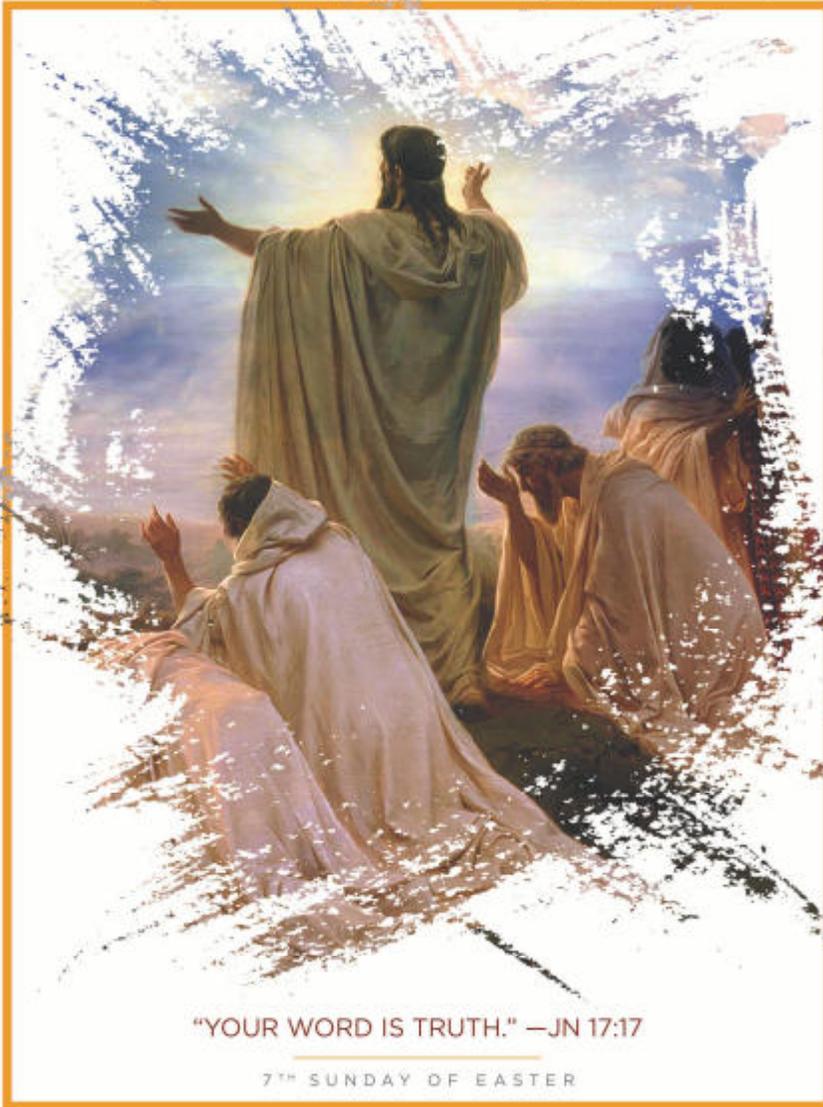


# ST. ANGELA MERICI ROMAN CATHOLIC CHURCH

Rooted in Faith Since 1923

MAY 16, 2021 ● ASCENSION OF THE LORD



## 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.

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The Rev. Thomas V. O'Donnell, *Senior Priest Retired*

The Rev. Mr. James L. Agrippe, *Deacon Retired*

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*Bulletin / Insert Deadline: 10 days prior to publication*

### SCHOOL:

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Extended Care x157

Mrs. Lisa Whelan, *Upper School Principal*

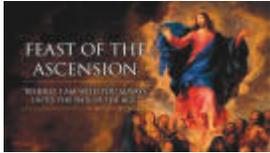
Mrs. Elizabeth Andrachik, *Lower School Principal*

Mrs. Christina Kutz, *Preschool Director*

Mrs. Julie McGovern, *Extended Care Director*

Mrs. Danyelle Anderson, *Nutrition Services Supervisor*

Dear Friends,



**Happy Sunday, the Solemnity of the Ascension of the Lord!** Today we celebrate an important part of

our faith, the day Jesus – our Risen Lord, both God and man, the Incarnate Savior. But it is far more than a moment in history. It is truly the culmination of the paschal mystery of our faith. It completes what Christ set out to do by his birth, passion, death, resurrection AND HIS ASCENSION. Far more than just forty days after the resurrection, it marks the definitive entrance of Jesus' humanity into God's heavenly domain, whence he will come again. Jesus Christ, the head of the Church, precedes us into the Father's glorious kingdom so that we, the members of his Body, may live in the hope of one day being with him forever. Jesus Christ, having entered the sanctuary of heaven once and for all, intercedes constantly for us as the mediator who assures us of the permanent outpouring of the Holy Spirit.



**We used to say 'Ascension Thursday' since we marked the event and reality by a human invention of calibrating time. But '40' simply means a period of time; so many in the**

**contemporary Church have moved this solemnity to a Sunday** so that many more might contemplate this part of our salvation and experience of Jesus, our Risen Savior. No wonder we often pray about it at each Mass in the Eucharistic prayer! Thus, the Ascension is part of the great mystery of faith into which we enter most especially during the Easter Season – next week culminating in the coming of the Spirit at Pentecost. Remember: Christ ascended body and soul. The Son of God took on our human nature in the Incarnation which we celebrate at Christmas. He became man. Now after the resurrection, he has ascended into heaven by his own power, as God in divine power and as man in the power of his transfigured soul, which 'moves' his transfigured body, as it will.

**Thus in Church teaching and in our faith the ascension means the final elevation of Christ's human nature into the condition of divine glory.** It is the concluding work of redemption. Thus as we read in the Church's common teaching that the souls

of the just from the pre-Christian era went with the Savior into the glory of heaven. The ascension is the pledge of our own ascension into heaven. More than a simple moment in history, it is the fullness of redemption. No wonder it's great to celebrate this on a Sunday!! Although the history of art and design has tried to capture the fullness of the ascension, it just cannot. So let's not be too 'narrow' in our understanding of this tremendous part of our salvation. The ascension celebrates an event which begins to introduce our time in the history of salvation. Thus a great change was made in the way that God is present among God's people. Christ has given us a mission but it did not start until the ascension and Pentecost. The apostles had to wait until the Spirit was given. We should remember in this aspect of revelation that Christ did nothing or said nothing that was meant for him alone. **In revealing to us what he is, Christ also reveals to us something about ourselves. Again, the ascension is a description of our own future, of what lies in store for us. A repetition of the promise given at Easter that a life of fidelity to the Father is a life that simply does not end!** How wonderful that Christ has given us a share in the work of salvation: 'Baptize them in the name of the Father and of the Son and of the Holy Spirit.'



**As one writer has said,** it's "Heaven's Gate Next Door" *The words of the interpreting angels in Luke's account of Jesus' final departure in Acts provide an antidote to any NASA-like preoccupations regarding the physics or logistics of Jesus' ascension. The New Testament is not interested in the mode by which the risen Jesus was transferred to the realm of glory. Luke uses assumption language from the Old Testament (Enoch and Elijah) as an image for the reality of the final withdrawal of the risen Jesus' physical presence from the assembled disciples.*

*It is instructive that Luke can present the same event in two different ways. In one place (Acts 1:6), it occurs on Easter night and is described simply as being taken up into heaven; whereas in another this final withdrawal occurs forty days later, with an array of what one scholar has called "apocalyptic stage props"—movement upward into the heavens, a cloud as vehicle, and interpreting angels (Lk: 24:1).*



*This 'language' recalls the Transfiguration, looks forward to Pentecost, recalls Elijah, and points toward the Parousia (the time when Jesus Christ will return to judge humanity at the end of the world: aka the SECOND COMING. In a third account in the appendix to Mark at Mk 16:19, it is pictured as happening on Easter Sunday, at an indoor setting ("while they were at table"). **Each account is a way of affirming that Jesus' final physical departure was a transition leading from the glory of the resurrection to the mission of the Church empowered by the Holy Spirit. The accounts urge us not upward but forward. Amen! Alleluia!*** We have to listen to those angels in Luke's account! Watch where you are looking!



**People wonder sometimes what pastors do all day.** Well, employment issues, personnel matters, leaky faucets, security, contracts, benefits for employees, COVID, weddings, funerals, paying bills, diocesan matters, broken kneelers, pandemics, future planning, laundry, making sure priests in the rectory are fed, bulletin articles, parish centennials, meetings, et al. take up a great deal of the day. But thank God: otherwise my life would be boring! LOL.

..... **And now some continuing catechesis/teaching from Pope Francis** on the topic of prayer for your perusal and edification – and mine, too!

**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 while 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 from their children and can give their advice inspired by the Gospel. Then, while growing up, there are other encounters, with other witnesses and teachers of prayer (cf. *Catechism of the Catholic Church*, 2686-2687). This is good to remember.



**The life of a parish and of every Christian community is marked by liturgical moments and moments of community prayer.**

We become aware that that gift we received with simplicity in childhood is a great heritage, a rich inheritance and that the experience of prayer is worth deepening more and more (cf. *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 makes 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 constantly flourish in the Church.**

Some Christians even feel the call to make prayer the primary action of their day. In the Church there are monasteries, convents, hermitages where persons consecrated to God live. They often become centers of spiritual light. They are communities of 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 for 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 driving force!



**Everything in the Church originates in prayer and everything grows thanks to prayer.**

When the Enemy, the Evil One, wants to fight the Church, he does so first by trying to drain her fonts, preventing

them from praying. For example, we see this in certain groups who agree on moving ecclesial reforms forward, changes in the life of the Church... There are all the organizations, there 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...". The proposal is interesting. It is interesting, only with discussion, only through the media. *But where is prayer? 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 fight the Church, he does it first of all by trying to drain her fonts, preventing prayer and [encouraging] these other proposals to be made. If prayer ceases, for a little while it seems that everything can go ahead like always – by inertia – but after a short time, the Church becomes aware that she has become like an empty shell, that she has lost her bearings, that she no longer possesses her source of warmth and love.



**Holy women and men do not have easier lives than other people.**

Indeed, they too have their own problems to address, and, what is more, they are often the objects of opposition. But their strength is prayer, which they always draw from the inexhaustible "well" of Mother Church. Through prayer they nourish the flame of their faith, as oil would 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 faith", everyone well organized, doing 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 tiring (cf. 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. The lamp of the Church's true faith will always be lit on earth as long as there is the oil of prayer. It is this that leads faith forward, and leads forward our poor, weak, sinful life, 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 somewhat according to my ideas and make my ideas become prayer? This is 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, that sets things as they truly are, but that 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 way. For this reason the Church, which is the house and school of communion, is the house and school of faith and prayer.

### Catechesis on prayer -The vocal prayer

 *Dear brothers and sisters!*

**Prayer is dialogue with God; and every creature, in a certain sense, "dialogues" with God.** Within the human being, prayer becomes word, invocation, hymn, poetry... The divine Word is made flesh, and in each person's flesh the word returns to God in prayer.

 **We create words, but they are also our mothers, and to some extent they shape us. The words of a prayer get us safely through a dark valley, lead us towards green pastures rich in water, and enable us to feast in the presence of an enemy, as the Psalm teaches us** (cf. Ps 23). Words are born from feelings, but there is also the reverse path, whereby words shape feelings. The Bible educates people to ensure that everything comes to light through the word, that nothing human is excluded, censored. Above all, pain is dangerous if it stays hidden, closed up within us... Pain that is closed up within us, that cannot express or give vent to itself, can poison the soul. It is deadly.

**This is why Sacred Scripture teaches us to pray, sometimes even with bold words. The sacred writers do not want to deceive us about the human person: they know that our hearts also harbor unedifying feelings, even hatred.** None of us is born holy, and when these negative feelings come knocking at the door of our hearts, we must be capable of defusing them with prayer and with God's words. We also find very harsh expressions against enemies in the Psalms — expressions that the spiritual masters teach us are to be directed to the devil and to our sins — yet they are words that belong to human reality and ended up in the riverbed of the Sacred Scriptures. They are there to testify to us that if, in the face of violence, no words existed to make negative feelings harmless, to channel them in such a way that they do no harm, then the world would be overwhelmed.

 **The first human prayer is always a vocal recitation. The lips always move first. Although we are all aware that praying does not mean repeating words, vocal prayer is nevertheless the surest, and can always be practiced.** Feelings, on the other hand, however noble, are always uncertain: they come and go, they leave us and return. Not only that, but the graces of prayer are also unpredictable: at times consolations abound, but on the darkest days they seem to evaporate completely. The prayer of the heart is mysterious, and at certain times it is lacking. Instead, the prayer of the lips that is whispered or recited together, is always accessible, and is as necessary as manual labor. The Catechism teaches us about this, and states that: "Vocal prayer is an essential element of the Christian life. To his disciples, drawn by their Master's silent prayer, Jesus teaches a vocal prayer, the Our Father" (n. 2701). "Teach us how to pray", the disciples asked Jesus, and Jesus taught them a vocal prayer: the Lord's Prayer. And everything is there, in that prayer.

**We should all have the humility of certain elderly people who, in church, perhaps because their hearing is no longer acute, recite quietly the prayers they learned as children, filling the nave with whispers.** That prayer does not disturb the silence, but testifies their fidelity to the duty of prayer, practiced throughout their lives without fail. These practitioners of humble prayer are often the great intercessors in parishes: they are the oaks that from year to year spread their branches to offer shade to the greatest number of people. Only God knows when and how much their hearts have been united to those prayers they recited: surely these people too had to face nights and moments of emptiness. But one can always remain faithful to vocal prayer. It is like an anchor: one can hold on to the rope and remain, faithful, come what may.

 **We all have something to learn from the perseverance of the Russian pilgrim, mentioned in a famous work on spirituality, who learned the art of prayer by repeating the same invocation over and over again: "Jesus Christ, Son of God, Lord, have mercy on us, sinners!"** (cf. CCC, 2616; 2667). He only repeated this. If his life received graces, if prayer became so warm one day as to perceive the presence of the Kingdom among us, if his gaze was transformed until it became like that of a child, it is because he insisted on reciting a simple Christian exclamation. In the end, it became part of his breathing. The story of the Russian pilgrim is beautiful: it is a book that is accessible to all. I recommend you read it; it will help you to understand what vocal prayer is.

 **Therefore, we must not disregard vocal prayer. One might say, "Ah, this is for children, for ignorant folk; I am seeking mental prayer, meditation, the inner void so that God might come to me".** Please, one must not succumb to the pride of scorning vocal prayer. It is the prayer of the simple, the one Jesus taught us: Our Father, who art in heaven.... The words we speak take us by the hand; at times they restore flavor, they awaken even the sleepest of hearts; they reawaken feelings we had forgotten. And they lead us by the hand towards the experience of God. And above all, they are the only ones that, in a sure way, address to God the questions that he wants to hear. Jesus did not leave us in a fog. He told us: "when you pray, say this". And he taught the Lord's Prayer (cf. Mt 6:9).

### Catechesis on prayer – The meditation

 *Dear brothers and sisters!*

**Today we will talk about the form of prayer called meditation. For a Christian, to "meditate" is to seek meaning: it implies placing oneself before the immense page of Revelation to try to make it our own, assuming it completely.** And the Christian, after having welcomed the Word of God, does not keep it closed up within him or herself, because that Word must be met with "another book", which the Catechism calls "the book of life" (cf. Catechism of the Catholic Church, 2706). This is what we try to do every time we meditate on the Word.

 **The practice of meditation has received a great deal of attention in recent years. It is not only Christians who talk about it: the practice of meditation exists in almost all the world's religions.** But it is also a widespread activity among people who do not have a religious view of life. We all need to meditate, to reflect, to discover ourselves, it is a human dynamic. Especially in the voracious western world, people seek meditation because it represents a barrier raised against the daily stress and emptiness that is rife everywhere. Here, then, is the image of young people and adults sitting in recollection, in silence, with eyes half closed... But what are these people doing, we might ask? They are meditating. It is a phenomenon to be looked on favorably. Indeed, we are not made for rushing all the time, we have an inner life that cannot always be trampled on. *Meditating is therefore a need for everyone. Meditating, so to speak, is like stopping and taking a breath in life.*

 **But we realize that this word, once accepted in a Christian context, takes on a uniqueness that must not be eradicated.** Meditating is a necessary human dimension, but meditating in the Christian context goes further: it is a dimension that must not be eradicated. The great door through which the prayer of a baptized person passes — let us remind ourselves once again — is Jesus Christ. For the Christian, meditation enters through the door of Jesus Christ. The practice of meditation also follows this path. And when Christians pray, they do not aspire to full self-transparency, they do not seek the deepest center of the ego. This is legitimate, but the Christian seeks something else. **The prayer of the Christian is first of all an encounter with the Other, with a capital "O": the transcendent encounter with God.** If

an experience of prayer gives us inner peace, or self-mastery, or clarity about the path to take, these results are, so to speak, side effects of the grace of Christian prayer, which is the encounter with Jesus. That is, meditating means going to the encounter with Jesus, guided by a phrase or a word from Holy Scripture.

 **Throughout history, the term "meditation" has had various meanings. Even within Christianity it refers to different spiritual experiences.** Nevertheless, some common lines can be traced, and in this we are helped again by the Catechism, which says the following: "There are as many and varied methods of meditation as there are spiritual masters... But a method is only a guide; the important thing is to advance, with the Holy Spirit, along the one way of prayer: Christ Jesus" (n. 2707). And here, a travelling companion is indicated, one who guides us: the Holy Spirit. Christian meditation is not possible without the Holy Spirit. It is he who guides us to the encounter with Jesus. Jesus said to us, "I will send you the Holy Spirit. He will teach you and explain to you. He will teach you and explain to you". And in meditation too, the Holy Spirit is the guide to going forward in our encounter with Jesus Christ.

**Thus, there are many methods of Christian meditation: some are very simple, others more detailed; some highlight the intellectual dimension of the person, others the affective and emotional one instead. They are methods.** They are all important and all worthy of practice, inasmuch as they can help the experience of faith to become an integral act of the person: one does not only pray with the mind; the entire person prays, the person in his or her entirety, just as one does not pray only with one's feelings. The ancients used to say that the organ of prayer is the heart, and thus they explained that the whole person, starting from the center — the heart — enters into a relationship with God, not just a few faculties. We must thus always remember that the method is a path, not a goal: any method of prayer, if it is to be Christian, is part of that *Sequela Christi* that is the essence of our faith. The methods of meditation are paths to travel in order to arrive at the encounter with Jesus, but if you stop on the road, and just look at the path, you will never find Jesus. You will make a "god" out of the path. However, the path is a means to bring you to Jesus. The Catechism specifies: "Meditation engages thought, imagination, emotion and desire. This mobilization of the faculties is necessary in order to deepen our convictions of faith,

prompt the conversion of our heart, and strengthen our will to follow Christ. Christian prayer tries above all to meditate on the mysteries of Christ" (n. 2708).

 **Here, then, is the grace of Christian prayer: Christ is not far away, but is always in a relationship with us. There is no aspect of his divine-human person that cannot become a place of salvation and happiness for us.** Every moment of Jesus' earthly life, through the grace of prayer, can become immediate to us, thanks to the Holy Spirit, the guide. But, you know, one cannot pray without the guidance of the Holy Spirit. It is he who guides us! And thanks to the Holy Spirit, we too are present at the River Jordan when Jesus immerses himself to receive baptism. We too are guests at the wedding at Cana, when Jesus gives the best wine for the happiness of the couple, that is, it is the Holy Spirit who connects us with these mysteries of the life of Christ because in contemplation of Jesus we experience prayer, to join us more closely to him. We too are astonished onlookers of the thousands of healings performed by the Master. We take the Gospel, and meditate on those mysteries in the Gospel, and the Spirit guides us to being present there. And in prayer — when we pray — we are all like the cleansed leper, the blind Bartimaeus who regains his sight, Lazarus who comes out of the tomb... We too are healed by prayer just as the blind Bartimaeus was healed, the other one, the leper... We too rose again, as Lazarus rose again, because prayer of meditation guided by the Holy Spirit leads us to relive these mysteries of the life of Christ and to encounter Christ, and to say, with the blind man, "Lord, have pity on me! Have pity on me!" — "And what do you want?" — "To see, to enter into that dialogue". And Christian meditation, led by the Spirit, leads us to this dialogue with Jesus. There is no page of the Gospel in which there is no place for us. For us Christians, meditating is a way to encounter Jesus. And in this way, only in this way, we rediscover ourselves. And this is not a withdrawal into ourselves, no: going to Jesus, and from Jesus, discovering ourselves, healed, risen, strong by the grace of Jesus. And encountering Jesus, the Savior of all, myself included. And this, thanks to the guidance of the Holy Spirit. Thank you.

### Catechesis on prayer – Contemplative Prayer

 Dear brothers and sisters!

**Let us continue the catechesis on prayer and in this catechesis, I would like to reflect on contemplative prayer.**



**The contemplative dimension of the human being — which is not yet contemplative prayer — is a bit like the "salt" of life: it gives flavor, it seasons our day.** We can contemplate by gazing at the sun that rises in the morning, or at the trees that deck themselves out in spring green; we can contemplate by listening to music or to the sounds of the birds, reading a book, gazing at a work of art or at that masterpiece that is the human face... When Carlo Maria Martini was sent to be Bishop of Milan, he entitled his first Pastoral Letter The contemplative dimension of life: the truth is that those who live in a large city, where everything — we might say — is artificial and where everything is functional, risk losing the capacity to contemplate. First of all to contemplate is not a way of doing, but a way of being. To be contemplative.

**And being contemplative does not depend on the eyes, but on the heart.** And here prayer enters into play as an act of faith and love, as the "breath" of our relationship with God. Prayer purifies the heart and, with it, it also sharpens our gaze, allowing it to grasp reality from another point of view. The Catechism describes this transformation of the heart, which prayer effects, by citing a famous testimony of the Holy Curé of Ars (N.B. *Saint John Vianney whose stained-glass window is in our church at SAM and who was called the Curé because he was the 'curate' who had the 'care' of souls*) who said this: "*Contemplation is a gaze of faith, fixed on Jesus. 'I look at him and he looks at me': this is what a certain peasant of Ars in the time of his holy curé used to say while praying before the tabernacle.... The light of the countenance of Jesus illumines the eyes of our heart and teaches us to see everything in the light of his truth and his compassion for all men*" (Catechism of the Catholic Church, 2715). Everything comes from this: from a heart that feels that it is looked on with love. Then reality is contemplated with different eyes.



**"I look at him and he looks at me!". It is like this: loving contemplation, typical of the most intimate prayer, does not need many words.** A gaze is enough. It is enough to be convinced that our life is surrounded by an immense and faithful love that nothing can ever separate us from.

**Jesus was a master of this gaze.** His life never lacked the time, space, silence, the loving communion that allows one's existence not to be devastated by the inevitable trials, but to maintain beauty intact. His secret was his relationship with his heavenly Father.



**Let us think about the Transfiguration. The Gospels place this episode at the critical point of Jesus' mission when opposition and rejection were mounting all around him. Even among his disciples, many did not understand him and left him; one of the Twelve harbored traitorous thoughts. Jesus began to speak openly of the suffering and death that awaited him in Jerusalem. It is in this context that Jesus climbs up a high mountain with Peter, James and John. The Gospel of Mark says: "He was transfigured before them, and his garments became glistening, intensely white, as no fuller on earth could bleach them" (9:2-3). Right at the moment in which Jesus is not understood — they were going away, they were leaving him alone because they did not understand him — in this moment that he is misunderstood, just when everything seems to become blurred in a whirlwind of misunderstanding, that is where a divine light shines. It is**

the light of the Father’s love that fills the Son’s heart and transfigures his entire Person.

 **Some spiritual masters of the past understood contemplation as opposed to action, and exalted those vocations that flee from the world and its problems to dedicate themselves entirely to prayer.** In reality, in Jesus Christ, in his person and in the Gospel, there is no opposition between contemplation and action. No. In the Gospel and in Jesus there is no contradiction. This may have come from the influence of some Neoplatonic philosopher but it surely has to do with a dualism that is not part of the Christian message.

**There is only one great call in the Gospel, and it is that of following Jesus on the way of love. This is the summit and it is the center of everything.** In this sense, charity and contemplation are synonymous; they say the same thing. Saint John of the Cross believed that a small act of pure love is more useful to the Church than all the other works combined. What is born of prayer and not from the presumption of our ego, what is purified by humility, even if it is a hidden and silent act of love, is the greatest miracle that a Christian can perform. And this is the path of contemplative prayer: I look at him and he looks at me. This act of love in silent dialogue with Jesus does so much good for the Church.

 **Thank you, Pope Francis! And once again congratulations to our wonderful second graders and their families on the occasion of their First Holy Communion.** We had three First Communion sessions this year and will have had five Confirmation sessions by the end of June. God bless them all 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 again, to our Confirmation candidates,** we say congratulations. Also to everyone graduating from Pre-School to doctoral programs. Best of luck. Now it’s time to think about those college loans! And answer letters from the development offices of high schools and universities. Oi vey!

 Oremus pro invicem. Soli Deo Gloria.  
Father Michael J. Lanning, Pastor



**Monday, May 17**

8:30AM Neil Leneghan

**Tuesday, May 18—St. John I, Pope and Martyr**

8:30AM John & Clare Dowling

**Wednesday, May 19**

8:30AM William Burns

**Thursday, May 20—St. Bernardine of Siena, Priest**

8:30AM Silvestro DiPietro

**Friday, May 21—St. Christopher Magallanes, Priest, and Companions, Martyrs**

8:30AM Daniel Kocon

**Saturday, May 22—St. Rita of Cascia, Religious**

8:30AM Ray & Peg Bringman  
4:30PM Tom Connole

**Sunday, May 23—Pentecost Sunday**

7:30AM For the Parish  
9:30AM Kathleen Burke  
11:30AM Rosemarie & Thomas Boutton  
5:30PM George Vault

**SAM STAFF**

**Do You Know David and Ellie?**



**David Becker** is St. Angela’s head sacristan and live stream coordinator. He can also be found working in the Parish Center’s front office.

**Ellie Munday** also works in the Parish Center’s front office and is part of the leadership team of the parish’s PSR program.



**Preschool Enrollment for the 2021-2022**

St. Angela Merici Preschool program still has openings in our PreKindergarten Enrichment (5 day), our PreKindergarten (4 day) and our 3 Year old class (2 day) in the afternoon.

Visit [samparish.org/preschool](http://samparish.org/preschool) for more information or to apply.



### 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, Mary Ellen 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 Peter Carey, brother Maggie Mooney and Tim Carey, and Alberta Mary Lawler. 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](http://samparish.org/psr). To submit the registration form,

\*Print and complete the form and return it, with the \$100 registration fee, to the Parish Center.

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

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

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



### 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.***

### SAM Men's Faithsharing Group



If you have been looking for a small group to share prayer, fellowship and the joy of being a follower of Jesus, then you will find a warm welcome with St. Angela's Men's Faithsharing Group. All men of the parish are welcome to join us the first Saturday of each month. There is fellowship with one another, some light refreshments of doughnuts and coffee beginning at 7:00 a.m., prayer and sharing that concludes in time for anyone who wants to join the 8:30 a.m. morning mass in the Church.

Because of Covid concerns we are currently meeting outdoors but our regular meeting place is in the Parish Center.

For more information about this wonderful men's group, feel free to call Jerry Lear, at (440) 638-9678



## READINGS FOR THE WEEK



**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

**MONDAY:** Acts 19:1-8 / Ps 68:2-3ab, 4-5acd, 6-7ab / Jn 16:29-33

**TUESDAY:** Acts 20:17-27 / Ps 68:10-11, 20-21 / Jn 17:1-11a

**WEDNESDAY:** Acts 20:28-38 / Ps 68: 29-30, 33-35a, 35bc-36ab / Jn 17:11b-19

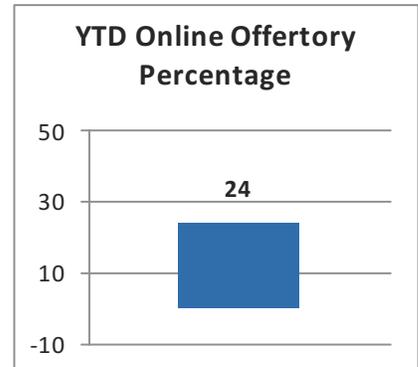
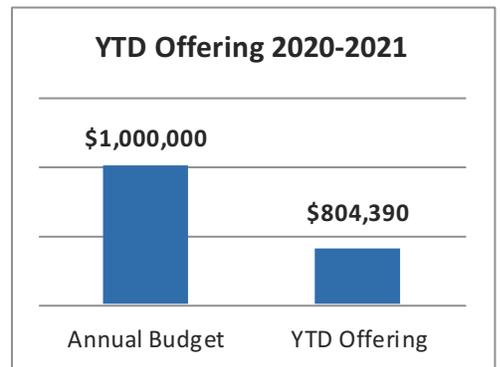
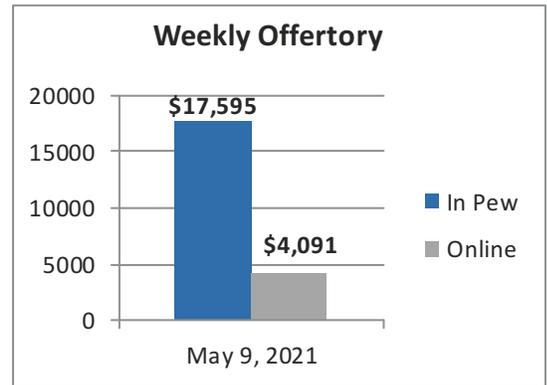
**THURSDAY:** Acts 22:30; 23:6-11 / Ps 16:1-2a, 5, 7-11 / Jn 17:20-26

**FRIDAY:** Acts 25:13b-21 / Ps 103:1-2, 11-12, 19-20ab / Jn 21:15-19

**SATURDAY:** Morning: Acts 28:16-20, 30-31 / Ps 11:4-5, 7 / Jn 21:20-25

**NEXT SUNDAY: Vigil:** Gn 11:1-9 or Ex 19:3-8a, 16-20b or Ez 37:1-14 or Jl 3:1-5 / Ps 104:1-2, 24, 35, 27-28, 29, 30 / Rom 8:22-27 / Jn 7:37-39 **Extended Vigil:** Gn 11:1-9 / Ps 33:10-15 / Ex 19:3-8a, 16-20b/ Dn 3:52, 52, 53, 55, 56 or Ps 19:8-11 / Ez 37:1-14 / Ps 107:2-9 / Jl 3:1-5 / Ps 104:1-2, 24, 35, 27-28, 29, 30 / Rom 8:22-27 / Jn 7:37-39 **Day:** Acts 2:1-11 / Ps 104:1, 24, 29-30, 31, 34 / 1 Cor 12:3b-7, 12-13 or Gal 5:16-25 / Jn 20:19-23 or Jn 15:26-27; 16:12-15

## FINANCIAL REPORTS



## Marriage Banns

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

III  
Courtney Woodworth and Patrick Hokel  
May 22, 2021

thank you!

..... to all parishioners, parents, friends and families who supported our school's Boosterthon fundraiser this year. Money raised will help to support our school, teachers and our fine arts programs.

**TUTORS NEEDED** - SEEDS OF LITERACY is an award-winning, innovative adult literacy program that provides free, individual tutoring in basic education and high school equivalency test prep to adults in Cleveland. TUTORING JUST ONE CLASS A WEEK is all it takes to change a life.

Tutoring is currently online using Zoom. In-person tutoring will be available later in the summer. For more information, call or email Christine Lee, (216) 661-7950, x115 or [christinelee@seedsofliteracy.org](mailto:christinelee@seedsofliteracy.org)



**Golf for a Cause**  
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All proceeds support Zelie's Home in Garfield Heights serving pregnant and parenting women and their children.

\$150 per golfer/ \$600 per foursome which includes 18 holes, cart, lunch, cookout dinner, beverages and raffle opportunities.

For more information visit [zelieshome.com/events](http://zelieshome.com/events) or contact Erin Hathaway [executivedirector@zelieshome.org](mailto:executivedirector@zelieshome.org)

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— St. Ignatius de Loyola

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