

St. Angela Merici Roman Catholic Church

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

August 15, 2021



Assumption of the Blessed Virgin Mary

SAVE THE DATE

St. Angela Merici PARISH PICNIC and WELCOME BACK DAY

Sunday, August 29, 2021
10:00 a.m. - 1:00 p.m.

Help us welcome Bishop Malesic to SAM!

Join us for food, games, socializing and more.

SAM School families - bring your school supplies and
meet your teachers!

All are welcome!

St. Angela Merici Parish

5050

DRAWING

\$100 per ticket.

Only 300 tickets to be sold.

Tickets are available in the Parish
Center Office

Monday through Friday

9:00 a.m.—4:00 p.m.

and in the sacristy on

Sundays after 7:30 a.m., 9:30 a.m.
and 11:30 a.m. masses.

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.

Dear Friends,

M **Welcome to the middle of August!** This year we are blessed to celebrate the Solemnity of the Assumption of the Blessed Virgin as it falls on a Sunday! This is a beautiful dogma, or teaching, of our Catholic faith, proclaimed by Pope Pius XII in the middle of the 20th Century. As you know, a dogma is a doctrine/decreed/declaration taught by the Church to be believed by all the faithful as part of divine revelation – i.e., revealed by God and recognized and proclaimed by the Church. All dogmas, therefore, are formally revealed truths recognized and promulgated as such by the Church. We don't 'make this up' so to speak!

Dogmas are revealed either in Scripture or tradition, either explicitly (as the Incarnation of Jesus) or implicitly (as the Assumption). Their acceptance by the faithful is part of our faith. The last two times that dogmas were declared by the Church were in A.D. 1854 (The Immaculate Conception of the BVM) and in A.D. 1950 (The Assumption). Interestingly enough both about Mary! As you can tell, the Church does not speak 'dogmatically' very often! Sometimes people think the Church speaks infallibly every day. Not so! The gift of infallibility – freedom from error – is a serious matter used to help us be sure of and confident about the very foundations of our faith!



One should be careful to read exactly what is being proclaimed and what is not when looking at a dogma of faith. The teaching is usually expressed in very clear language to make room, I believe, for a deepening of understanding as time unfolds. Thus, our faith is not simply culture-bound but applicable and understood more wonderfully as time goes on. Thus the proclamation of such important teachings, such as the Blessed Trinity, is seen by each succeeding generation in new and wonderful depth as dedicated theologians and teachers research and reflect from century to century. **Always remember: The teaching, the truth never changes but deepens.** How gifted our Church really is!

BTW (by the way), you might want to check out the background of this teaching and belief we celebrate this weekend. The Assumption of Mary (*the name in full is Assumption of the Blessed Virgin Mary*) is, according to the beliefs of the Catholic Church, Eastern Orthodox Churches, Oriental Orthodoxy, Church of the East, and some Lutheran and Anglo-Catholic

Churches, among others, the bodily taking up of Mary, the mother of Jesus, into Heaven at the end of her earthly life. The analogous feast in the Eastern Churches is known as the Dormition ('falling asleep') of the Theotokos (*the 'God-bearer'*). In Lutheranism and Anglicanism, the feast is celebrated in honor of Saint Mary, Mother of our Lord.



In the Churches (large worldwide communities) that observe it, the Assumption is a major feast day, commonly celebrated on 15 August. In many countries, the feast is also marked as a Holy Day of Obligation in the Catholic Church. The Assumption of the Virgin Mary in art has been a popular subject, especially since the 12th century.

The Catholic Church teaches as dogma (teaching that is part of our faith) that the Virgin Mary "having completed the course of her earthly life, was assumed body and soul into heavenly glory". This doctrine was dogmatically defined by Pope Pius XII on 1 November 1950, in the apostolic constitution *Munificentissimus Deus* by exercising papal infallibility. While the Catholic Church and Eastern Orthodox Church believe in the Dormition of the Mother of God (Dormition of the Theotokos or "the Falling Asleep of the Mother of God"), whether Mary as the New Eve had a physical death has not been dogmatically defined. In *Munificentissimus Deus* (item 39) Pope Pius XII pointed to the Book of Genesis (3:15) as scriptural support for the dogma in terms of Mary's victory over sin and death through her intimate association with "the new Adam" (Christ) as also reflected in 1 Corinthians 15:54: "then shall come to pass the saying that is written, Death is swallowed up in victory".



The New Testament contains no explicit narrative about the death or dormition, nor of the Assumption of Mary, but several scriptural passages have been theologized and interpreted to describe the ultimate fate in this and the afterworld of the Mother of Jesus. Various apocryphal documents do contain narrations of the event.

What does Mary's Assumption mean for you and me? In a most loving way, God who cares for us and can do all things drew Mary home at the end of her earthly life. Imagine how treasured she was among the early Church community! God assumed her into heaven where she would reign as queen until the end of time. From the beginning of her life on earth, when she was immaculately conceived, until the end, the Blessed Virgin Mary conformed her life to God's loving will for us. She is truly our Mother and a model as we endeavor to discern God's will for us, too. How blessed is she! How blessed are we to have her near us! Many years ago, a great priest told me that we should all pray at least three Hail Marys each day. The rosary, of course, which contains the mystery of the Assumption, is a most positive practice for us. But even three simple Hail Marys keeps Mary on our minds and in our hearts.



And lest we forget this weekend amidst the blitz of media, let's remember: during these 'post protocol times' we have the bishop's directives for getting back on track; and we 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.

We all know: the pandemic is not over across the globe, so we're not out of the woods yet.

Thus we ask God to bless all who are still working on health care issues and fighting disease and viruses as these challenges to our health appear to mutate and confound our most dedicated attempts to eradicate them. Thank God that so many 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. Perhaps a prayer to Mary, Health of the Sick, Patroness of our Country, Mother of the Church might be in order this weekend as we ask her intercession for the whole world and especially all those we love. And may she be with those who are working so hard in health care to bring solace to the sick and dying and inspiration to those in the realms of medical research. Amen!

Now here are some reflections for your personal prayer this weekend:

First is one from Fr. John Foley, S.J., who has some great thoughts on this Solemnity of the Assumption of the Blessed Virgin Mary. I hope you enjoy them:



Can You Hear? *Mary is the great example of hearing and then speaking.*

There are people who talk all the time. At least so it might seem. You or I could be one of them and not realize it. Maybe it is just exuberance of personality, or a brain packed full of ideas that simply must poke their way out.

Or it could be self-centeredness. I have known folks who take their breath in the middle of a sentence instead of at the end so that they can rush to the next sentence without a pause at the period, leaving no room for anyone else to butt in. Am I being unkind? Not really. It takes all types.



But there is a lesson to be learned from this phenomenon, and it concerns each one of us.

The Lesson? The more we talk the less we listen.

Truly listen, I mean. If we talk all the time, our energy is taken up by our own thoughts and actions and effects. We miss one of the greatest treasures of all: the beauty of other people in their complexity and in their simplicity and their interiority.

Alright, should we then just sit in silence and let others talk? No, no. We must take care to exchange with others. To talk, yes, but also to listen. All true relationships, be they societal niceties or deep friendships, are founded on receiving and giving. We give the gift of attention to the other, and we receive it back from them.



That being said, the Gospel surely gives us a test case. Why does the newly pregnant Mary talk so much this Sunday? She has hurried to her cousin Elizabeth's house in the hill country, and hardly have they even said hello when Mary bursts into a long speech or song, the *Magnificat*. In it she even says that all generations are going to call her blessed! Talking about herself, so it seems.

But examine the words just before the Magnificat. Mary is actually responding to what Elizabeth has just said. "You are the mother of my Lord! Blessed are you who believed that what was spoken to you by the Lord would be fulfilled."

In return Mary does let excited words pour from her mouth. The Magnificat is not about Mary, it is entirely about God. She will be blessed by all generations, she says, not at all because she is herself something great, but because God's love and mercy are, and they will pour out through her to the world. Mary had a lifelong habit of listening to God's love. She sensed the Holy Spirit when she received it. Her reaction? To speak the divine Word into the world. She is the great example of hearing and then speaking.



The feast of the Assumption salutes this trust and openness in Mary. At the end she had been at one with God all her life, even in the searing passion and death of her son.

The Assumption is not a mythical statement of fancy, it is an acknowledgment of how close Mary had been to Jesus all life long, and especially in his death. It would have been superfluous for her to die again. – *Fr. John Foley, SJ*

Such a great view of Mary, our spiritual mother, the Mother of the Church, the Queen of Peace, Our Lady of Guadalupe, Our Lady of Lourdes, Our Lady of Fatima, Mary Untier of Knots, Queen of the Most Holy Rosary, Mother of God, Mother of Divine Grace, she who is our exemplar of what we hope for at the end of time.

Pope Francis mentions below that when God calls us he doesn't pay any attention to our limitations. We should ponder: Did God call Mary, a 16 to 18 year old girl, to the most important undertaking in human history? No matter our age or ability, does God call you and me to make the world a better place? Does he call just once, or continually? What might God be calling you to deal with today to make the world a better place? Climate? Starvation? Justice?

Pope Francis says: "The Magnificat is Mary's revolutionary prayer, the song of a faith-filled young woman conscious of her limits, yet confident in God's mercy. When God touches the heart of a young man or

woman, they become capable of doing tremendous things. The “great things” that the Almighty accomplished in the life of Mary speak also to our own journey in life, which is not a meaningless meandering, but a pilgrimage that, for all its uncertainties and sufferings, can find its fulfillment in God.

“You may say to me: ‘but Father, I have my limits, I am a sinner, what can I do?’ When the Lord calls us, he doesn’t stop at what we are or what we have done. On the contrary, at the very moment that he calls us, he is looking ahead to everything we can do, all the love we are capable of giving. Like the young Mary, you can allow your life to become a means for making the world a better place.” – Pope Francis World Youth Day 2017



THE BLESSED HOPE: *Texts – Revelation 11:19a; 12:1-6a, 10ab; 1 Corinthians 15:20-26; Luke 1:39-56*

Christians of every confession have rightly been accused of being so heavenly minded we are of no earthly good. Point taken: we know that can be the case and have, at times, been guilty of offering ample proof. Throughout these summer weeks, however, we have listened to texts that call us to be God’s people here on earth, doing God’s work, believing God has high expectations of us and from us.

Today is the Feast of the Assumption. Christians in the Orthodox, Roman, and Anglican traditions honor this day and celebrate the bodily assumption of the Blessed Virgin Mary into heaven. We honor and revere the life of the one who gave human birth to our Lord. In Luke’s Magnificat, Mary praises God saying, “all generations will call me blessed.” Mary embodies the Christian story in her obedience to God and her willingness to allow God to bring our Lord Jesus Christ into human history.

The texts we have heard focus our attention on the blessed hope that promises the gift of heaven to the faithful. Rather than being an “either-or” choice of “heavenly minded” versus “earthly good,” the blessed hope God gives calls us to be people who have our feet firmly planted on earth awaiting God’s promise of life eternal.

Paul said as much when we wrote to the Corinthian believers long ago.

Their Church was divided and confused. Factions vied for power in the church and few understood or celebrated the simple reality that Christ was among them and within them. Even fewer knew their personal or corporate identity as God’s people. Their worship was chaotic, their community fractured, their mission illegitimate, and their hope unsure. To that church, Paul wrote a letter that addressed the many problems the Corinthian’s faced. At the end of his letter, Paul dealt with the blessed hope that is ours because of Jesus’ death, burial, and resurrection. “If Christ is not raised,” wrote Paul, “your faith is in vain” and all hope of life after life is empty. The towering theologian of the twentieth century, Karl Barth, believed this fifteenth chapter to be the core reason Paul wrote the Corinthians. All other issues in the letter, said Barth, were secondary to this critical belief that Christ has conquered the last enemy, which is death.



The Assumption of the Virgin beautifully pictures this core doctrine of Christian faith. Many understand John’s vision of the woman in Revelation as picturing the triumph of the Blessed Virgin and her son over the powers of death and hell. God promises us a future beyond time in which all reality is transformed into the Kingdom of our Lord and of his Christ.

So what do we make of this blessed hope? How does this promise inform the way we live today and through this next week and beyond? Here is the crux of the matter, isn’t it? Does the hope of heaven change the way we live, alter our perspectives on life and death, and cause us to be a people who know and are known by our love for Jesus Christ?



At the very least, the blessed hope changes the way we view life-changing decisions. The worn out phrase “it doesn’t matter” disappears from our vocabulary. Why? Because every decision matters. It matters whether or not you take care of your health. It matters whether our planet has enough resources to maintain all life. It matters to children and young people that moms and dads are faithful to their marriage vows. It matters that life is sacred. It matters that God’s Church has a voice in public life. On and on we could go with good reason. Because we believe life is precious here and in the hereafter, all decisions matter.

Here’s another one: The blessed hope focuses our attention on the importance of living with high expectation. *The Christian story tells us that all of life is moving toward transformation, not dissolution.* Heaven and earth will, in God’s time and by God’s power, be transformed into a new heaven and new earth. Our every expectation is that God will wipe every tear from our eyes and bring every thought under the Lordship of Jesus Christ. High expectations cannot get any higher than the thought that our lives endure beyond death in God’s eternal kingdom.



And yes, the blessed hope keeps our eyes focused on Jesus Christ. Though we celebrate the Assumption of the Virgin, our ultimate reason to celebrate is the person of our Lord Jesus Christ. He is the reason we have hope. His life becomes our life through simple faith. His invitation beckons us to be a people full of grace, ready to forgive, engaged in the ministry of reconciliation.

What if today, we chose to embrace the blessed hope

as God's daily gift to us? What if we woke up tomorrow morning with the high expectation that every decision we make matters to God and ought matter to us? Why, who knows, but that a bit of heaven might break into what could be an ordinary day: In a word, no more ordinary "anything" because of the blessed hope. No more ordinary meals, no more ordinary conversations, no more ordinary jobs or ordinary choices, but life infused with this hope that pulls our hearts in the direction of heaven.

 **We of faith must devote ourselves ever more faithfully to follow Christ.** As Mary yielded her young life to God and became the one through whom the eternal Word became human flesh, we too have no higher calling than to trust God in simple faith. Our lips must be ever ready to say, "Yes, Lord. Not as I will, but as you will." To say "Yes" to Christ is to speak the loveliest affirmation one can make. Why? Because saying "Yes" to Christ opens the door to life's greatest joys.

Let it be so for us today. Let the one who was totally obedient to God be the example of faith to us. Say with Mary, "let it be as you command" and in so doing, find in the blessed hope the very reality in which we live by faith in Jesus Christ our Lord. Amen.

 **Here are some thoughts of Pope Francis taken from his weekly audience. The topic is the Letter of Paul to the Galatians. Our Holy Father is truly a guide in our spiritual lives and the life of the world:**

Catechesis: Paul, the true apostle

Dear Brothers and Sisters,

We are delving into the Letter to the Galatians, a little at a time. We have seen that these Christians find themselves in conflict on how to live the faith. The Apostle Paul begins writing his Letter by reminding them of their past relationship, his unease at being far from them, and the unchanging love he retains for each one of them. However, he does not fail to point out his concern that the Galatians should follow the correct path: it is the concern of a father, who has generated the communities in the faith. His intention is very clear: it is necessary to reaffirm the novelty of the Gospel, which the Galatians received through his preaching, to build the true identity on which to base their existence. And this is the principle: to reaffirm the newness of the Gospel, which the Galatians had received from the Apostle.

 **We immediately discover that Paul has a profound knowledge of the mystery of Christ.** From the beginning of his Letter he does not follow the shallow arguments used by his detractors. The Apostle "flies high" and shows us, too, how to behave when conflicts arise within the community. Only towards the end of the Letter, in fact, is it made explicit that at the heart of the diatribe is the question of circumcision, hence of the main Jewish tradition. Paul chooses the path of going deeper, because what is at stake is the truth of the Gospel and the freedom of Christians, which is an integral part of it. He does not stop at the surface of problems, of conflicts, as we are often tempted to do in

order to find an immediate solution that gives us false hope that everyone can agree with a compromise. Paul loves Jesus and knows that Jesus is not a man-God of compromises. This is not how the Gospel works, and the Apostle chooses to take the more challenging route. He writes: "Am I now seeking the favor of men, or of God's?". He does not try to make peace with everyone. And he continues: "Or am I trying to please men? If I were still pleasing men, I should not be a servant of Christ" (Gal 1:10).

Firstly, Paul feels it is his duty to remind the Galatians that he is a true apostle not by his own merit, but by God's call. He recounts the story of his vocation and conversion, which coincided with the apparition of the Risen Christ during the journey to Damascus (cf. Acts 9:1-9). It is interesting to observe what he affirms of his life prior to that event: "I persecuted the church of God violently and tried to destroy it. I advanced in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers" (Gal 1:13-14). Paul dared to affirm that in Judaism he surpassed all others, he was a truly zealous Pharisee, "as to righteousness under the law blameless" (Phil 3:6). Twice he emphasizes that he was a defender of the "traditions of the fathers" and a "staunch upholder of the law". This is the story of Paul.

 **On the one hand, he insists in underlining that he had fiercely persecuted the Church and that he had been a "blasphemer, a persecutor, and a man of violence"** (cf. 1 Tim 1:13). He spares no adjectives: he describes his own self in this way. On the other hand, he highlights God's mercy towards him, which led him to experience a radical transformation, well known to all. He writes: "I was still not known by sight to the churches of Christ in Judea; they only heard it said, 'He who once persecuted us is now preaching the faith'" (Gal 1:22-23). He converted, he changed, he changed his heart. Paul thus highlights the truth of his vocation through the striking contrast that had been created in his life: from being a persecutor of Christians for not observing the traditions and the law, he was called to become an apostle to proclaim the Gospel of Jesus Christ. But we see that Paul is free: he is free to proclaim the Gospel and he is also free to confess his sins. "I was like that": it is the truth that gives freedom to the heart, and it is the freedom of God.

Thinking back on his story, Paul is full of wonder and gratitude. It is as if he wanted to tell the Galatians that he could have been anything but an apostle. He had been brought up as a boy to be a blameless observer of

Mosaic Law, and circumstances had led him to fight the disciples of Christ. However, something unexpected had happened: God, by His grace, had revealed to him His Son who had died and rose again, so that he could become a herald among the Gentiles (cf. Gal 1:15-16).

 **How inscrutable are the ways of the Lord!** We experience this every day, but especially if we think back to the times when the Lord called us. We must never forget the time and the way in which God entered our lives: let us keep fixed in our hearts and minds that encounter with grace, when God changed our existence. How often, in the face of the Lord's great works, does the question spontaneously arise: but how is it possible that God uses a sinner, a frail and weak person, to do his will? And yet, none of this happens by chance, because everything has been prepared in God's plan. He weaves our history, the story of each one of us: he weaves our history and, if we correspond with trust to his plan of salvation, we will become aware of it. The calling always implies a mission to which we are destined; that is why we are asked to prepare ourselves seriously, knowing that it is God himself who sends us, it is God himself who supports us with his grace. Brothers and sisters, let us allow ourselves to be led by this awareness: the primacy of grace transforms existence and makes it worthy of being placed at the service of the Gospel. The primacy of grace covers all sins, changes hearts, changes lives, and makes us see new paths. Let us not forget this.

Catechesis: 3. There is just one Gospel

Brothers and sisters!

When it comes to the Gospel and the mission to evangelize, Paul is enthusiastic, he comes out of himself. He seems to see nothing other than this mission that the Lord has entrusted to him.

Everything in him is dedicated to this proclamation, and he has no interest other than the Gospel. It is Paul's love, Paul's interest, Paul's profession: to proclaim. He even goes so far as to say: 'Christ did not send me to baptize, but to preach the Gospel' (1 Cor 1:17). Paul interprets his whole existence as a call to evangelize, to make Christ's message known, to make the Gospel known: "Woe to me", he says, "if I do not preach the Gospel" (1 Cor 9:16). And writing to the Christians of Rome, he presents himself simply as follows: "Paul, a servant of Christ Jesus, an apostle by calling, chosen to proclaim the Gospel of God" (Rom 1:1). This is his vocation. In short, he is aware that he has been "set apart" to bring the Gospel to all, and he cannot but devote himself with all his strength to this mission.

 **One can therefore understand the sadness, the disappointment and even the bitter irony of the Apostle towards the Galatians,** who in his eyes are taking the wrong path, which will lead to them to a point of no return: they have taken the wrong path. The pivot around which everything revolves is the Gospel. Paul does not think of the "four Gospels", as is natural for us; indeed, while he

is sending this Letter, none of the four Gospels had yet been written. For him the Gospel is what he preaches, what is called the kerygma, that is, the proclamation. And what proclamation? That of the death and resurrection of Jesus as the source of salvation. A Gospel that is expressed in four verbs: "Christ died for our sins in accordance with the scriptures, he was buried, that he was raised on the third day in accordance with the scriptures, and he appeared to Cephas, then to the twelve" (1 Cor 15: 3-5). This is Paul's proclamation, the proclamation that gives life to all. This Gospel is the fulfilment of the promises and the salvation offered to all men. Whoever accepts it is reconciled to God, is welcomed as a true son, and receives the inheritance of eternal life.

Faced with such a great gift to the Galatians, the Apostle cannot explain why they might think of accepting another "gospel", perhaps more sophisticated, more intellectual, I don't know ... but another "gospel". It should be noted, however, that these Christians have not yet abandoned the Gospel announced by Paul. The Apostle knows that they are still in time not to take a false step, but he warns them strongly, very strongly. His first argument points directly to the fact that the preaching carried out by the new missionaries - those who bring novelty, who preach - cannot be the Gospel. On the contrary, it is a proclamation that distorts the true Gospel because it prevents them from attaining the freedom acquired by arriving at faith - this is the key word, isn't it? - it prevents them from reaching the freedom acquired by coming to faith. The Galatians are still "beginners" and their disorientation is understandable. They do not yet know the complexities of the Mosaic Law and their enthusiasm in embracing faith in Christ leads them to listen to these new preachers, deluding themselves that their message is complementary to Paul's. And it is not.

 **However, the Apostle, cannot risk compromises on such decisive ground.** The Gospel is only one and that is what he proclaimed; there can be no other. Beware! Paul does not say that the true Gospel is his because it was he who announced it, no! He does not say this. This would be presumptuous, it would be boastful. Rather, he affirms that "his" Gospel, the same one that the other Apostles were proclaiming elsewhere, is the only authentic one, because it is that of Jesus Christ. He thus writes: "I would have you know, brethren, that the gospel which was preached by me is not man's gospel, but it came through a revelation of Jesus Christ" (Gal 1:11). We can understand why Paul uses very harsh terms. Twice he uses the expression "anathema", which indicates the need to keep far from the community that which threatens its foundations. And this new "gospel" threatens the foundations of the community. In short, on this point the Apostle

leaves no room for negotiation: one cannot negotiate. With the truth of the Gospel, one cannot negotiate. Either you receive the Gospel as it is, as it was announced, or you receive any other thing. But you cannot negotiate with the Gospel. One cannot compromise. Faith in Jesus is not a bargaining chip: it is salvation, it is encounter, it is redemption. It cannot be sold off cheaply.

This situation described at the beginning of the Letter seems paradoxical, because all those involved seem to be animated by good feelings.

The Galatians who listen to the new missionaries think that by circumcision they will be even more devoted to the will of God and thus be even more pleasing to Paul. Paul's enemies seem to be inspired by fidelity to the tradition received from the fathers and believe that genuine faith consists in observing the Law. In the face of this supreme fidelity, they even justify their insinuations and suspicions about Paul, who is considered unorthodox with regard to tradition. The Apostle himself is well aware that his mission is of a divine nature - it was revealed by Christ Himself, to him - and therefore he is moved by total enthusiasm for the novelty of the Gospel, which is a radical novelty, not a fleeting novelty: there are no "fashionable" gospels, the Gospel is always new, it is newness. His pastoral anxiety leads him to be severe, because he sees the great risk facing young Christians. In short, in this labyrinth of good intentions it is necessary to disentangle oneself in order to grasp the supreme truth that is most consistent with the Person and preaching of Jesus and His revelation of the Father's love. This is important: knowing how to discern.

 **Very often we have seen throughout history, and we even see this today, some movements that preach the Gospel in their own way,** sometimes with real and genuine charisms; but then they take it too far and reduce all the Gospel to a "movement". And this is not Christ's Gospel: this is the Gospel of the founder and yes, it may help at the beginning, but in the end it does not bear fruit with deep roots. For this reason, Paul's clear and decisive word was salutary for the Galatians and is salutary for us too. The Gospel is Christ's gift to us, He Himself revealed it to us. It is what gives us life. Thank you. And some Special Greetings: I cordially greet the English-speaking faithful. I pray that the summer holidays will be a time of refreshment and spiritual renewal for you and your families. Upon all of you I invoke the joy and peace of the Lord. May God bless you!

Thank you, Holy Father, for your insights and teaching on prayer, a gift for our summer reflections and an impetus to continue to be fervent in prayer ourselves!



Finally, what's left on your 'Summer To-Do Checklist'? Here are a few things still on my mind, in case you are interested!

- Many weddings coming up.** I have lots in the coming months. Just call me 'marrying Sam'! Pray for our young couples that they may have blessed lives and remember that we need them to be active and treasured members of our community of faith! They love our church as a venue for their celebrations. And we need to remind them that they are truly the Church and valued members of the family.
- We are constantly looking to invite folks to be extraordinary ministers of Holy Communion, lectors, ushers, etc.** If you feel the call, give us a call! Not everyone has gifts for every ministry. But you may have a gift for one or the other. And reaching out to those in need and being an active member of the community is not only enriching but helps others. And it gives a chance to meet others in the parish family. A good, good thing!
- RCIA—the Rite of Christian Initiation of Adults is the way folks join our faith.** Please see Fr. Don if you are interested in becoming Catholic, coming back the Church after many years, have never made your First Communion or Confirmation but are baptized, or concerned about confession, issues of marriage, etc. We are here to help you come close to the Lord and 'fix' what might have been 'broken' in your life. ***It's really much easier than you might imagine.***
- The school and other parish buildings have been washed and cleaned; replacement carpets, fixing broken problems such as doors and toilets, etc.** Our maintenance gang is working feverishly during the fast summer months.
- Bushes and trees do not last forever; in fact, they may become hazards after awhile.** We need to clip a few overgrown trees and bushes when we get a chance. Some trees and shrubs have been growing for twenty years and have weak, shallow roots. They need replacing, especially the fir trees so that they don't damage your car - or my car - in a fierce windstorm.
- We will welcome Bishop Malesic to our parish in August, the 29th for his first visit to our community.** This will also be Welcome Back Day and the Parish Picnic Gathering. Mark your calendars. On this occasion, which is also the Parish Picnic and Welcome Back Day, we are also hoping to dedicate and bless the plaque to honor our former pastor, Msgr. Bob Wolff. Hope you can be part of this tribute!
- We are thinking about our Centennial as a parish in 2023.** More about that as time unfolds. Now with live-streaming, we will be able to reach out to alums and families from our history across the globe! Question: would you like a picture book/coffee table book about our parish? Would that interest you? Someone posed the idea, so let me know what you think.
- We are also fixing/replacing/updating our HV/AC heating and air-conditioning systems as**

needs arise. This is a plant with buildings that are good but in need of updating as technology zooms ahead. Just like at your house, nothing lasts forever nor can it always be fixed. Remember radios and TVs with tubes! Same with all manner of building issues and everything that goes with them. Thanks for your great support and generosity in keeping things in good order. God bless our business office and maintenance staff for their dedicated and selfless care of our community and our grounds and buildings. Not an easy job! Thank God they are here and so steadfast, committed, and faithful.

•**Our school, PSR, and Pre-School staffs have been working hard all summer to make sure our young ones and their families are being taken care of.** God bless their enthusiastic pledge to education and faith formation!

•**And always remember:** *Audentes (or fortes) fortuna iuvat!* Fortune favors the brave!

50/50
FUNDRAISER

There aren't many left. So 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

Marriage Banns

III

Jessica Rose Marita
and
Michael William Potraz
August 21, 2021

II

Melanie Susan Trefny
and
David Owen Bogdas
August 28, 2021

I

Mary Carol Whitmore
and
Nathaniel David Frye
September 3, 2021



OREMUS 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, Alice Cameron, 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, Richard Kubicina, 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, Ed Saunders, William Schmidt, Margaret Simmons, Donna Smith, Ann Stromp, Matthew Yaroma, Kimberly Yaeger, Charlotte Zak and Daniel Zak.

REST IN PEACE

May the souls of all the faithful departed rest in peace.



St. Angela Merici Adult Spirituality and Faith Formation Series

SAM is offering an Adult Spirituality/Faith Formation series, **The Mass and Eucharist with Bishop Robert Barron.**

The sessions will include twelve different weekly topics, with three opportunities to attend each week:

Tuesday at 9:00 a.m. & 7:00 p.m.
Thursday at 7:00 p.m.

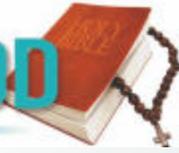
Each session will be held in the Seminar Room and will last about 45 minutes. There is no obligation to attend every week.

The series will begin the week of **Tuesday, September 7th** with the topic *A Privileged Encounter.*

For a complete list of session topics, visit samparish.org

All are welcome and encouraged to join us.

WORD OF GOD



READINGS FOR THE WEEK

SUNDAY: 1 Chr 15:3-4, 15-16; 16:1-2 / Ps 132:6-7, 9-10, 13-14 / 1 Cor 15:54b-57 / Lk 11:27-28 **Day:** Rv 11:19a; 12:1-6a, 10ab / Ps 45:10-12, 16 / 1 Cor 15:20-27 / Lk 1:39-56

MONDAY: Jgs 2:11-19 / Ps 106:34-37, 39-40, 43ab, 44 / Mt 19:16-22

TUESDAY: Jgs 6:11-24a / Ps 85:9, 11-14 / Mt 19:23-30

WEDNESDAY: Jgs 9:6-15 / Ps 21:2-7 / Mt 20:1-16

THURSDAY: Jgs 11:29-39a / Ps 40:5, 7-10 / Mt 22:1-14

FRIDAY: Ru 1:1, 3-6, 14b-16, 22 / Ps 146:5-10 / Mt 22:34-40

SATURDAY: Ru 2:1-3, 8-11; 4:13-17 / Ps 128:1b-5 / Mt 23:1-12

NEXT SUNDAY: Jos 24:1-2a, 15-17, 18b / Ps 34:2-3, 16-23 / Eph 5:21-32 / Jn 6:60-69



Monday, August 16—St. Stephen of Hungary
8:30AM Sandy Gilbert

Tuesday, August 17
8:30AM Kyle Patrick Smith

Wednesday, August 18
8:30AM Danny Kocon

Thursday, August 19—St. John Eudes, Priest
8:30AM Caregivers at Fairview Hospital

Friday, August 20—St. Bernard, Abbot and Doctor of the Church
8:30AM Anthony & Kathleen Compiseno

Saturday, August 21—St. Pius X, Pope
8:30AM Mary Vande Velde
4:30PM Paul & Ann Jakupca

Sunday, August 22—21st Sunday in Ordinary Time
7:30AM Peter Carey
9:30AM Judy Nairus
11:30AM Colin Kelly and Megan Crable
5:30PM For the Parish



Join Fr. Rob Ramser as we shuffle off to Buffalo, New York for a day of faith and fun!

We will visit St. Stanislaus Church with the celebration of daily Mass. For lunch we dine at Pearl Street Grill & Brewery (lunch is covered in the cost of the trip – any beverages besides soft drinks and water are the responsibility of the pilgrim). After lunch we will visit the breathtaking St. Louis Church in downtown Buffalo before a stop at the Our Lady of Victory National Shrine and Basilica.

Wednesday, September 29th—We will leave St. Angela Merici's at 7:00 a.m. and return by 8:30 p.m. (please park on the W. 210th lot).

Cost is \$65 per person (check made out to St. Angela's). Payment can be dropped off/mailed to the Parish Center or put into the collection basket in an envelope marked *Bus Pilgrimage*.

Due to logistics of the bus rental, there can be no refunds. If you are unable to make it after your reservation is made, please find a replacement. Contact Fr. Rob at (440) 333-2133 with any questions.

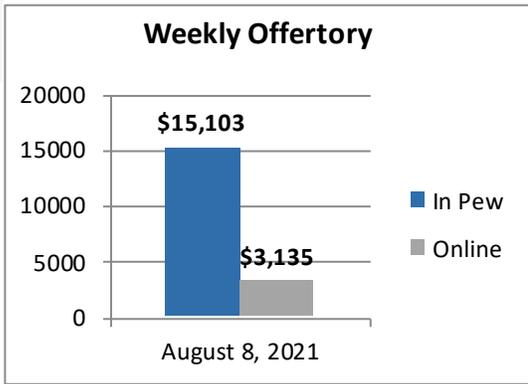


FAMILY MEMBERS IN THE ARMED SERVICES

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, Patrick Corrigan, 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.



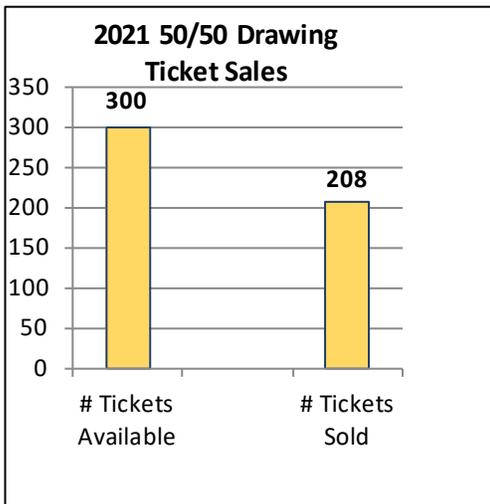
Avilas of St. Angela Merici

First Friday Eucharistic Adoration is held on the first Friday of **each month from 9:15 a.m.—3:00 p.m.** in the Church.

Everyone is invited to come in and pray with us.

During this time, because the Eucharist is set out, someone **must** be in the Church at all times. We need more participants in order to continue this important ministry, especially from 11:30 a.m.—12:00 p.m.

For more information and to learn how you can become involved, please contact the Parish Center at (440) 333-2133.



Lector Schedule August 2021

- 4:30 p.m.** Marian Zern
Charlie Sweeny
- 7:30 a.m.** Tim Bishop
- 9:30 a.m.** Joe Yuska
Jim McIntyre
- 11:30 a.m.** Bob Heiss
Tom Moore
- 5:30 a.m.** Jennifer Rudolph

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