new commandment I give you, that you love one another." Commandment and love don't fit; they don't go together. Loving another person must come from within. Right? And if not, how?



In a word, we must decide to act ourselves into loving others even when we don't feel like it.

Truth be told, it is easier to act our way into a new way of thinking than to think our way into a new way of acting. But we act otherwise. We believe that if we think about loving another person long enough then we will act ourselves into a new way of behaving. That is not true. In fact, in many circumstances the more you think about what another person said or did to hurt you, the more distance you create between you and that person. The list of wrongs grows, the catalogue of hurts in your mind enlarges, and distance is created. If you think about loving another long enough, you may well think your way out of ever acting toward that other in love.



But if we act in love, our thinking will change.

So do as our Lord commands, awkward though it may and will be. Let's choose today to act your way into a new way of thinking. Embrace the risen life of Christ. Love one another. Live in this radical gift of love given us by our Lord Jesus Christ. Awesome, huh? Amen.



So, happy Mother's Day.

Next week we will celebrate Ascension on Sunday, not on Thursday. Remember how that goes in our diocese. Not all are the same, but in Cleveland, we celebrate Ascension on a Sunday. So don't worry about Thursday for Mass in our diocese. And at any rate we are still under the pandemic protocols for Mass.



And before I forget, I wanted to share with you again some thoughts of visitors who joined us recently at a wedding in our parish.

Remarkably, these folks were related to our former beloved pastor, Msgr. Bob Wolff. The couple who were married had had to postpone their wedding four times before pandemic protocols allowed everyone to set a solid date! If that isn't love, I don't know what is!!! At any rate, due to your support and generosity, we were able to live-stream the wedding for so many folks who weren't able to attend. Here

is an excerpt from the parents' note to me: "Thank you for making us so welcome at St. Angela's. Because of your live-streaming program, family from California to NYC and even in Canada were able to celebrate 'with us'! Most importantly they heard the words about sacrificial love and prayed with us for our daughter and her husband. God bless St. Angela Merici Parish!" The welcome they received from so many here on staff and you as a parish community does so much good to evangelize



And once again congratulations to our wonderful second graders and their families on the occasion of their First Holy Communion.

God bless them as they now journey with Jesus in love, Jesus who is the Bread of Life and the true Vine. They are now stronger branches on his vine! And also to our Confirmation candidates, we say congratulations. Also to everyone graduating from Pre-School to doctoral programs. Best of luck.



Oremus pro invicem. Soli Deo Gloria.

Father Michael J. Lanning, Pastor



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, 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, 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, Kimberly Yaeger, Charlotte Zak and Daniel Zak.

REST IN PEACE

Please pray for Alberta Mary Lawler. May her soul 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





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.

Marriage Banns

III

Megan Rose Brady and Adam Atherton Albainy
May 15, 2021

II

Julie Ellen Fritz and Cody James Holland
May 21, 2021

II

Courtney Woodworth and Patrick Hokel
May 22, 2021



Monday, May 10—St. Damien de Veuster, Priest

8:30AM Dr. Lawrence Pfeil

Tuesday, May 11

8:30AM James Gorman

Wednesday, May 12—Sts. Nereus and Achilleus, Martyrs; St. Pancras, Martyr

8:30AM Bob Voth

Thursday, May 13—The Ascension of the Lord; Our Lady of Fatima

8:30AM Sr. Josephine Fritz

Friday, May 14—St. Matthias, Apostle

8:30AM Ben Stefanek

Saturday, May 15—St. Isidore

8:30AM Jo Anne Yarcusko

4:30PM Robert & Rita Lynch

Sunday, May 16—The Ascension of the Lord

7:30AM For the Parish

9:30AM Deceased of the Pasela & Lear Families

11:30AM Paul Esker

5:30PM Patricia Shemuga



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—as he presents “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!

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For more information contact:

Fr. Rob Ramser

TEL: (440) 333-2133

Email: rramser@samparish.org

or **www.JerusalemTours.com**

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READINGS FOR THE WEEK



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

MONDAY: Acts 16:11-15 / Ps 149:1b-6a, 9b / Jn 15:26—16:4a

TUESDAY: Acts 16:22-34 / Ps 138:1-3, 7c-8 / Jn 16:5-11

WEDNESDAY: Acts 17:15, 22—18:1 / Ps 148:1-2, 11-14 / Jn 16:12-15

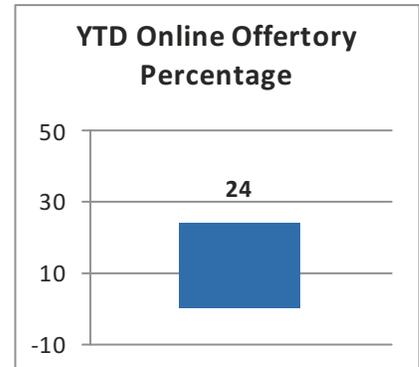
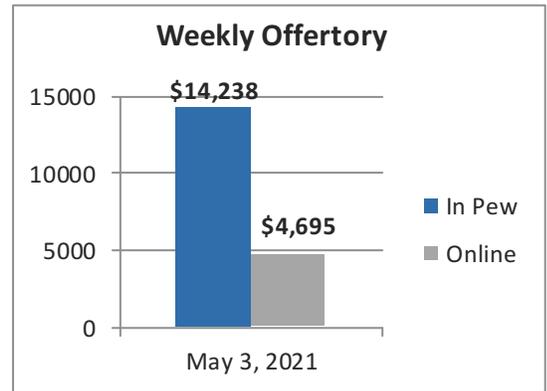
THURSDAY: Acts 18:1-8 / Ps 98:1-4 / Jn 16:16-20

FRIDAY: Acts 1:15-17, 20-26/Ps 113:1-2, 3-4, 5-6, 7-8 [8]/ Jn 15:9-17

SATURDAY: Acts 18:23-28 / Ps 47:2-3, 8-10 / Jn 16:23b-28

NEXT SUNDAY: Ascension: Acts 1:1-11 / Ps 47:2-3, 6-9 / Eph 1:17-23 / Mk 16:15-20
 Seventh Sunday of Easter: Acts 1:15-17, 20a, 20c-26 / Ps 103:1-2, 11-12, 19-20 / 1 Jn 4:11-16 / Jn 17:11b-19

FINANCIAL REPORTS



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.

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.

OUR SCHOOL REACHED THEIR GOAL OF \$25,000!!



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