

St. Angela Merici Roman Catholic Church

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

June 6, 2021 • The Most Holy Body and Blood of Christ



CONGRATULATIONS To St. Angela Merici Parish School's 8th Grade Graduating Class of 2021

Kaitlyn Andrachik
Gracianne Back
Daniel Becker
Matthew Bloom
Chloe Britton
Moira Burke
Erin Carney
Benjamin Choma
Joseph Conrad
Owen Curry
Cameron Drozdz
Grace Fitzpatrick
Benjamin Gorman
Ryan Hammond
Lucy Hanna
Grace Harris
Henry Hooper
Elizabeth Jodon
Lily Kowalski
William Krayer
Cael Luecke
Conor Mangan
Vincenzo Mead
Brendan Meaney

Nora Mooney
Colin Musbach
Ceili Neorr
Joseph O'Neill
James Pacetti
Jack Pofok
Daniel Raffin
Joseph Ramunno
Cameron Reed
Aaron Rodstrom
Robert Rosol
Gianna Russo
Seth Sebold
Riley Singleton
Sarah Stanislo
Sienna Stephens
Drew Styers
Kaylee Synk
Cristian Trump
Jack Wallenhorst
Tegan Webb
Luke Wilkins
Thomas Wilson
Christopher Zkiab

*Commit to the LORD whatever you do, and your plans will succeed.
~ Proverbs 16:3*

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,

 **Welcome to the great weekend of Corpus Christi**, the Most Holy Body and Blood of Christ. This is the weekend we remind ourselves of the greatest of the sacraments, the Holy Eucharist and its celebration in Mass. I was ordained on June 3, 1978. For 43 years I have been humbled to celebrate the Eucharist as a priest in countless places. For about 18 years now I've been doing that here among the great people of St. Angela Merici. Thus, a great day for me and for all of us to reflect on the gift, the mystery, the challenge of the Eucharist given to the community so many centuries ago.



Let's take a closer look at this celebration of Corpus Christi, especially as

we are now back in our Catholic life welcoming folks back to the humble obligation to attend Mass each week, the core of our community life, the very reason we are a parish together:

 **BLOOD FAMILY: A reflection on the Solemnity of The Most Holy Body and Blood of Christ** Texts: Exodus 24:3-8; Mark 14:12-16, 22-26

 **In the 21st Century, "Family" may be the most slippery, difficult word to define.** Use to be – or at least we want to believe it use to be – "family" was understood as the people who were related to us by blood or marriage. The question, "How are you related to her?" was most often answered in one of only a few ways. "She's my sister." Or, "She's my mother." Or, "She's my sister-in-law," Or, "She's my aunt" are the easy answers. But nowadays, the word "family" extends far beyond our once easy definitions. Family – in most families we know – now includes the words "step-" or "half-" or "-by marriage" or sadly, "ex-." "Family" is a tough word to define.

 **Surely one of the reasons Jesus endears himself to us is found in this word family.** Earlier in his public ministry, Jesus uprooted everyone's definition of "the family tree" by saying, "Whoever does the will of God is my brother and sister and mother." Meaning what? That our blood family is not important? That we should not honor and cherish those tender ties to brother and sister, mother and father? Not at

all. Rather, Jesus widened the definition of family to take in all those who find their life and joy in relationship with God.

 **This wider, larger, wonderfully extended definition of family goes way back to the time of the Exodus, some 1200 years before.** Moses had led that stubborn and willful crowd out of Egypt's slavery only to discover he had on his hands a people with competing family ties, loyalties, and dysfunctions. In what seems like a bizarre ritual, Moses took the blood of sacrificed animals and dashed it on the people as if he were seasoning them with salt. Trust me on this one: we are not going to reenact that rite today! Far more significant, however, is the meaning of that strange act. Regardless of their blood ties to family, Moses reminded them through the blood of sacrifice, that they were tied by blood and faith and devotion to God.

 **Come now to that upper room in the old city of Jerusalem some 1200 years later.** In our reading from Mark's Gospel, we hear again the story told every time we gather around a table with bread and wine. That night long ago was the Jewish Passover. Jesus sat with his closest disciples to observe the meal that remembers the horrors of Egypt and the glory of deliverance. When the meal was finished, he broke bread, gave it to the disciples, and said, "Take, this is my body." He then took the cup of wine, gave thanks, gave it to them, and, we are told "they all drank from it." "This is the blood of the covenant," he said, "which is poured out for many."

 **In this poignant moment, Jesus forever re-defined family.** In that sacramental, mystical moment of worship and awe, bread and wine became for those gathered at that table the blessed and eaten reminder that blood family was a reality not so much into which they were born as it is a gift into which they can live. It is that stark redefinition of family that draws us to the altar and binds us to our Lord Jesus Christ. We are blood family.

 **How so? At the very least, blood family speaks of God's commitment to us.** We learned last week from Paul's Letter to the Romans that God wants all of us to be in God's family. Times are, we ignore God's wanting heart because we have not heard God's winsome invitation. Every time we sit before a table with bread and wine, God repeats God's eternal commitment to us to be the One who feeds us with his body and nourishes us with his blood. Our Lord's command to "Eat" and "Drink" at this table is God's pledge to us that we are family.

 **The sacred, holy vows of family commitment are rooted in God's commitment to us.** Whether it is heard in the promises made in marriage or the pledges made at a baptism, family comes to life in the womb of commitment. In that upper room long ago, our Lord fed his disciples bread and wine to seal forever his commitment to be the sacrificial, Lamb of God who takes away the sin of the world.

 **But there is something more here. Blood family is also our commitment to Jesus Christ.** Hear no coercion or manipulation in our Lord's invitation to the disciples to share the bread and wine. When the bread touched their tongue and that cup chilled their lips, they were expressing their devotion to their Master and Teacher. So it is with us. Blood family as God defines it requires our consent, a soulful "Yes" from deep within the sanctuary of our souls.

 **This consent or agreement, this pledge to be God's blood family was heard on the lips of the people to whom Moses spoke.** When they felt the blood graze their cheeks, as one person, they confessed, "All that the Lord has spoken we will do, and we will be obedient." So it can be with us. We are invited to say with our lips and live with our lives that we are bonded to God through Jesus Christ. Far more important than the DNA of our ancestors is this living commitment we make to our Lord Jesus Christ now and forever.

 **Finally, Blood family celebrates our commitment to one another.** Perhaps it goes without saying, but I will say it: receiving the body and blood of our Lord is a communal meal with share with each other. The words "our," "us," and the plural "you" populate not only the texts we heard today but the entire Bible. Just as none of us came into this world without the benefit of a father and a mother, none of us "lives to self or dies to self." We belong to the Lord and each other. We are family, made family, sustained as family because our Lord gave his life, shed his blood, to make us one.

 **Family may be the most difficult word to define our contemporary experience.** All of us have been blessed by and at times wounded through the relationships we call family. But before this table, in this place where we are gathered for worship, we glimpse again God's commitment to us to be God's family of body and blood, life and joy, grace and giving. On this Lord's Day, when we remember the body and blood of Christ, what better way to celebrate the ties that bind us to our Savior and each other than to choose once again to be God's beloved family. To choose God's family is indeed to choose life. We all know how challenging family can be. But here, nourished by the food on this table, held by a grace that never lets us go, we can become what God created us to be, blood family in Christ Jesus our Lord. Amen.

 **Thus, how wonderful to reflect during these weeks on such important aspects of our spiritual lives, those anchors that keep us striving forward** – in good times and challenging times, to be strong brothers and sisters of Christ and truly God's people as the Church, a community of faith, living out the sacrifice of the cross, the sacrifice that is a joy as it binds us together.

 **These weeks touch the heart of faith, the very core of who we are and who God is in our lives. The feast of the Trinity we celebrated last week and in many ways the feast of Corpus Christi (the Most Holy Body and Blood of Christ) challenge us about how we think of God.** We are made in God's image, the image of love, the image of a Triune God, a community of love. But for some perhaps, depending on their lives, their upbringing, the challenges they have faced, too often God seems like some big head in the sky, making planets and stars move, but far away from us. Too often God seems for some like an unreliable 'machine', one that works sometimes and

doesn't other times. Too far away from us; a 'distant' God. What are we to think? How can we help people to see God as we do?

 **How is God present to us? How have we been taught?** How have we allowed God to enter into our lives? These feasts remind us that unless we understand God as pure life and love, extending God's own self through all time and history, an endless circle of love that expresses itself as Father, Son and Spirit who invites every one of us to find our place in relationship to God, then we do not know who Jesus revealed, nor do we know whom we are worshipping.

 **Who is God? What does the presence of God do? Let's think about that for a while.** We've all been struck by the presence of another person, perhaps someone we meet for the first time. Even though we do not know them, we recognize how they light up a room when they enter. Their eyes seem to connect with everyone they meet. They approach others with their hands extended, seem ready to give a hug, have a ready smile, and are able to get others laughing on the spot. "What's their secret?" we wonder. How do they connect like this?

 **Well, then, what does the presence of God do?** Of course, God is not someone who enters a room and smiles, but God's creative and loving hand lies behind everything that exists and touches every moment that we live. In last week's reading from the Book of Deuteronomy, the inspired writer remembers the things that God did for the Jewish people—primarily their escape from slavery, but then their beginning a long relationship with God in which the Jewish people were privileged to understand God in a way no other nation could.

 **If that's how it was with the Jewish people,** what is it like for us who have experienced escape from death and meaninglessness through the life, death, and resurrection and ascension of Jesus? Indeed, Paul goes even further. If the Jewish people could understand a God who liberated them in the darkest moment of their history, Paul is saying that we can understand God as the intimate Father who is part of our very lives at every moment.

 **How do we call God? Paul tells us to call God, "Daddy," "Abba," the one who is always present with his loving protection.** I'm sure this word, "Abba," which is such an audacious way to approach God, did not originate from Paul. It originated from Jesus, who taught us to called God "Our Father" and taught us to trust in God's presence. "Look at the birds," Jesus taught. "If not one of them falls from the sky without my Father's know, just imagine how precious your lives are to God."

 **This, indeed, can be hard to see, especially after the pandemic we have been through, when we've been hurt or devastated by something seemingly overwhelming.** In the face of suffering with no ready answers, many will ask: Where was the loving Father when millions of people got infected, when over 600,000 in our own country died, when COVID tore through India without pity?

 **Jesus will say to us: I asked the same question when I hung on the cross.** I thought God had abandoned me. But God was with me through my death into my resurrection. This feast of the Trinity and subsequently Corpus Christi challenge us about how we think of God. Is the transcendent God far away or close? Really both at the same time: transcendent and immanent (innate, intimate, closer than we can ever imagine).

 **Once again, the God who made us in God's own image as pure life and love, extending God's self through all time and history,** is revealed to us as an endless circle of love that expresses itself as Father, Son and Spirit who invites every one of us to find our place in relationship to God. If we miss this then we do not know who Jesus revealed, nor do we know in truth whom we are worshipping. No wonder we need to reflect on this and wrap ourselves in this reality daily, weekly, together as a community. That is the image. God is a Triune God, a community of love.

 **And this is why we hear what Jesus says to us:** "Go out," Jesus says. "Go out to all the world. Teach them what I have taught you. Teach them the God that I have revealed to you, the God who takes on your flesh, who carries you through every moment of joy or fear, who removes your death, who sends his Spirit to be intimately part of your life, who promises eternal fidelity and a place in the Kingdom.

 **This is the God we come to worship and experience every time we celebrate the Eucharist.** "Lift up your hearts"—that's the invitation. "We have lifted them up," we cry out. "Let us give thanks to the Lord, our God," we say. Because we have been privileged to know the God of Jesus Christ and we can even dare to approach this God in the unity that Jesus

gives us in Holy Communion. For he gives his body that we may know the generosity of the Father. He gives his blood that we might share God's life. He gives us the most important Good News we could ever hear. And he tells us not to keep it to ourselves.

 **And here is a beautiful reflection on the Eucharist from Fr. Ron Rolheiser, OMI:**

 **Eucharist as God's Physical Embrace:** Kisses just work, their inner dynamics need no metaphysical elaboration.

There's a story told of a young Jewish boy named Mortakai who refused to go to school. When he was six years old, his mother took him to school, but he cried and protested all the way and, immediately after she left, ran back home. She brought him back to school and this scenario played itself out for several days. He refused to stay in school. His parents tried to reason with him, arguing that he, like all children, must now go to school. To no avail. His parents then tried the age-old trick of applying an appropriate combination of bribes and threats. This too had no effect.

 **Finally, in desperation they went to their Rabbi and explained the situation to him.** For his part, the Rabbi simply said: "If the boy won't listen to words, bring him to me." They brought him into the Rabbi's study. The Rabbi said not a word. He simply picked up the boy and held him to his heart for a long time. Then, still without a word, he set him down. What words couldn't accomplish, a silent embrace did. Mortakai not only began willingly to go to school, he went on to become a great scholar and a Rabbi.

 **What that parable wonderfully expresses is how the Eucharist works.** In it, God physically embraces us. Indeed that is what all sacraments are, God's physical embrace. Words, as we know, have a relative power. In critical situations they often fail us. When this happens, we have still another language, the language of ritual. The most ancient and primal ritual of all is the ritual of physical embrace. It can say and do what words cannot.

 **Jesus acted on this.** For most of his ministry, he used words. Through words, he tried to bring us God's consolation, challenge, and strength. His words, like all words, had a certain power. Indeed, his words stirred hearts, healed people, and affected conversions. But at a time, powerful though they were, they too became inadequate. Something more was needed. So on the night before his death, having exhausted what he could do with words, Jesus went beyond them. He gave us the Eucharist, his physical embrace, his kiss, a ritual within which he holds us to his heart.

 **To my mind, that is the best understanding there is of Eucharist.** Within both my undergraduate and graduate theological training, I took long courses on the Eucharist. In the end, these didn't explain the Eucharist to me, not because they weren't good, but because the Eucharist, like a kiss, needs no explanation and has no explanation. If anyone were to write a four hundred page book entitled, *The Metaphysics of a Kiss*, it would be not deserve a readership. Kisses just work, their inner dynamics need no metaphysical elaboration.

The Eucharist is God's kiss. Andre Dubus, the Cajun novelist, used to say: "Without the Eucharist, God becomes a monologue." He's right. A couple of years ago,

Brenda Peterson, in a remarkable little essay entitled, In Praise of Skin, describes how she once was inflicted by a skin-rash that no medicine could effectively soothe. She tried every kind of doctor and medicine. To no avail. Finally she turned to her grandmother, remembering how, as a little girl, her grandmother used to massage her skin whenever she had rashes, bruises, or was otherwise ill. The ancient remedy worked again. Her grandmother massaged her skin, over and over again, and the rash that seemingly couldn't be eradicated disappeared.

 **Skin needs to be touched.** This is what happens in the Eucharist and that is why the Eucharist, and every other Christian sacrament, always has some very tangible physical element to it—a laying on of hands, a consuming of bread and wine, an immersion into water, an anointing with oil. An embrace needs to be physical, not only something imagined.

 **G. K. Chesterton once wrote: "There comes a time, usually late in the afternoon, when the little child tires of playing policeman and robbers.** It's then that he begins to torment the cat!" Mothers, with young children, are only too familiar with this late afternoon hour and its particular dynamic. There comes an hour, usually just before supper, when a child's energy is low, when it is tired and whining, and when the mother has exhausted both her patience and her repertoire of warnings: "Leave that alone! Don't do that!" The child, tense and miserable, is clinging to her leg. At that point, she knows what to do. She picks up the child. Touch, not word, is what's needed. In her arms, the child grows calm and tension leaves its body.

That's an image for the Eucharist. We are that tense, over-wrought child, perennially tormenting the cat. There comes a point, even with God, when words aren't enough. God has to pick us up, like a mother her child. Physical embrace is what's needed. Skin needs to be touched. God knows that. It's why Jesus gave us the Eucharist. – Fr. Ron Rolheiser, OMI

 **Thank you, Fr. Rolheiser. The Eucharist is so vital for us. It is THE prayer of our faith. I think that Pope Francis and our recent popes have tried to share this wonderful good news with us.** Think for a bit about the following reflection on prayer that Pope Francis gave to us last week. In all our prayers: Are we sure we're being heard by God? A question that is good to ask for some. Here is the text:

Catechesis on prayer: 35. The certainty of being heard Prayer does not change God; prayer changes us

Dear brothers and sisters,

 **There is a radical objection to prayer, which derives from an observation that we all make:** we pray, we ask, and yet sometimes our prayers seem to go unheard: what we have asked for - for ourselves or for others - is not fulfilled. We have this experience, very often... If the reason for which we prayed was noble (such as intercession for the health of a sick person, or for the end of a war, for instance), the non-fulfilment seems scandalous. For example, re wars: we are praying for wars to end, these wars in so many parts of the world. Think of Yemen, think of Syria, countries that have been at war for

years, for years, ravaged by wars, and we pray, but they do not come to an end. But how can this be?

"Some even stop praying because they think their petition is not heard" (*Catechism of the Catholic Church*, 2734). But if God is Father, why does He not listen to us? He who has assured us that He gives good things to the children who ask Him for them (cf. Mt 7: 10), why does He not respond to our requests? We all have experience of this: we have prayed, prayed, for the illness of a friend, of a father, of a mother, and so it went. But God did not grant our request! It is an experience we have all had.

 **The Catechism offers us a good summary of the matter.** It puts us on guard against the risk of not living an authentic experience of faith, but of transforming the relationship with God into something magical. **Prayer is not a magic wand:** it is a dialogue with the Lord. Indeed, when we pray we can give in to the risk of not being the ones to serve God, but of expecting Him to serve us (cf. 2735). This is, then, a prayer that is always demanding, that wants to direct events according to our own design, that admits no plans other than our own desires. Jesus, on the other hand, had great wisdom in teaching us the Lord's Prayer. It is a prayer of questions only, as we know, but the first ones we utter are all on God's side. They ask for the fulfilment not of our plan, but of His will for the world. Better to leave it to Him: "Hallowed be thy name, thy kingdom come, thy will be done" (Mt 6:9-10).

 **And the Apostle Paul reminds us that we do not even know what it is appropriate to ask for** (cf. Rm 8: 26). We ask for necessities, our needs, things that we want: "But is this more convenient or not?" Paul tells us, we do not even know what it is right to ask. When we pray, we need to be humble: this is the first attitude for going to pray. Just like the attitude in many places for going to pray in church: women who wear a veil or take holy water to begin to pray, in this way we must tell ourselves, before praying, that it is the right way; that God will give me what it is right to give. He knows. When we pray we must be humble, so that our words are actually prayers and not just idle talk that God rejects. We can also pray for the wrong reasons: such as, to defeat the enemy in war, without asking ourselves what God thinks of such a war. It is easy to write "God is with us" on a banner; many are keen to ensure that God is with them, but few bother to check whether they are actually with God. In prayer, it is God Who must convert us,

not we who must convert God. It is humility. I go to pray but You, Lord, convert my heart so that it asks for what is convenient, for what will be best for my spiritual health.

However, the 'scandal' remains:

 when people pray with a sincere heart, when they ask for things that correspond to the Kingdom of God, when a mother prays for her sick child, why does it sometimes seem that God does not listen to them? To answer this question, we need to meditate calmly on the Gospels. The accounts of Jesus' life are full of prayers: many people wounded in body and in spirit ask Him to be healed; there are those who pray for a friend who can no longer walk; there are fathers and mothers who bring sick sons and daughters... They are all prayers imbued with suffering. It is an immense choir that invokes: "Have mercy on us!"

We see that at times Jesus' response is immediate, whereas in some other cases it is delayed: it seems that God does not answer. Think of the Canaanite woman who begs Jesus for her daughter: this woman has to insist for a long time to be heard (cf. Mt 15: 21-28). She even has the humility to hear a word from Jesus that seems a little offensive towards her: we must not throw bread to the dogs, to mere dogs. But this humiliation does not matter to the woman: her daughter's health is what matters. And she goes on: "Yes, but even the dogs eat the scraps that fall from the table of their masters", and Jesus likes this. Courage in prayer. Or think of the paralytic brought by his four friends: Jesus initially forgives his sins and only later heals his body (cf. Mk 2:1 -12). On some occasions, therefore, the solution to the problem is not immediate. In our life too, each one of us has this experience. Let us look back a little: how many times have we asked for a grace, a miracle, let's say, and nothing has happened. Then, over time, things have worked out but in God's way, the divine way, not according to what we wanted in that moment. God's time is not our time.

 **From this point of view, the healing of Jairus' daughter is worthy of particular attention** (cf. Mk 5: 21-33).

There is a father who is in a hurry: his daughter is ill and for this reason he asks for Jesus' help. The Master immediately accepts, but on their way home another healing occurs, and then the news comes that the girl has died. It seems to be the end, but instead Jesus says to the father: "Do not fear, only believe" (Mk 5:36). "Continue to have faith": because it is faith that sustains prayer. And indeed, Jesus will awaken that child from the sleep of death. But for a time, Jairus had to walk in the dark, with only the

flame of faith. Lord, give me faith! May my faith grow! Ask for this grace, to have faith. Jesus, in the Gospel, says that faith moves mountains. But, having real faith. Jesus, before the faith of His poor, of His people, is won over; He feels special tenderness, before that faith. And He listens.

 **The prayer that Jesus addresses to the Father in Gethsemane also seems to go unheard.** "My Father, if it be possible, let this cup pass from me". It seems that the Father does not listen to Him. The Son must drink fully from the chalice of the passion. But Holy Saturday is not the final chapter, because on the third day, Sunday, is the Resurrection. Evil is lord of the penultimate day: remember this well. Evil is never the lord of the last day, no: the penultimate, the moment when the night is darkest, just before the dawn. Then, on the penultimate day, there is temptation, when the devil makes us think he has won: "Have you seen? I have won!". The evil one is the lord of the penultimate day: on the last is the Resurrection. But the evil one is never lord of the last day: God is the Lord of the last day. Because that belongs to God alone, and it is the day when all human longings for salvation will be fulfilled. Let us learn this humble patience, to await the Lord's grace, to await the final day. Very often, the penultimate is very hard, because human sufferings are hard. But the Lord is there. And on the last day, He solves everything. Thank you.

Thank you, Pope Francis.

Prayer to the Holy Spirit

Come Holy Spirit,
fill the hearts of Your faithful and
kindle in them the fire of Your love.
Send forth Your Spirit and
they shall be created,
and You shall renew
the face of the earth.
O God, who by the light
of the Holy Spirit,
did instruct the hearts of the faithful,
grant that by the same Holy Spirit
we may be truly wise
and ever enjoy His consolations,
through Christ Our Lord. Amen.

And don't forget to pray to the Spirit each day so that we may be strong in prayer.

We are also continuing to pray about the pandemic and the 'light at the end of the tunnel' for returning to Mass and the many 'normal' activities of our faith lives. I shared with you the words of Bishop Malesic re Mass obligation and other issues as they relate to the CDC in the nation, the issue of vaccinations and their necessity, the protocols of masks and distancing as that affects us, and the communications of the State of Ohio and the dioceses of Ohio. We are trying to keep you up to date. Let's remember everyone in our prayers for the world during this COVID time and for all who need our regard. Amen!



Once again – to all graduates both near and far – from Pre-School to doctoral programs in graduate schools – our heartiest congratulations and prayerful best wishes! May your commencement onto a new part of life's journey be paved with happiness. And may you get the job of your dreams so that you can help others to dream, too! Don't forget the word *commencement* – a beginning, not an ending. Now is the time to dive into the school of life! From academics to reality. Wow. Best of luck and prayerful regards. And to our final group of Confirmation candidates this year, our congratulations and best wishes as they complete their

initiation as members of the community of faith. Now they can be godparents and sponsors themselves when they reach 16 years of age. Wow!

On we go, getting closer and closer to the summer! Fr. Rob is off to Pennsylvania to be with his folks as his dad has successfully experienced a heart valve operation. He's helping his mom and dad to get back to life's routine. God bless them and thank the Lord for his recovery. When mom and dad need you, no questions asked! Also we will be welcoming home to SAM Fr. Jim Lynch, MM, former associate here and wonderful missionary who will be with us for ten days. Another great guy to add for some days in our rectory camaraderie. Welcome home, Jim! *Oremus pro invicem. Soli Deo Gloria.*

Father Michael J. Lanning, Pastor



Father's Day Mass Cards are the perfect way to remember our fathers, both living and deceased, at our Father's Day Mass.

The cards are available in the Parish Center office for just \$2 each.

Obligation To Attend Mass On Sundays And Holy Days To Resume

The obligation to attend Mass on Sundays and Holy Days of Obligation will be reinstated effective the weekend of June 5-6, 2021. Those who are ill, have *significant* health risk factors or care for someone who is immuno-compromised or ill, as well as those who have significant fear or anxiety of contracting the coronavirus in a large group of persons continue to be exempt from this obligation. These persons should observe the Lord's Day and are encouraged to spend time in prayer on Sunday.

Masses that are broadcast through various media are intended for the sick, homebound, the imprisoned, etc., who are unable to attend Mass in person and are not intended as a substitute, nor do they fulfill the obligation, for the persons who are able to gather for a Sunday celebration and other Holy Days of Obligation.

What to expect

Face Masks—will no longer be required but are strongly suggested for those who have not yet been vaccinated or are otherwise vulnerable.

Social Distancing—will no longer be required and all pews will be available.

Holy Communion—the distribution of the Precious Blood will remain suspended until further notice. It is highly recommended that one receive Holy Communion in the hand, but the right to receive on the tongue remains available.

Parish School of Religion Registration

Registration for the 2021-2022 PSR school year has been extended.

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. Students are not fully registered until the registration fee is received.

*Students in grades 2 and 8 are prepared to receive the Sacrament of Reconciliation and Holy Eucharist (grade 2) and Confirmation (grade 8) as part of the curriculum. For students to receive these sacraments they must be enrolled and they must have attended PSR the previous year.

Please submit forms no later than July 1, 2021.

**Monday, June 7**

8:30AM Megan Elizabeth Crable

Tuesday, June 8

8:30AM Timothy O'Malley

**Wednesday, June 9—St. Ephrem,
Deacon and Doctor of the Church**

8:30AM Jerry Range

Thursday, June 10

8:30AM Caregivers at Fairview Hospital

**Friday, June 11—The Most Sacred
Heart of Jesus**

8:30AM Francisca Navalta Pangan

**Saturday, June 12—The Immaculate
Heart of the Blessed Virgin Mary**

8:30AM Thomas Horan

4:30PM Koloman & Margaret Lalka

**Sunday, June 13—11th Sunday in
Ordinary Time**

7:30AM For the Parish

9:30AM John P. Donelon

11:30AM James Kennedy

5:30PM Ralph & Coletta Bonacci



REMEMBER
in your prayers

OREMUS 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, Beverly Baum, Paul Boscoe, Ella Burns, Lainey Chisholm, Levi Chisholm, Andy Corcoran, Maddy Coughlin, 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, Barb Loyer, 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 Charles Adlard and Robert L. Buddie and Florence McGuire (mother of Nancy Marks). May their souls and the souls of all the faithful departed rest in peace.

PLEASE NOTE:

The financial Report for the weekend of May 29/30, 2021 will be available in next week's bulletin.

**READINGS FOR THE WEEK**

SUNDAY: Ex 24:3-8 / Ps 116:12-13, 15-18 / Heb 9:11-15 / Mk 14:12-16, 22-26

MONDAY: 2 Cor 1:1-7 / Ps 34:2-9 / Mt 5:1-12

TUESDAY: 2 Cor 1:18-22 / Ps 119:129-133, 135 / Mt 5:13-16

WEDNESDAY: 2 Cor 3:4-11 / Ps 99:5-9 / Mt 5:17-19

THURSDAY: 2 Cor 3:15—4:1, 3-6 / Ps 85:9ab, 10-14 / Mt 5:20-26

FRIDAY: Hos 11:1, 3-4, 8c-9 / Is 12:2-6 / Eph 3:8-12, 14-19 / Jn 19:31-3

SATURDAY: 2 Cor 5:14-21 / Ps 103:1-4, 9-12 / Lk 2:41-51

NEXT SUNDAY: Ez 17:22-24 / Ps 92:2-3, 13-16 / 2 Cor 5:6-10 / Mk 4:26-34

Marriage Banns

I

Kelly Ann Svoboda and Matthew James Bertrams
June 26, 2021

St. Angela Merici Rosary Group

Our Lady of Fatima said there was no problem the rosary could not solve.

Consider saying a rosary at home on Wednesday evenings together with the St. Angela Rosary Group—no meetings and no technology needed! Pray for peace, justice, health, holiness and our parish.

**ST. ANGELA MERICI PARISH****CLERGY:**

The Rev. Michael J. Lanning, *Pastor*,
pastor@samparish.org

The Rev. Donald Dunson, *Parochial Vicar*,
frdunson@samparish.org

The Rev. Robert Ramser, *Parochial Vicar*,
frramser@samparish.org

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

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

The Rev. Mr. Erick Lupson, *Deacon*,
elupson@samparish.org

PARISH STAFF:

Mr. Bill Shaffer, Head of Parish/School Music Ministries, bshaffer@samparish.org

Mrs. Maureen F. Adler, Youth Minister, yosa@samparish.org

Mrs. Jennifer Fitzpatrick, Associate Youth Minister, yosa@samparish.org

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Fr. Rob Ramser, Confirmation Sacrament Coordinator, confirmation@samparish.org

Mrs. Patti Horner, First Communion Sacrament Coordinator, firsteucharist@samparish.org

Fr. Don Dunson, RCIA Coordinator, frdunson@samparish.org

Mrs. Therese Whitmore, R.N., Parish Nurse

Ms. Suzanne Quinn, Development and Communications Manager, squinn@samparish.org, bulletin@samparish.org; communications@samparish.org

Bulletin / Insert Deadline: 10 days prior to publication

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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*



Young Adult Barbeque Kickoff

Young adults from the near-west side are invited to a summer kickoff Mass and barbeque at St. Christopher Parish on June 12th at 5:00 pm.

Fr. Anthony Marshall will preside over Mass, followed by barbeque-style catering and beer from Old Carolina Barbeque and the Rocky River Brewing Company at our new Centennial Park.

We hope you will join us for prayer, barbeque, and beer!

ST. JOSEPH CEMETERY - Pre-Planning Seminar

The Catholic Cemeteries Association invites you to attend a 1-hour pre-planning seminar on Saturday, June 12, 2021, 1:00 p.m. at St. Joseph Cemetery 32789 Detroit Rd., Avon.

Come learn about your Catholic burial options, including options for cremated remains. Attendees will receive a personal reference guide and special Savings Certificate.

We kindly ask that you **RSVP (216) 641-7575, ext. 8.** Please know the CCA follows the current CDC guidance regarding COVID-19 protocols.

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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.

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