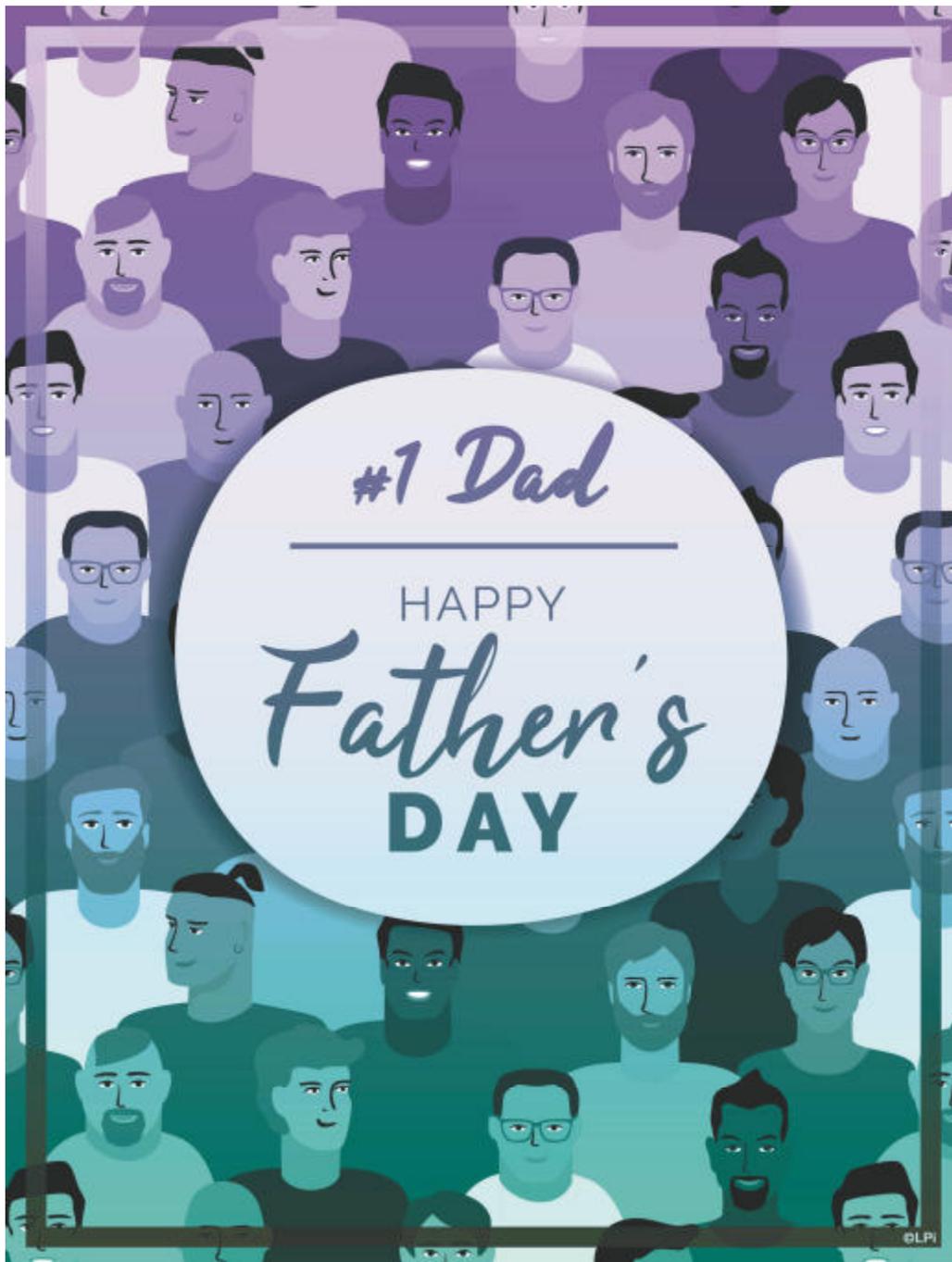
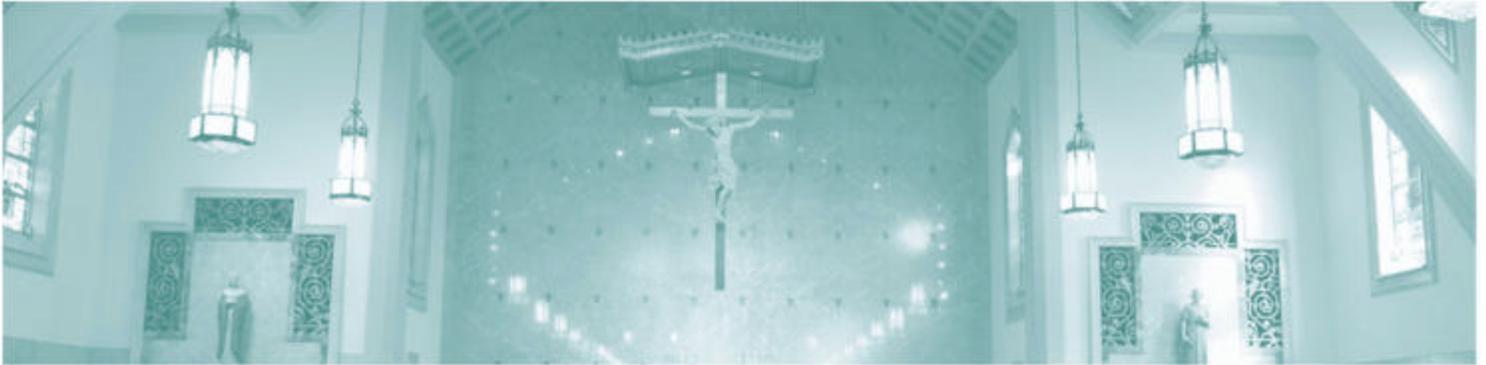


ST. ANGELA MERICI ROMAN CATHOLIC CHURCH

Rooted in Faith Since 1923

12TH SUNDAY IN ORDINARY TIME



JUNE

20

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,



Happy Father's Day!

During this month of June, we have the happy duty of honoring our fathers – dads, grandfathers, stepfathers, and

godfathers. What an important role in the world! The influence of a loving father cannot be overlooked or diminished in any way. As you prepare some way of showing how much you care for your dad, here is a prayer you might want to use:

Prayer for Fathers

Saint Joseph, guardian of Jesus and chaste husband of Mary, you passed your life in loving fulfillment of duty. You supported the holy family of Nazareth with the work of your hands. Kindly protect those who trustingly come to you. You know their aspirations, their hardships, their hopes. They look to you because they know you will understand and protect them.



You, too, knew trial, labor, and weariness. But amid the worries of material life your soul was full of deep peace and sang out in true joy

through intimacy with God's Son entrusted to you and with Mary, his tender Mother. Assure those you protect that they do not labor alone. Teach them to find Jesus near them and to watch over him faithfully as you have done. – Saint Pope John XXIII (whose baptismal name was Guisepppe – Joseph – Roncalli)

As we celebrate this month of June, we also remember the gift of the Eucharist. It is somewhat disconcerting to find out how many Catholics are unsure about the real presence of Christ in this sacrament of sacraments. Here's a good meditation for us to reflect on this gift and sacred responsibility:



The Real Presence of Jesus Christ in the Sacrament of the Eucharist: Basic Questions and

Answers *Produced by the Committee on Doctrine of the United States Conference of Catholic Bishops*

Introduction The Lord Jesus, on the night before he suffered on the cross, shared one last meal with his disciples. During this meal our Savior instituted the sacrament of his Body and Blood. He did this in order to perpetuate the sacrifice of the Cross throughout the ages and to entrust to the Church his Spouse a memorial of his death and resurrection. As the Gospel of Matthew tells us: *While*

they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, "Take and eat; this is my body." Then he took a cup, gave thanks, and gave it to them, saying, "Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins." (Mt 26:26-28; cf. Mk 14:22-24, Lk 22:17-20, 1 Cor 11:23-25)



Recalling these words of Jesus, **the Catholic Church professes that, in the celebration of the Eucharist, bread and wine become the Body and Blood of Jesus Christ through the power of the Holy Spirit and the instrumentality of the priest.** Jesus said: "I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world. . . . For my flesh is true food, and my blood is true drink" (Jn 6:51-55). The whole Christ is truly present, body, blood, soul, and divinity, under the appearances of bread and wine—the glorified Christ who rose from the dead after dying for our sins. This is what the Church means when she speaks of the "Real Presence" of Christ in the Eucharist. **This presence of Christ in the Eucharist is called "real" not to exclude other types of his presence as if they could not be understood as real** (cf. Catechism, no. 1374). The risen Christ is present to his Church in many ways, but most especially through the sacrament of his Body and Blood. Let these reflections stay in your heart to help you as you come closer to Jesus in this sacrament of sacraments.



What does it mean that Jesus Christ is present in the Eucharist under the appearances of bread and wine? How does this happen? *The presence of the risen Christ in the Eucharist is an inexhaustible mystery that the Church can never fully explain in words. We must remember that the triune God is the creator of all that exists and has the power to do more than we can possibly imagine. God created the world in order to share his life with persons who are not God. This great plan of salvation reveals a wisdom that surpasses our understanding. But we are not left in ignorance: for out of his love for us, God reveals his truth to us in ways that we can understand through the gift of faith and the grace of the Holy Spirit dwelling in us.* We are thus enabled to understand at least in some measure what would otherwise remain unknown to us, though we can never completely comprehend the mystery of God.



Why does Jesus give himself to us as food and drink?

Jesus gives himself to us in the Eucharist as spiritual nourishment because he loves us. God's whole plan for our salvation is directed to our participation in the life of the Trinity, the communion of Father, Son, and Holy Spirit. Our sharing in this life begins with our Baptism, when by the power of the Holy Spirit we are joined to Christ, thus becoming adopted sons and daughters of the Father. It is strengthened and increased in Confirmation. It is nourished and deepened through our participation in the Eucharist. By eating the Body and drinking the Blood of Christ in the Eucharist we become united to the person of Christ through his humanity. "Whoever eats my flesh and drinks my blood remains in me and I in him" (Jn 6:56). In being united to the humanity of Christ we are at the same time united to his divinity. Our mortal and corruptible natures are transformed by being joined to the source of life. By being united to Christ through the power of the Holy Spirit dwelling in us, we are drawn up into the eternal relationship of love among the Father, the Son, and the Holy

Spirit. In the celebration of the Eucharist (which means "thanksgiving") we give praise and glory to God for this sublime gift.



Why is the Eucharist not only a meal but also a sacrifice?

While our sins would have made it impossible for us to share in the life of God, Jesus Christ was sent to remove this obstacle. His death was a sacrifice for our sins. Christ is "the Lamb of God, who takes away the sin of the world" (Jn 1:29). Through his death and resurrection, he conquered sin and death and reconciled us to God. The Eucharist is the memorial of this sacrifice. The Church gathers to remember and to re-present the sacrifice of Christ in which we share through the action of the priest and the power of the Holy Spirit. Through the celebration of the Eucharist, we are joined to Christ's sacrifice and receive its inexhaustible benefits. As the Letter to the Hebrews explains, Jesus is the one eternal high priest who always lives to make intercession for the people before the Father. In this way, he surpasses the many high priests who over centuries used to offer sacrifices for sin in the Jerusalem temple.



The eternal high priest Jesus offers the perfect sacrifice which is his very self, not something else.

"He entered once for all into the sanctuary, not with the blood of goats and calves but with his own blood, thus obtaining eternal redemption" (Heb 9:12). Jesus' act belongs to human history, for he is truly human and has entered into history. At the same time, however, Jesus Christ is the Second Person of the Holy Trinity; he is the eternal Son, who is not confined within time or history. His actions transcend time, which is part of creation. "Passing through the greater and more perfect tabernacle not made by hands, that is, not belonging to this creation" (Heb 9:11), Jesus the eternal Son of God made his act of sacrifice in the presence of his Father, who lives in eternity.



Jesus' one perfect sacrifice is thus eternally present before the Father, who eternally accepts it. This means that in the Eucharist, Jesus does not sacrifice himself again and again. Rather, by the power of the Holy Spirit his one eternal sacrifice is made present once again, re-presented, so that we may share in it. Christ does not have to leave where he is in heaven to be with us. Rather, we partake of the heavenly liturgy where Christ eternally intercedes for us and presents his sacrifice to the Father and where the angels and saints constantly glorify God and give thanks for all his gifts. The Sanctus proclamation, "Holy, Holy, Holy Lord . . .," is the song of the angels who are in the presence of God (Is 6:3). When in the Eucharist we proclaim the Sanctus we echo on earth the song of angels as they worship God in heaven. **In the eucharistic celebration we do not simply remember an event in history. Rather, through the mysterious action of the Holy Spirit in the eucharistic celebration the Lord's Paschal Mystery is made present and contemporaneous to his Spouse the Church.** Furthermore, in the eucharistic **re-presentation** of Christ's eternal sacrifice before the Father, we are not simply spectators. The priest and the worshiping community are in different ways active in the eucharistic sacrifice. The ordained priest standing at the altar represents Christ as head of the Church. **All the baptized, as members of Christ's Body, share in his priesthood,** as both priest and victim. The Eucharist is also the sacrifice of the Church.

The Church, which is the Body and Bride of Christ, participates in the sacrificial offering of her Head and Spouse.



When the bread and wine become the Body and Blood of Christ, why do they still look and taste like bread and wine?

In the celebration of the Eucharist, the glorified Christ becomes present under the appearances of bread and wine in a way that is unique, a way that is uniquely suited to the Eucharist. In the Church's traditional theological language, in the act of consecration during the Eucharist the "substance" of the bread and wine is changed by the power of the Holy Spirit into the "substance" of the Body and Blood of Jesus Christ. At the same time, the "accidents" or appearances of bread and wine remain. "Substance" and "accident" are here used as philosophical terms that have been adapted by great medieval theologians such as St. Thomas Aquinas in their efforts to understand and explain the faith. Such terms are used to convey the fact that what appears to be bread and wine in every way (at the level of "accidents" or physical attributes - that is, what can be seen, touched, tasted, or measured) in fact is now the Body and Blood of Christ (at the level of "substance" or deepest reality). This change at the level of substance from bread and wine into the Body and Blood of Christ is called "transubstantiation."



According to Catholic faith, we can speak of the Real Presence of Christ in the Eucharist because this transubstantiation has occurred (cf.

Catechism, no. 1376). This is a great mystery of our faith—we can only know it from Christ's teaching given us in the Scriptures and in the Tradition of the Church. Every other change that occurs in the world involves a change in accidents or characteristics. Sometimes the accidents change while the substance remains the same. For example, when a child reaches adulthood, the characteristics of the human person change in many ways, but the adult remains the same person—the same substance. At other times, the substance and the accidents both change. For example, when a person eats an apple, the apple is incorporated into the body of that person—is changed into the body of that person. When this change of substance occurs, however, the accidents or characteristics of the apple do not remain. As the apple is changed into the body of the person, it takes on the accidents or characteristics of the body of that person. Christ's presence in the Eucharist is unique in that, even though the consecrated bread and wine truly are in substance the Body and Blood of Christ, they

have none of the accidents or characteristics of a human body, but only those of bread and wine.



Does the bread cease to be bread and the wine cease to be wine?

Yes. In order for the whole Christ to be present—body, blood, soul, and divinity—the bread and wine cannot remain, but must give way so that his glorified Body and Blood may be present. Thus in the Eucharist the bread ceases to be bread in substance, and becomes the Body of Christ, while the wine ceases to be wine in substance, and becomes the Blood of Christ. As St. Thomas Aquinas observed, Christ is not quoted as saying, "This bread is my body," but "This is my body" (*Summa Theologiae*, III q. 78, a. 5).



Is it fitting that Christ's Body and Blood become present in the Eucharist under the appearances of bread and wine?

Yes, for this way of being present corresponds perfectly to the sacramental celebration of the Eucharist. Jesus Christ gives himself to us in a form that employs the symbolism inherent in eating bread and drinking wine. Furthermore, being present under the appearances of bread and wine, Christ gives himself to us in a form that is appropriate for human eating and drinking.



Are the consecrated bread and wine "merely symbols"?

In everyday language, we call a "symbol" something that points beyond itself to something else, often to several other realities at once. The transformed bread and wine that are the Body and Blood of Christ are not merely symbols because they truly are the Body and Blood of Christ. As St. John Damascene wrote: "The bread and wine are not a foreshadowing of the body and blood of Christ—By no means!—but the actual deified body of the Lord, because the Lord Himself said: 'This is my body'; not 'a foreshadowing of my body' but 'my body,' and not 'a foreshadowing of my blood' but 'my blood'" (*The Orthodox Faith*, IV [PG 94, 1148-49]).



At the same time, however, it is important to recognize that the Body and Blood of Christ come to us in the Eucharist in a sacramental form. In other words, Christ is present under the appearances of bread and wine, not in his own proper form. We cannot presume to know all the reasons behind God's actions. God uses, however, the symbolism inherent in the eating of bread and the drinking of wine at the natural level to illuminate the meaning of what is being accomplished in the Eucharist through Jesus Christ. There are various ways in which the symbolism of eating bread and drinking wine discloses the meaning of the Eucharist.

For example, just as natural food gives nourishment to the body, so the eucharistic food gives spiritual nourishment. Furthermore, the sharing of an ordinary meal establishes a certain communion among the people who share it; in the Eucharist, the People of God share a meal that brings them into communion not only with each other but with the Father, Son, and Holy Spirit.



Do the consecrated bread and wine cease to be the Body and Blood of Christ when the Mass is over?

No. During the celebration of the Eucharist, the bread and wine become the Body and Blood of Christ, and this they remain. They cannot turn back into bread and wine, for they are no longer bread and wine at all. There is thus no reason for them to change back to their "normal" state after the special circumstances of the Mass are past. Once the substance has really changed, the presence of the Body and Blood of Christ "endures as long as the Eucharistic species subsist" (*Catechism*, no. 1377). The Church teaches that Christ remains present under the appearances of bread and wine as long as the appearances of bread and wine remain (cf. *Catechism*, no. 1377).



Why are some of the consecrated hosts reserved after the Mass?

While it would be possible to eat all of the bread that is consecrated during the Mass, some is usually kept in the tabernacle. The Body of Christ under the appearance of bread that is kept or "reserved" after the Mass is commonly referred to as the "Blessed Sacrament." There are several pastoral reasons for reserving the Blessed Sacrament. First of all, it is used for distribution to the dying (Viaticum), the sick, and those who legitimately cannot be present for the celebration of the Eucharist. Secondly, the Body of Christ in the form of bread is to be adored when it is exposed, as in the Rite of Eucharistic Exposition and Benediction, when it is carried in eucharistic processions, or when it is simply placed in the tabernacle, before which people pray privately.



What are appropriate signs of reverence with respect to the Body and Blood of Christ?

The Body and Blood of Christ present under the appearances of bread and wine are treated with the greatest reverence both during and after the celebration of the Eucharist (cf. *Mysterium Fidei*, nos. 56-61). According to the tradition of the Latin Church, one should genuflect in the presence of the tabernacle containing the reserved sacrament. The liturgical gestures reflect reverence, respect, and adoration. It is appropriate for the members of the assembly to greet each other in the gathering space of the church (that is, the vestibule or narthex), but it is not appropriate to speak in loud or boisterous tones in the body of the church (that is, the nave) because of the presence of Christ in the tabernacle. Also, the Church requires everyone to fast before receiving the Body and Blood of Christ as a sign of reverence and recollection (unless illness prevents one from doing so). **In the Latin Church, one must generally fast for at least one hour.**



Does one receive the whole Christ if one receives Holy Communion under a single form?

Yes. Christ Jesus, our Lord and Savior, is wholly present under the appearance either of bread or of wine

in the Eucharist. Furthermore, Christ is wholly present in any fragment of the consecrated Host or in any drop of the Precious Blood. Nevertheless, it is especially fitting to receive Christ in both forms during the celebration of the Eucharist. This allows the Eucharist to appear more perfectly as a banquet, a banquet that is a foretaste of the banquet that will be celebrated with Christ at the end of time when the Kingdom of God is established in its fullness (cf. *Eucharisticum Mysterium*, no. 32).

I hope this has been helpful. One reminder: as we gather this summer, your continued support of our parish helps us to get through the summer months. Our fiscal year closes at the end of June. Thanks for helping us get through.



Now, on to the 12th Sunday in Ordinary Time!

As 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!



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.



12th SUNDAY in Ordinary Time— CYCLE B

SLEEPING THROUGH THE STORM

Texts: Mark 4:35-41

'Someone has rightly said that circumstances do not define our character, so much as they reveal it.'



The story we have just heard from Mark is one of the most remembered stories from the four gospels. As Mark tells it, Jesus had spent the day teaching in parables. Had we the time, we would hear again the parables found in this exquisite chapter of Mark's Gospel. Not without notice is the fact that this chapter of parables ends with a story that is almost parabolic in its telling. As our Lord said to those who heard him that day, so he says to us: "Listen!"

When the day ended, somewhere probably on the northwest shore of the Sea of Galilee, Jesus and his men got into boats to cross the lake. For Jesus, the boat became a blessed escape, a floating retreat if you please, where he could flee the demands of an ever-demanding public. Without any fuss, Jesus claimed the aft cushion and snuggled up for some much needed sleep as the fishermen rowed out into the lake.



As night came, a swift, brutal storm blew down from the Golan Heights and turned placid Galilee into a chaotic cauldron of fierce wind and waves. Now occupied with far more than a rowing cadence, the disciples are straining at the oars, bailing water, no doubt fearing for their lives. And Jesus? He's asleep. Fast asleep, sound asleep on that comfy cushion in the back of the boat, unaware and seemingly unconcerned about the fate of his friends.

They wake him. No, they shout him into consciousness. "Teacher! Do you not give a rip whether or not we – and you – perish! Wake up!" Sounds almost rude, doesn't it? He comes to conscious awareness first to rebuke the wind and then speak to the sea: "Peace! Be still!" Mark tells us "then the wind ceased and there was a great calm." Jesus then speaks to the disciples. "Why are you afraid? Have you no faith?" Filled with dumbstruck awe, they said, not to their Master, but to each other, "Who then is this, that even the wind and the sea obey him?"



Here is a great story, remembered through the ages in poetry, song, and paintings, but what does it mean? What is God saying to us from this story we know so well. Or do we? I wonder. What if this story is also a parable? Now by "parable," I'm not suggesting Jesus and his disciples did not make that storm-tossed, night crossing of Galilee. To the contrary, we have here a story from our Lord's life that has the potential of being a window into our lives. What is God saying to us?



For one thing, we hear this story reminding us that all of us are crossing some sea, carried along by the boat of our lives. What might the sea represent? The sea may be a transition from one stage of life to the next: from adolescence to adulthood, from being single to being married, or from being healthy to being ill. The sea can also represent some life experience through which we are living like becoming parents, changing careers, or finding the courage to abandon a dependence on alcohol or drugs to blessed freedom and healing. The more I think about it, the more I am certain all of us are crossing a Sea of Galilee from one shore to another.

One of the delicious myths to which we give a hearing is captured in the story of Shangri-La. Ah, blessed Shangri-La: that place of unfettered ease, unending bliss, undisturbed indulgence. Any time we use the words, "one of these days," or "someday," or begin a sentence with "When I get _____" (to a place, a state of mind, a possession) we parachute into mythical Shangri-La and in so doing, check-out of the real sea that is our life. If we have ears to hear, we may "get a life" that can be the very life God intends for us to have.



The story also tells us – much to our unexpected horror – that brutal storms show up unexpectedly when we cross the sea. Tempted we are in our quest for that perfect life to wind up in a perfect storm. And all of us know that such a storm churns in the sky and moves our way all too often. Truth be told, real living, daily life, the matter-of-fact nature of a calendar rarely anticipates the storm. How many times have we thought or said, "Just about the time I thought my life was moving on, or getting better, or settling down, _____ happened."

Listen to the story and listen to your life. Brutal storms show up at the most unexpected times, but show up they do. Regular worship, faithful prayer, and nourishing devotion cannot shelter us from life's storms, but they can and do give us strength and courage to weather them. So where does that leave us?

We have booked passage across the sea in the boat that is our life. We know for certain that a storm probably awaits us at our most vulnerable moment. But the story takes us one important step further. This story that is also a parable tells us that all too quickly, we fearfully focus on the storm around our boat rather than the Savior who is in our boat. An African-American preacher declared many years ago that he would rather be with Jesus in a storm than without Jesus in fair weather. When our arms are straining at the oars and our faces are set like flint into the howling wind, remember the Savior makes life's passage with us.



Someone has rightly said that circumstances do not define our character, so much as they reveal it. More than a few are troubled by our Lord's sleeping through the storm, aping the words of the disciples, "Do you not care?" When in fact, his sleeping may be a reminder to us that God never intervenes in our lives without an invitation. His is a gentle persuasion; his non-manipulative way always calls us to invite Jesus to join us in facing life's storms. We see here the loving but strong character of our Lord who, when asked, spoke to the howling storm.

And so it is as we make passage across the seas of change, carried along by the boat of our life. We may actually be the ones sleeping through the storm rather than Jesus. We may be living in what young people call "La-La" land, dreaming of a life that will never be while sleeping through the only life we have. This kind of sleep is far more dangerous than taking a nap. This kind of sleep can find us battling a storm, rowing with every fiber of energy we have, longing for Shangri-La, while ignoring the Savior who makes the journey with us. So wake up! Our Lord is in the boat with us now and always. Amen.



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

Catechesis on prayer: Perseverance in love

Dear Brothers and Sisters,

PRAY **In this penultimate catechesis on prayer we are going to speak about perseverance in praying.** It is an invitation, indeed, a command that comes to us from Sacred Scripture. The spiritual journey of the Russian Pilgrim begins when he comes across a phrase of Saint Paul in the First Letter to the Thessalonians: "Pray constantly, always and for everything give thanks" (cf. 5:17-18). The Apostle's words strike the man and he wonders how it is possible to pray without interruption, given that our lives are fragmented into so many different moments, which do not always make concentration possible. From this question he begins his search, which will lead him to discover what is called the prayer of the heart. It consists in repeating with faith: "Lord Jesus Christ, Son of God, have mercy on me, a sinner!". "Lord Jesus Christ, Son of God, have mercy on me, a sinner!". A simple prayer, but very beautiful. A prayer that, little by little, adapts itself to the rhythm of breath and extends throughout the day. Indeed, breath never stops, not even while we sleep; and prayer is the breath of life.



How, then, is it possible to always preserve a state of prayer? The Catechism offers us beautiful quotations from the history of spirituality, which insist on the need for continuous prayer, that it may be the fulcrum of Christian existence. I will look at some of them.

The monk Evagrius Ponticus states: "We have not been commanded to work, to keep watch and to fast

continually" — no, this is not demanded — "but it has been laid down that we are to pray without ceasing" (CCC 2742). The heart in prayer. There is therefore an ardor in the Christian life, which must never fail. It is a little like that sacred fire that was kept in the ancient temples, that burned without interruption and that the priests had the task of keeping alive. So too must there be a sacred fire in us, which burns continuously and which nothing can extinguish. And it is not easy, but it must be so.

Saint John Chrysostom, another pastor who was attentive to real life, preached: "Even while walking in public or strolling alone, or seated in your shop, while buying or selling, or even while cooking" (CCC 2743). Little prayers: "Lord, have mercy on us", "Lord, help me". So, prayer is a kind of musical staff, where we arrange the melody of our lives. It is not in contrast with daily work; it does not contradict the many small obligations and appointments; if anything, it is the place where every action finds its meaning, its reason and its peace.

Certainly, putting these principles into practice is not easy. A father and a mother, caught up in a thousand tasks, may feel nostalgia for a time in their life in which it was easy to find regular times and spaces for prayer. Then come children, work, family life, ageing parents.... One has the impression that it will never be possible to get through it all. It is good then for us to think that God, our Father, who must take care of the entire universe, always remembers each one of us. Therefore, we too must always remember Him!

We can also remember that in Christian monasticism, work has always been held in great esteem, not only because of the moral duty to provide for oneself and others, but also for a sort of balance, an inner balance: it is risky for man to cultivate an interest so abstract that he loses contact with reality. Work helps us to stay in touch with reality. The monk's folded hands bear the calluses of one who holds shovels and hoes. When, in the Gospel of Luke (cf. 10:38-42), Jesus tells Saint Martha that the only thing that is truly necessary is to listen to God, in no way does he mean to disparage the many services that she was performing with such dedication.

Everything in the human being is "binary": our body is symmetrical, we have two arms, two eyes, two hands... And so, work and prayer are also complementary. Prayer — which is the "breath" of everything — remains as the vital backdrop of work, even in moments in which this is not explicit. It is inhuman to be so absorbed by work that you can no longer find the time for prayer.

At the same time, a prayer that alienates itself from life is not healthy. A prayer that alienates us from the concreteness of life becomes spiritualism, or worse, ritualism. Let us remember that Jesus, after revealing his glory to the disciples on Mount Tabor, did not want to prolong that moment of ecstasy, but instead came down from the mountain with them and resumed the daily journey. Because that experience had to remain in their hearts as the light and strength of their faith; also a light and strength for the days that were soon to come: those of the Passion. In this way, the time dedicated to being with God revives faith, which helps us in the practicalities of living, and faith, in turn, nurtures prayer, without interruption. In this circularity between faith, life and prayer, one keeps alight that flame of Christian love that God expects of us.

And let us repeat the simple prayer that it is so good to repeat during the day. All together: "Lord Jesus Christ, Son of God, have mercy on me, a sinner!"



Thank you, Holy Father, for your continued guidance in our Christian formation each week to help us grow in our life of faith, hope, and love! And now a reflection from Fr. Rolheiser:



The Storm on the Lake

from Fr. Rolheiser, OMI
The first Christian creeds had only one line: Jesus is Lord!

Years ago I attended a seminar on religious experience where a woman shared the following story: A few years before this incident occurred her life had been rather settled. She had been happily married, her children were grown and on their own, and she and her husband were running a successful business together. Then it all fell apart. Her husband, a recovering alcoholic, began to drink. Within two years, they had lost everything, including each other. Their business went bankrupt, they lost their house, and their marriage fell apart. She moved to a new city and took a new job, but the pain of what she had lost lingered and she found herself constantly depressed and joyless as she sought to sink new roots, meet new people, and begin over again in mid-life.



Her frustration culminated one evening when, having worked late, she was driving home and stopped for a red light.

While waiting for the light to change she was hit from behind by a drunken driver. (The irony wasn't lost on her.) Her car was badly damaged and she, suffering from whiplash and a series of cuts and bruises, was taken to hospital by ambulance. After several hours of x-rays, examinations, and medical treatment, near midnight, she was released, to be driven home by a policeman. As they drove up to her townhouse she noticed that the front door was wide open. Getting out of the car she realized that her home had been ransacked and vandalized. It was the last straw: all that penned up frustration, anger, loss, and grief finally burst, and she lost control, began to scream hysterically, and ran across the lawn shouting curses at God and life in general—the policeman chasing her.



Then, just as she heard her own curses as an answer, suddenly, in one instant, everything became calm.

She ceased running, stopped shouting, because she felt inside of herself a flood of calm and a peace such as she had never experienced before in her life. No magic lights went on, no divine voices were heard, and she made no claims of "miracle" afterwards, but, for one second she realized that, no matter the storm, no matter the loss, and no matter death itself, God is still in charge of this universe. One second of realization was all it took. Calm returned. She sent the policeman home and began cleaning up her house. She has essentially remained in that calm since.

The Synoptic gospels record the story of Jesus calming the waters during a storm on the lake. As Mark has it:

On that day, as evening drew on, Jesus said to his disciples:

"Let us cross to the other side."

Leaving the crowd, they took Jesus with them in the boat just as he was.

And other boats were with him.

A violent squall came up and waves were breaking over the boat, so that it was already filling up.

Jesus was in the stern, asleep on a cushion. They woke him and said to him,

"Teacher, do you not care that we are perishing?"

He woke up, rebuked the wind, and said to the sea, "Quiet! Be still!"

The wind ceased and there was great calm. Then he asked them, "Why are you terrified? Do you not yet have faith?"

They were filled with great awe and said to one another,

"Who then is this whom even wind and sea obey?" (Mark 4:35-41).

The parallel between these two stories is clear. The deeper lessons contained within them though are perhaps less obvious, at least during the more stormy moments in our lives. In essence, both stories tell us that God is still in charge of this universe, every counter-indication notwithstanding. The first Christian creeds had only one line: Jesus is Lord! Ultimately that says enough, says it all.



God still rules, even in death and darkness.

But, as these stories also make clear, during the stormy moments of life, when our very souls are in fear of drowning, it will seem like God is asleep, comfortable, his head on cushion. But, and this is the real challenge of these stories, calm is only a second of realization away.



What calms the storm in life is not that all of our problems suddenly disappear but that, within them, we realize that, because God is still in charge,

all will be well—whiplash, bruises, ransacked houses, alcoholic spouses, lost houses, lost jobs, loneliness, and the shadow of death itself notwithstanding. All will be well because, even asleep with his head on a cushion, God is still lord. — Fr. Ron Rolheiser, OMI

50/50
FUNDRAISER

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.



III

Kelly Ann Svoboda

and

Matthew James Bertrams

June 26, 2021



PRAYER AND HEALING



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 Parco, Michael Pitts, Marion Rich, William Schmidt, Margaret Simmons, Ann Stomp, Matthew Yaroma, Kimberly Yaeger, Charlotte Zak and Daniel Zak.

REST IN PEACE

Please pray for Monica Dailey Cinino and Marilyn Zupan. May their souls and the souls of all the faithful departed rest in peace.

St. Angela Merici Parish
50/50
DRAWING

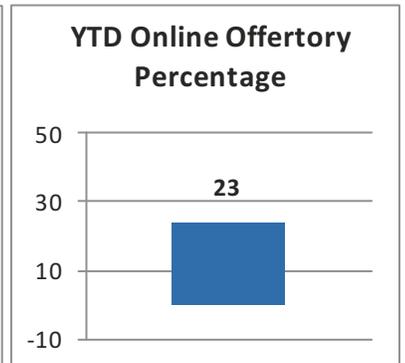
Proceeds help to support all of our parish ministries.

\$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.



READINGS FOR THE WEEK

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

MONDAY: Gn 12:1-9 / Ps 33:12-13, 18-20, 22 / Mt 7:1-5

TUESDAY: Gn 13:2, 5-18 / Ps 15:2-4ab, 5 / Mt 7:6, 12-14

WEDNESDAY: Gn 15:1-12, 17-18 / Ps 105:1-4, 6-9 / Mt 7:15-20

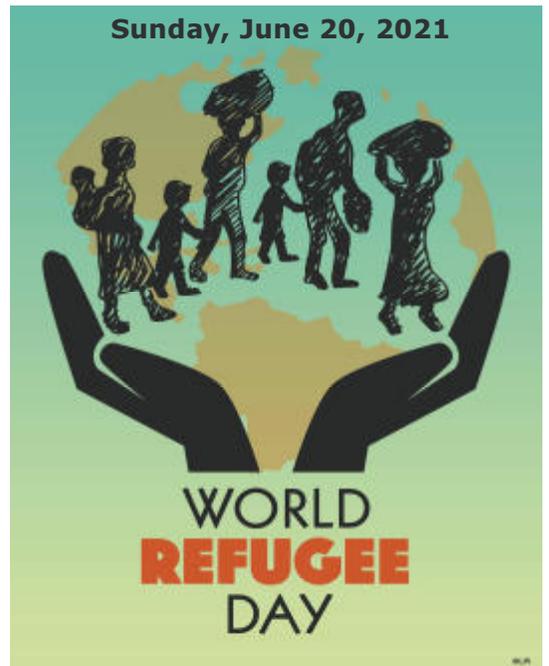
THURSDAY: Vigil: Jer 1:4-10 / Ps 71:1-6, 15, 17 / 1 Pt 1:8-12 / Lk 1:5-17

Day: Is 49:1-6 / Ps 139:1-3, 13-15 / Acts 13:22-26 / Lk 1:57-66, 80

FRIDAY: Gn 17:1, 9-10, 15-22 / Ps 128:1-5 / Mt 8:1-4

SATURDAY: Gn 18:1-15 / Lk 1:46-50, 53-55 / Mt 8:5-17

NEXT SUNDAY: Wis 1:13-15; 2:23-24 / Ps 30:2, 4-6, 11-13 / 2 Cor 8:7, 9, 13-15 / Mk 5:21-43, 35b-43





Monday, June 21—St. Aloysius Gonzaga, Religious
8:30AM Joseph M. Gaul

Tuesday, June 22—St. Paulinus of Nola, Bishop;
Sts. John Fisher, Bishop, and Thomas More, Martyrs
8:30AM Elizabeth & John Grabe, Special Intentions
of Gloria Hayes

Wednesday, June 23
8:30AM Ralph Meluch

Thursday, June 24—The Nativity of St. John the
Baptist
8:30AM Joan A. Gaul

Friday, June 25
8:30AM Daniel C. Kocon

Saturday, June 26
8:30AM Carl Lachendro
4:30PM Richard & Martina Otter

Sunday, June 27
7:30AM Eileen Campbell
9:30AM Conor Gaul
11:30AM John Donelon
5:30PM For the Parish

OBERAMMERGAU PASSION PLAY AND REFORMATION TOUR

Join Fr. Rob Ramser May 23-June 3, 2022

On a Pilgrimage to Switzerland, Germany and
Austria, and experience the Passion Play in
Oberammergau with optional 2 day Berlin
extension June 3-5

A very special Pentecost weekend!

Space is limited so make your \$1,100.00
deposit to reserve your place.

For more information visit
form.jotform.com/211274566403149



CORRIGAN CRACIUN FUNERAL HOME

14768 Lorain Ave. | 20820 Lorain Rd.
Cleveland | Fairview Park
216-251-7000 | 440-331-0500

23040 Center Ridge Rd., Westlake
440-331-0999

Every Detail Remembered Dignity

**WIEMELS-HIROS
PLUMBING CO.**
Serving Western Cuyahoga County Since 1940
HOME REPAIR SPECIALISTS
Plumbing • Sewer • Water • Gas
Lic. # 19482 • Lic. #26607
16419 Lorain Avenue
216-251-3283

THE WOODS
21919 Center Ridge Rd • Rocky River OH
333-WOOD
www.thewoodsrestaurant.com

GALILEE
Bookstore
Church of St. Clarence
CALL FOR STORE HOURS
440-779-0208
*Shop at Galilee for
religious occasions and
inspirational gift giving*

NOW HIRING



**FULL-TIME
& SEASONAL**
440.835.5611
TIM@PATTONPAINTING.COM

PROTECTING SENIORS NATIONWIDE
MEDICAL ALERT SYSTEM
\$29.95/MO PLUS SPECIAL OFFER
BILLED QUARTERLY
CALL NOW! 1.877.801.7772 • WWW.24.7MEDALARM.COM

ADVERTISE YOUR
BUSINESS HERE

*Your Community
is Looking!*



Too Sick for Mass?

SUPPORT OUR PARISH NO MATTER WHERE YOU ARE!

Sign-up to get your bulletin delivered
right to your inbox!

www.parishesonline.com



**AVAILABLE
FOR A LIMITED TIME**

ADVERTISE YOUR
BUSINESS HERE

Contact **Jason Novicky** to place an ad today!
jnovicky@4LPi.com or (800) 477-4574 x6542

SPREAD THE WORD

A Thriving, Vibrant Community Matters



SUPPORT OUR ADVERTISERS



3-E-4-2

For ad info. call 1-800-477-4574 • www.4lpi.com

14-1060



EnnisCourt

A SANCTUARY OF PEACE, COMFORT AND FAITH

Skilled Nursing Care
and
Assisted Living

13315 Detroit Avenue
Lakewood, Ohio 44107

216.226.3858
www.enniscourt.com



NOW
OPEN
SUNDAY'S!

Sunday discounts
with your bulletin
20251 LAKE RD.
ROCKY RIVER, OH
440-333-9595

We Are Here For You

Burial Planning
Memorials
Grief Support



www.clecem.org
216-641-7575

GJS General Contractor

ELECTRICAL ~ CARPENTRY ~ PAINTING
PLUMBING ~ DRYWALL ~ MUCH MORE!

INTERIOR OR EXTERIOR

CALL GREG AT 216-577-4065

(440)
LEGACY SPA 709-4079
Rejuvenate your body with Massage
Therapy and a Relaxing Foot Massage!
22650 Lorain Rd • Fairview Park
www.legacyspaohio.com



Deli Now Open

9 a.m. - 10 p.m.
PURITAS AVE. AT ROCKY RIVER DR.
267-4630

THIS SPACE IS
AVAILABLE

www.jesuitdet.org

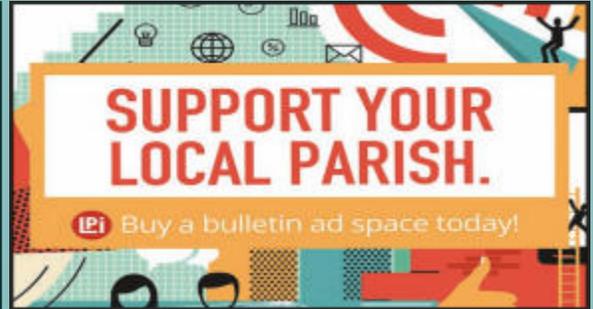


WE'RE HIRING
AD SALES EXECUTIVES



- Full Time Position with Benefits
- Sales Experience Preferred
- Paid Training
- Overnight Travel Required
- Expense Reimbursement

CONTACT US AT
careers@4LPI.com
www.4LPI.com/careers



SUPPORT THE ADVERTISERS
THAT SUPPORT OUR COMMUNITY



NEVER MISS A BULLETIN !

Sign up to have our weekly parish bulletin
emailed to you at www.parishesonline.com



3-E-4-2

For ad info. call 1-800-477-4574 • www.4lpi.com

14-1060

Busch
Cremation • Burial • Pre-Planning

Live Well. Plan Well. Leave Well.
Fairview Park • 21369 Center Ridge Rd.
440.333.9774 • www.buschcares.com

WESTGATE SUNOCO
20960 Center Ridge Rd
Foreign & Domestic • Diagnostics & Repair
Jake & Chuck Jacobs-Family Owned
(440) 331-1127 (440) 331-1136
www.westgatesunoco.com

Out of the Woods Tree Service, LLC
TREE REMOVAL • TREE TRIMMING
STUMP REMOVAL • BRUSH CHIPPING
CRANE WORK
Jerome M. McKeever
(216) 780-3760 Jerome.mckeever@gmail.com

ROYAL FLUSH PLUMBING
Complete Plumbing Service
Commercial & Residential
Licensed • Insured • Bonded
Chris Bauer 440-333-3345

irr
Integra Realty Resources
Cleveland
TIM JACKSON, MAI
for all your real estate appraisal needs!
440.773.5749 IRR.com/Cleveland
SAM Parishioner



Gold Star
Mortgage Financial Group



RickRucker.com
(216) 288-8642

- Proudly Serving Veterans
- Bruised Credit Applicants Accepted
- Investment Friendly Programs
- Various First Time Homebuyer Options
- JUMBO Financing Up to 95% LTV



JAMES A. DUNSON, JR. RICHARD W. DUNSON
DUNSON & DUNSON CO., LPA
ATTORNEYS & COUNSELORS AT LAW
21851 Center Ridge Rd., Suite 410 • Rocky River, Ohio 44116
(440) 331-3191

ACCOUNTING BUSINESS SERVICES
John W. Mino
Certified Public Accountant
Parishioner
Work: 216-252-2322 • Cell 440-829-1016



Casey O'Connor, D.D.S. ORTHODONTIST
3906 Rocky River Drive
Cleveland, OH 44111
Free Consultation
251-1232 • www.DROCONOR.com

YESENKO'S LAWN CARE
Landscape Design / Weekly Lawn Maintenance
FALL CLEAN UP • MULCHING • SNOWPLOWING
SHRUB REMOVALS • SHRUB PLANTING
BOB YESENKO Owner/Operator
440.666.3776



 **CHAMBERS FUNERAL HOMES**
North Olmsted - Cleveland - Berea (216) 251-6566
Family Owned & Operated Since 1933 • www.chambersfuneral.com
Traditional Services & Cremation

Cleaning, Care Giving,
Cooking, House/Pet Sitting
and Wall Murals
Church References \$20-\$25/hr
Call Terri at 216-741-1695
veriteri32@sbcglobal.net



Tim Esther, Agent
19280 Lorain Rd
Fairview Park, OH 44126
Bus: 440-333-8030
tim@timesther.com
www.timesther.com

While other insurers just see your home and car as a bundle or a combo deal, I take the time to see what they mean to you and give them the protection they deserve. **LET'S TALK TODAY.**

 **State Farm**
State Farm Mutual Automobile Insurance Company, State Farm Fire and Casualty Company, Bloomington, IL
1706808

Slife
Heating & Cooling
David Slife Dick Slife
Furnaces • Boilers • A/C
(216) 221-0310
www.slife-hvac.com
24 Hours Emergency Service
13729 Madison Ave. • Lakewood

St. Augustine Holy Family
St. Augustine Health Ministries
Home Health Care • Palliative Care • Hospice
Get the care you need
wherever you call home.
CATHOLIC CHARITIES
Diocese of Cleveland
WWW.HOLYFAMILYHOME.COM
6707 State Road, Parma, OH 44134 440.888.7722

Northwestern HEALTHCARE CENTER
Accepts VA, Medicaid, Medicare, and most insurances
Phone 440-243-2122 Fax 440-243-8588
570 N. Rocky River Drive
Berea, Ohio 44017 HONOR 360

Mary O' Malley
SALES ASSOCIATE | PARISHIONER
O: 440.835.2800 | C: 216.406.9195
maryomalley@howardhanna.com
www.howardhanna.com

Howard Hanna
Real Estate Services
27115 Knickerbocker Rd.
Bay Village, OH 44140



BODNAR PERIODONTICS
Center for Aesthetic Periodontics & Implants
440-331-3044 • www.bperio.com
Alumni 1983
Olivia-Class of 2013 • Brooke-Class of 2015 • Paige-Class of 2018
Chloe-Class of 2020 • Julius-Class of 2023

O'Neill Healthcare
FAIRVIEW PARK
**Skilled Nursing
Rehabilitative Therapies
Dialysis**
20770 Lorain Road | 440-331-0300
www.ONeillHC.com

OH Lic. 26232 (216) 676-9045
ENERGY MANAGEMENT SPECIALISTS INC.
"THE BENCHMARK OF HEATING • AIR CONDITIONING • COOLING SERVICES"
Energy Management Specialists, Inc.
DESIGN BUILD HVAC SERVICE CONTRACTOR
ONE ENERGY PLAZA • 15800 IND. PKY • CLEVELAND

Complete Auto Repair Service 18990 Lorain Rd Fairview Park (440) 331-2274