

ST. ANGELA MERICI ROMAN CATHOLIC CHURCH

Rooted in Faith Since 1923

11TH SUNDAY IN ORDINARY TIME



MAY

9

2021

MASS SCHEDULE:

Saturday Vigil:
4:30 p.m.

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

Daily Mass:
Monday - Friday
8:30 a.m.

Saturday
8:30 a.m. followed by a
Novena to our Mother of
Perpetual Help

Holy Days:
Vigil 5:30 p.m.,
6:30 a.m., 8:30 a.m.
12:00p.m., 7:00 p.m.

Confessions:
Saturdays
3:00 p.m.-4:00 p.m., or
by request.

Dear Friends,



Welcome to the 11th Sunday in Ordinary Time!

We now continue on our journey of faith in the 'post protocol times' this month and follow the bishop's directives for getting back on track to, we pray in hope, 'post COVID pandemic times'; let us continue to pray for the whole world that we may begin anew and grow deeper in our love for Jesus at Mass and the celebration and reception of Holy Communion. God bless all who are still working on health care issues for fighting disease and viruses. The world isn't out of the woods yet, but we are committed to helping one another as the Body of Christ in the world. Let's keep our hopes high and our loving actions at the forefront of our daily prayers and service. Amen!



"This is how it is with the kingdom of God; it is as if a man were to scatter seed on the land and would sleep and rise night and

day and through it all the seed would sprout and grow." Jesus this week helps us to deepen our awareness of the Kingdom of God for which we pray. Is goodness growing? What are your thoughts and reflections? Jesus says that the kingdom is growing gradually but surely, even though we may not notice the growth. The small kingdom will become an immense one. This is a theology of hope for our times.



What is the kingdom, or reign, of God? It has several levels and it has several stages of development. Let us take it to mean, primarily, **the breaking in upon our hearts and upon the world of the rule and the grace of God.** The kingdom already exists in the hearts of all who live committed Christian lives, lives of faithful obedience to God, and lives of love, peace, justice, and mercy. The kingdom is here already in them. And it will continue to spread and grow. And it will come to the fullness that God has predestined for it but only as history draws to a close. For some, the kingdom may just seem like a 'pipedream'. Some sadly think that history is an endless repetition of going the wrong way! But Will and Ariel Durant tell us that '*history as usually written is quite different from history as usually lived.*' They mean that for every atrocious Hitler who gets his crimes into the history books, there are millions of decent human beings who do not get their good deeds into the history

books. Who dares to write a history of human goodness? Do we believe everything that comes up 'online' today? For many in media, goodness is not always news. Jesus wants his disciples to sow seeds of the kingdom in spite of the hindrance and temptation of apathy. We need to take Jesus' lead in this. We will sometimes doubt, surely, but we need to avoid being overwhelmed by it.



Why? How? The answer is right here: We are chosen by Christ, we are his worthy instruments. He is there urging us to spread the seeds of goodness. Jesus, remember, didn't choose perfect people; and Jesus knew what he was doing in choosing us! Scripture this week is truly a summons to hope. To hope in goodness. Here is a reflection to help us gain more understanding:



The Kingdom of God is Within You *How much of God's will does any Christian fulfill?*

In the Gospel Reading, Jesus says that the kingdom of God is like a mustard seed. When it is sown in the ground, it is the smallest of seeds; but it can grow to become the largest of plants.

So, the kingdom of God can be very small, or it can change its size and become very big. But why wouldn't the kingdom of God always be the same size?



To see the answer, you have to recognize that the kingdom of God isn't a peculiar kind of country. God's kingdom isn't a place at all. It's a condition, the condition of God's ruling as king. But, we might think, even so, God's kingdom can't shift sizes. God's rule is always the same size: it's everywhere.



And yet this can't be right either. What is ruled by a king is governed by the will of the king. But how much of God's will does any Christian fulfill? Everything is subject to the will of God the King, for sure, but not every Christian who counts as being in the kingdom of God fulfills God's will completely now.

So this is the way in which God's kingdom can change size. When a Christian does what is against God's will, to that extent the will of God is not fulfilled in her. And so, to that same extent, the kingdom of God is small in her too. On the other hand, the more a Christian fulfills God's will in her life, the greater the kingdom of God in her is.



This is one way we can understand Christ's parable of the mustard seed, then. When a Christian first opens himself up to receive God as Lord, the Lord rules very little of him. And so the kingdom of God is like the littlest seed in the ground of his heart. But if only he lets that seed grow in him, if only he doesn't give up on himself as fruitless and despair of himself, then that littlest seed of God's kingdom will grow and grow in him till it becomes like a great tree in him.

In the end, though, here is the most important thing to see. If you have even just a mustard seed's worth of faith and obedience, you still have the kingdom of God within you. – *Eleonore Stump*



Eat Up – a reflection from Fr. Foley, SJ

We must be ready and anticipating for something greater than ourselves, something the Spirit bestows.



In olden days farmers would sow seeds in their lands and then simply wait. When a crop was ready they would reap it, using a scythe (a "blade").

A whole process then had to follow. The neighbors would gather with a farmer at each step, to help. They would collect each other's crops into stacks, or "pooks" as they were called, so that by counting pooks each farmer could know how much grain to expect from his harvest. Threshing came next—separating the husks and straw from the grain—followed in the older cultures by "winnowing," which detached the heavier grain from the lighter chaff.

 **Here is how an Irish friend of mine explained it to me,** as we drove around Ireland. By chance it matches the first parable Jesus tells in this Sunday's Gospel:

A farmer would ...

*sleep and rise night and day,
and through it all
the seed would sprout and grow,
he knows not how.*

*Of its own accord the land yields fruit,
first the blade, then the ear,*

 **The grains were tiny morsels at first,** but at the last, they presented a massive display, poised for harvest. The farmer and his friends modestly worked along with this mysterious process.

Jesus says this parable is about the kingdom of God. But he does not explain how. It recommends modesty, for sure. We Christians must arrange ourselves humbly and trustingly, like the farmers, while the mystery takes place within our souls. And of course we need to "detach the husks and straw from the lighter chaff." This would mean pulling ourselves away from distractions and fascinations that drag us away from who we are meant to be. Distractions such as impressing others, winning all the time, using God's name in vain, criticizing people ... fill out the list.

 **But the Holy Spirit of God plants seeds in our souls and quietly begins their growth.** Followers of Christ must let the seeds grow at their own rate, and then go on to the next step only when they are ready. Our job had been to prepare the land, which is us, and then see the result that happens "of its own accord."

In a second parable, the quiet status of a seed is apparent. Jesus says that the mustard seed is the smallest and humblest of all the seeds on earth. (In fact it was not, so I am told. Smaller still are the petunia, the begonia and orchid seeds.) But nevertheless, the tiny mustard seed, the size of a pinhead, unassumingly grows to be a great big shrub or even a tree that is taller than a man's head.

 **So are we to be humble in a similar way.** The Spirit's plantings in our souls will seem exceedingly tiny, even unnoticeable. Our humility—like the farmers' with the seeds—means waiting, or in other words, being patience. We are fallow lands. We must be ready and anticipating for something greater than ourselves, something the Spirit bestows.

This means that the "largest of plants" will not be you or me, but God—present in our lives and

in our communities. Since God is great and to be loved above all things and within all things, since God is taller than a man or woman's head, so to speak, then he is large enough to found our greatest plans or hopes.



Let us be fallow. – Fr. John Foley, SJ



Have you ever tried to grow something? Are you a great gardener or do you need help every once in awhile?

Perhaps then these Scripture lessons this week will be apropos to your spiritual searching. Here are some reflections on gardening in the Kingdom of God as we return to the cycle of readings for this Ordinary Time of the Year:

11th Sunday in Ordinary Time—CYCLE B



KINGDOM GARDENING Mark 4:26-34

Our Lord's parables are the centerpiece of his teaching. In fact, Matthew records that Jesus "did not say anything without using a parable" (Matt. 13:34). And because farming was such a vital part of life in Galilee, Jesus infused his parables with common, earthy metaphors to communicate profound, Kingdom truths. We find two of these parables in today's Gospel lesson from Mark.



The first describes a farmer who sows seed but doesn't seem to understand how seed is transformed into a plant and from

the plant, a harvest of grain. We can hear those first listeners laughing as they imagined this farmer rising night and day to check on the progress of his crop. Whether he didn't trust the integrity of the seed or his own sowing methodology, this farmer clearly did not understand that his many trips to the field were not going to hasten one second the outcome of his work. Plants grow by an internal clock and, in time, come to maturity.



The second story is the parable of the mustard seed. Using exaggeration to make his point, Jesus compares the smallness of a mustard seed with the grandness of a mature, mustard plant. Scholars have spilled much ink debating the precise nature of this mustard plant that had branches which could hold birds' nests. The debates have raged across generations, all missing the point of the hyperbole. Something very tiny can be the genesis of something else very big.



These two parables – or life lessons – really tell us all we need to know about Kingdom gardening or divine

agronomy. And, as Jesus reminded us earlier in Mark's Gospel, we would be wise to have ears to hear what God is saying to us. What does it mean to be engaged in Kingdom gardening and how can our labors effect God's work in our world?



Both parables tell us all Kingdom gardening begins with sowing.

In ancient times, farmers sowed seed on unplowed ground. Broadcast seeding, throwing seed here and there across the width and length of a field, was then followed by turning the seed into the ground. As our Lord's parable of the Sower makes clear, some of the seed fell on rocky ground and some amidst thorns. Some seed was eaten by birds before it could be turned into the ground and yes, some seed found rich, loamy soil that, given time, produced an abundant crop. At the very beginning of the farming process, however, was this scattering of seed. We of faith are tempted to spend much of our time and energy doing everything but simple seed sowing. We work hard to protect the seed, defend the seed, study the seed, worship the seed, love the seed, and even hide the seed--and so little time actually sowing the seed. The parable suggests we would be much better stewards of God's gifts by tossing it willy-nilly here and there and forget all other seed-related ventures.

We sow seed when we love others without expecting to receive any love in return. We sow seed when we choose to live by God's word rather than vigorously arguing what we believe are the verities of God's word. We sow seed when grace triumphs over another's insensitivity and forgiveness chooses to walk away from revenge. We sow seed when prejudice wilts before acceptance, and the doing of good wins out over trying in vain to be good. This whole Kingdom gardening enterprise requires faithful, consistent, generous sowing.



An understanding of volume follows, in that sowing generously does not hide the reality of the seed's tiny, diminutive nature. Farmers know well that an acre that yields 200 bushels of corn is sown with but a fraction of that amount. A harvest's great yield has much to do with the miracle of reproduction and really nothing to do with the phenomenon of observation. The farmer in the first parable really believed that his obsessive watching would somehow enhance the growth rate of the crop when in fact the pace of the crop's progress was embedded in the DNA of the grain before the farmer ever scattered it across his field.



So it is with God's work in our midst. A few small, loving acts of kindness and mercy might bring

about a much more abundant harvest than a truckload of words. Truth be told, we who love to talk about the faith may actually do less good for the faith than others who quietly, faithfully demonstrate faith by what they do. It was Saint Francis of Assisi who said, "Preach everywhere you go and, if necessary, use words." Kingdom gardening seems to function far more effectively when the work begins with little things.



And then we have the time factor. Vegetable gardeners will tell you that from sowing seed to harvest takes an approximate number of days. Some vegetables yield their produce in 60 days, others sooner and some later. The time it takes to grow pole beans is different than cantaloupe; corn comes to maturity on a different clock than potatoes. So it is with God's work in our midst.



But that's not how we like to see it, is it? It would be so much simpler if everyone responded to Christ the same way. But just as flowers bloom at different times and vegetables come to harvest in keeping with their nature, each person responds to divine grace in tune with the way God wired them. Faith frankly comes easier to some people than to others. Our job as followers of Jesus Christ is to sow the seed, trust the seed to work, and celebrate the harvest whenever it comes.

When you think about it, Kingdom gardening is not rocket science. We who claim Christ as our Lord and the Church as our community want everyone to know the joy of faith we know, but we simply cannot force it to happen our way, in our time, with our demands, and our expectations. The Kingdom of God comes among us on God's terms in God's way at God's time and for God's glory. My brothers and sisters, let's get busy being Kingdom gardeners sowing the seed of grace, the seed of forgiveness, the seed of wonder, the seed of gratitude, the seed of humility, the seed of generosity, the seed of joy one person at a time. Trust the seed, knowing that from such small things come great harvests, and in those harvests God's Kingdom comes among us in power and love. For such is the Kingdom of God sown by farmers like you and me. Amen.

Let us ask the Lord to make us great gardeners with 'green thumbs' during this Ordinary Time of the Year, the color of which in liturgy is green!



Let's go back now to our Holy Father, Pope Francis to hear his latest teaching on prayer:



Catechesis on prayer: 36. Jesus, model and soul of all prayer

Dear Brothers and Sisters,

The Gospels show us how prayer was fundamental in the relationship between Jesus and his disciples. This can already be seen in the choice of those who would later become the Apostles. Luke places their election in a precise context of prayer, and he says: "In these days he went out to the mountain to pray; and all night he continued in prayer to God. And when it was day, he called his disciples, and chose from them twelve, whom he named apostles" (6:12-13). Jesus chooses them after a night of prayer. It seems that there is no criterion in this choice other than prayer, the dialogue of Jesus with the Father. Judging from how those men were to behave, it would seem that the choice was not the best, as they all fled, they left him alone before the Passion; but it is precisely this, especially the presence of Judas, the future betrayer, that

demonstrates that those names were inscribed in God's plan.

 **Prayer on behalf of his friends continually re-surfaces in the life of Jesus.** The Apostles sometimes become a cause of concern for him, but as he had received them from the Father, after prayer, Jesus carries them in his heart, even in their errors, even when they fall. In all this we discover how Jesus was both teacher and friend, always willing to wait patiently for the disciple's conversion. The highest point of this patient waiting is the "web" of love that Jesus weaves around Peter. At the Last Supper He says to him: "Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren" (Lk 22:31-32). It is impressive to know that at that moment, during the time of weakness, Jesus' love does not cease. "But father, if I am in mortal sin, does Jesus love me?" — "Yes" — "And does Jesus continue to love me?" — "Yes" — "But if I have done worse things, and committed many sins ... does Jesus continue to love me?" — "Yes".



Jesus' love and prayer for each one of us does not cease, it does not cease, but rather becomes more intense, and we are at the center of his prayer! We

must always keep this in mind: Jesus prays for me, he is praying now before the Father and makes him see the wounds he carried with him, to show the Father the price of our salvation, it is the love that he holds for us. But in this moment, let each one of us, let us think: in this moment, is Jesus praying for me? Yes. This is a great certainty that we must have.

Jesus' prayer returns punctually at a crucial time of his journey, that of the verification of his disciples' faith. Let us listen again to the evangelist Luke: "As [Jesus] was praying alone, the disciples were with him; and he asked them, 'Who do the people say that I am?' And they answered, 'John the Baptist; but others say, Eli'jah, and others, that one of the old prophets has risen'. And he asked them, 'But who do you say that I am?' And Peter answered, on behalf of them all, 'The Christ of God'. But he charged and commanded them tell this to no one" (9:18-21).

 **The great turning points of Jesus' mission are always preceded by prayer, but not just in passing, but rather by intense, prolonged prayer.** There is always prayer in those moments. This test of faith seems to be the goal, but instead it is a renewed starting point for the disciples, because from then on, it is as if Jesus took on a new tone in his mission, speaking openly to them of his passion, death and resurrection. With this prospect, which gives rise instinctively to repulsion, both in the disciples and in we who read the Gospel, prayer is the only source of light and strength. It is necessary to pray more intensely, every time the road takes an uphill turn.



And indeed, after announcing to the disciples what awaits him in Jerusalem, the episode of the Transfiguration takes place. Jesus "took with him Peter and John

and James, and went up on the mountain to pray. And as He was praying, the appearance of his countenance was altered, and his raiment became dazzling white. And behold,

two men talked with him, Moses and Eli'jah, who appeared in glory and spoke of his departure, which he was to accomplish at Jerusalem" (9:28-31), that is, the Passion. Therefore, this anticipated manifestation of the glory of Jesus took place in prayer, while the Son was immersed in communion with the Father and fully consented to his will of love, to his plan of salvation. And out of that prayer came a clear word for the three disciples involved: "This is my Son, my Chosen; listen to him" (Lk 9:35). From prayer comes the invitation to listen to Jesus, always from prayer.



From this quick journey through the Gospel, we learn that Jesus not only wants us to pray as he prays, but assures us that, even if our attempts at prayer are completely vain and ineffective, we can always count on his prayer. We must be aware of this: Jesus prays for me. Once, a good bishop told me that in a very bad moment in his life, a great trial, a moment of darkness, he looked up in the Basilica and saw this phrase written: "I, Peter, will pray for you". And this gave him strength and comfort. And this happens every time that each of us knows that Jesus prays for him or for her. Jesus prays for us. In this moment, in this very moment. Do this memory exercise, repeat this. When there is a difficulty, when you feel the orbital pull of distractions: Jesus is praying for me. But, father, is this true? It is true! He said it himself. Let us not forget that what sustains each of us in life is Jesus' prayer for every one of us, with our first and last name, before the Father, showing him the wounds that are the price of our salvation.

Even if our prayers were only stuttering, if they were compromised by a wavering faith, we must never cease to trust in him: I do not know how to pray but he prays for me. Supported by Jesus' prayer, our timid prayers rest on eagle wings and soar up to Heaven. Do not forget: Jesus is praying for me. Now? Now. In the moment of trial, in the moment of sin, even in that moment, Jesus is praying for me with so much love.



Thank you, Pope Francis, for helping us to pray as we ought and not to become discouraged.



Here is a reflection for those who worry about the future, about their children and the choices that our loved ones make in life. What happens to the seeds of love we have planted in our families, our friends, etc.? It's not easy to measure love, so we walk by faith as Paul says:



Imperceptible Life *A reflection on life, growth, faith, hope, and love; Life, like faith and love, resists most measurement.*

A tiny sprig is planted. It becomes a mighty cedar to shade and shelter life.



We scatter seed on the ground.

We sleep and rise day after day.

Through it all, the seed sprouts and grows without our knowing how it happens. First the sprout, then the ear, then the ripe wheat.



A mustard seed, among the smallest of the earth, slowly rises and erupts. It unfolds to reign as the largest of shrubs, ample enough for birds to nest and hatch in.

The reign of God, this matter of faith, hope, and love, this kingdom for the ages, need not measure well in isolated moments. It is a living and growing thing.

So also our lives. Life is slow and subtle. Love takes time to show and grow. In life, little acts count. In fact, that is what a life is all about, a long parade of moments deceptively inconsequential.



Children grow before our eyes. But they age imperceptibly. We recognize growth only after it has happened. The full truth of the child is seen after the child is child no more.



We ask ourselves: have we made progress? We are almost never aware of it. Only with effort and discipline do we become fully conscious. If we

keep a journal, now and then we are startled when we peruse past entries. Worries, fears, preoccupations of the previous year seem to have evanesced. The greatest terrors and strongest urgencies of five years ago now surprise, embarrass, or encourage us. Was this me? Why was it that I could not gauge it as it was lived?

Life, like faith and love, resists most measurement. As it develops, it is rarely noticed. We seem not to do these things by sight. Our changings are unmarked as they happen.

This is why, perhaps, a daily examination of our awareness can be so life-enhancing. Examination applies the lens of believing to the blur of daily particularities. It is to notice in faith. It is to pay attention lovingly, gratefully.

Like sowers, we scatter our activities, our tiny acts of faith, flung out far and profligate, some taken by the wind, all landing somewhere. We sleep our nights and do our days, and the growth takes place. We may not even be conscious of the flowering.



Sometimes, by the grace of journey, whereby we depart and then return, we suddenly come to see the child now strong and true, the sapling broad and expansive.

But journey outward is not the only way to understand the present. In a journal, we move inward. We penetrate the present with conscious faith and love. We remember our destiny in Christ so that it might inform each present moment and quicken it with slumbering life. The import of life's every day, as Saint Paul suggests, is revealed "at the tribunal of Christ."

"We continue to be confident. We know that while we dwell in the body we are away from the Lord. We walk by faith, not by sight." (2 Cor 5:6) – Fr. John Kavanaugh, SJ



Ezekiel 17:22-24 The name 'Ezekiel' means "God strengthens"

Thus says the Lord GOD:

*I, too, will take from the crest of the cedar,
from its topmost branches tear off a tender shoot,
and plant it on a high and lofty mountain;
on the mountain heights of Israel I will plant it.*

*It shall put forth branches and bear fruit,
and become a majestic cedar.*

*Birds of every kind shall dwell beneath it,
every winged thing in the shade of its boughs.*

*And all the trees of the field shall know
that I, the LORD,*

*bring low the high tree,
lift high the lowly tree,
wither up the green tree,
and make the withered tree bloom.*

As I, the LORD, have spoken, so will I do.



Think Shrub, Not Cedar *Once planted, the seed of God's word will exhibit a divine power that produces more than human endeavor could ever hope to achieve.*

I was standing just outside the Jaffa Gate of the Old City of Jerusalem, the hustle and roar of the human and vehicular traffic just a few feet way. In my hand was a tiny speck that looked like a fleck of tobacco. It was a mustard seed, which my Jesuit companion had just plucked from an awkward looking shrub growing next to the sidewalk. The speck was so small it hardly seemed to qualify as a seed. But my friend assured me that it was indeed a mustard seed, and I had indeed seen him take it from the bush.



The bush itself was not a plant that would catch your eye.

It was too short to qualify as a tree and yet too shapeless and bare to pass for a proper bush or shrub. Still, when I compared the tiny fleck in my hand with the bulk of the shrub (in a few months such a seed grows a stem an inch thick and taller than a person), the point of Jesus' parable about the mustard seed came home to me afresh: the contrast between the minute beginning (the fleck) and the eventual growth (the hefty shrub) was startling.



Another dimension of the parable, usually overlooked by preachers, became obvious: Jesus had chosen a most humble plant to

illustrate the grand theme of the kingdom of God. After all, when the Hebrew Bible wanted to symbolize powerful kingdoms with plants, it used trees that were fittingly majestic—for example, the cosmic tree in Nebuchadnezzar’s vision in Daniel 4 standing for the Babylonian empire (“it was large and strong, with its top touching the heavens, and it could be seen to the ends of the earth. ... Under it the wild beasts found shade, in its branches the birds of the air nested; all men ate of it”; Dan 4:8-9), Or consider the vision of Ezekiel in this Sunday’s First Reading, where the restoration of the people of Israel after the Babylonian captivity is imaged as a shoot plucked from the crest of a cedar (Babylon) and planted on mountain heights, where it becomes a mastic cedar and “birds of every kind shall dwell beneath it.”



Once we see that Jesus (and Mark after him) is working with a long tradition of plants representing kingdoms, the curious choice of the mustard bush becomes significant.

A non-kosher plant sown in fields but not in gardens, it was an unconventional image for the kingdom of God. In choosing this metaphor, Jesus seems to be saying, “The long- expected intervention of the reign of God is showing itself in ways that are more ordinary and more present than you think. In fact, it is beginning here and now in my healing and table fellowship. What’s more, from these small beginnings will grow the worldwide kingdom stemming from Israel and envisioned by the prophets.”

Both dimensions of this image of the kingdom of God are important. The parables of the kingdom of God are not primarily about heaven, the realm of God that is the reward of good people after death. They are about God’s reign on earth wherever people acknowledge God’s kingship in their lives by responding to the offer of divine grace and living the justice of the covenant of Israel restored in Jesus Christ. The kingdom of God is more present than we think.



Think shrub, not cedar.

At the same time, the contrast between the tiny seed and its spectacular growth reminds us that, once planted, the seed of God’s word will exhibit a divine power that produces more than human endeavor could ever hope to achieve: a community of forgiveness and justice that we could never muster on our own power. The other parable of growth we hear this Sunday, the one about the seed growing “on its own” (automate is Mark’s word) while the farmer goes about his life, sleeping and rising night and day, emphasizes the divine initiative in this process.



This is the dimension caught in Mother Teresa’s response to a journalist who observed that she could never be successful in meeting the needs of all those dying in the streets of Calcutta. “I am not called to be successful,” she said. “I am called to be faithful.” We help with the sowing; God does the growing. – *Fr. Dennis Hamm, SJ*

Once again this week, welcome 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 a few days in our rectory and to join in our camaraderie. *Ecce quam bonum et quam jucundum habitare fratres in unum* – Behold, how good it is and how pleasant where brothers dwell as one. Keep up your Latin, everyone!



And don’t forget: the summer is time for sprucing up the plant and the grounds. Sometimes, we need to ‘weed out’ some plants that have grown too large. So don’t be surprised if you see changes over the summer. Just like at your homes and in your gardens, things are always being worked on. Plus, we are constantly working on the insides of buildings, too. Never dull moment. AND . . . , as we move forward, watch for messages on the ‘re-upping’ of schedules for lectors, Extraordinary ministers of Holy Communion, et al. as we get back to a more normal existence in the community.



And thanks for thinking about the 50/50 drawing. It really helps us to move through the summer and care for needed repairs, etc. God bless you.

Oremus pro invicem. Soli Deo Gloria.

Father Michael J. Lanning, Pastor and Concierge of the Rectory! LOL.



Monday, June 14

8:30AM Helen & Tom McBride

Tuesday, June 15

8:30AM Kathy Kelley

Wednesday, June 16

8:30AM Daniel Kocon

Thursday, June 17

8:30AM Tim E. Betts, Sr.

Friday, June 18

8:30AM Colleen Carrocia

Saturday, June 19—St. Romuald, Abbot; BVM

8:30AM Moloney & Sweeney Families
4:30PM For All Fathers

Sunday, June 20—12th Sunday in Ordinary Time—Father’s Day

7:30AM For the Parish
9:30AM For All Fathers
11:30AM For All Fathers
5:30PM For All Fathers



READINGS FOR THE WEEK

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

MONDAY: 2 Cor 6:1-10 / Ps 98:1, 2b, 3-4 / Mt 5:38-42

TUESDAY: 2 Cor 8:1-9 / Ps 146:2, 5-9a / Mt 5:43-48

WEDNESDAY: 2 Cor 9:6-11 / Ps 112:1bc-4, 9 / Mt 6:1-6, 16-18

THURSDAY: 2 Cor 11:1-11 / Ps 111:1b-4, 7-8 / Mt 6:7-15

FRIDAY: 2 Cor 11:18, 21-30 / Ps 34:2-7 / Mt 6:19-23

SATURDAY: 2 Cor 12:1-10 / Ps 34:8-13 / Mt 6:24-34

NEXT SUNDAY: Jb 38:1, 8-11 / Ps 107:23-26, 28-31 / 2 Cor 5:14-17 / Mk 4:35-41



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, Beverly Baum, Paul Boscoe, Ella Burns, Lainey Chisholm, Levi Chisholm, 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 Frank Bartos and Mary O'Hern. May their souls and the souls of all the faithful departed rest in peace.

St. Angela Merici Parish

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DRAWING

\$100 per ticket.

Only 300 tickets will be sold.

Tickets are available in the Parish Center Office Monday through Friday 9:00 a.m.—4:00 p.m.

Guaranteed prize of \$10,000. Maximum prize of \$15,000 if all tickets are sold.

Drawing will take place at the School Welcome Back Day, Sunday, August 29, 2021 after the 11:30 a.m. Mass. Winner need not be present.

Proceeds help to support all of our parish ministries.

Marriage Banns

II

Kelly Ann Svoboda and Matthew James Bertrams
June 26, 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.



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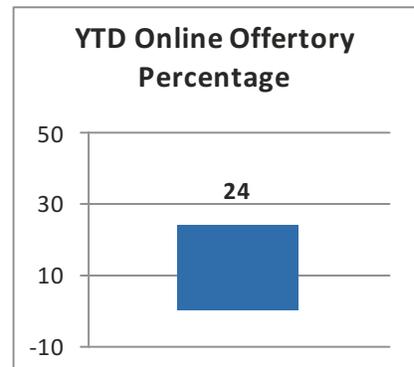
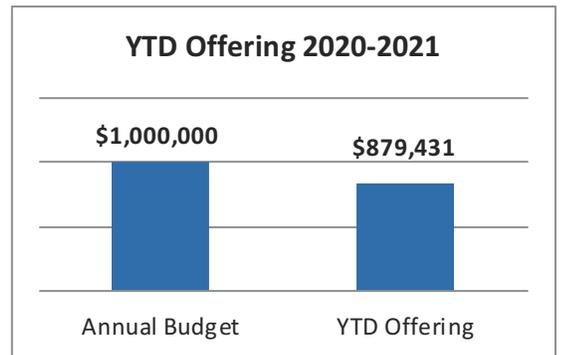
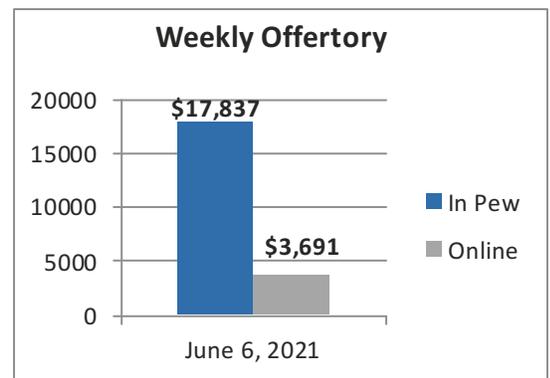
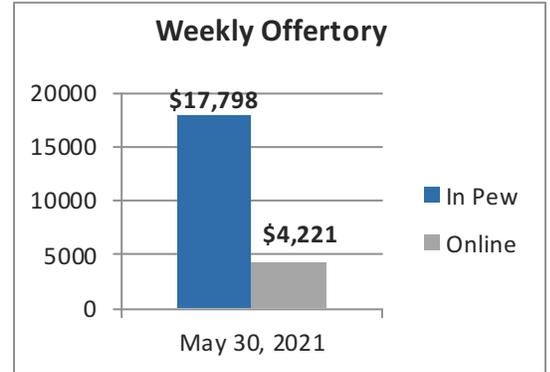
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For more information visit

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HAPPY Father's DAY

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.



SVDP FOOD COLLECTION RESUMES

The SVDP Food collection is next Sunday, June 20th. Please consider donating

for those who are less fortunate. Use the **BLUE** containers located in the Lorain Ave. vestibule.

Thank you for your support and donations!

SVDP/ St. Angela Conference

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.

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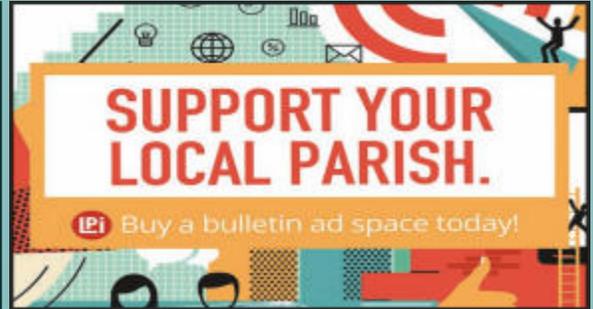


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