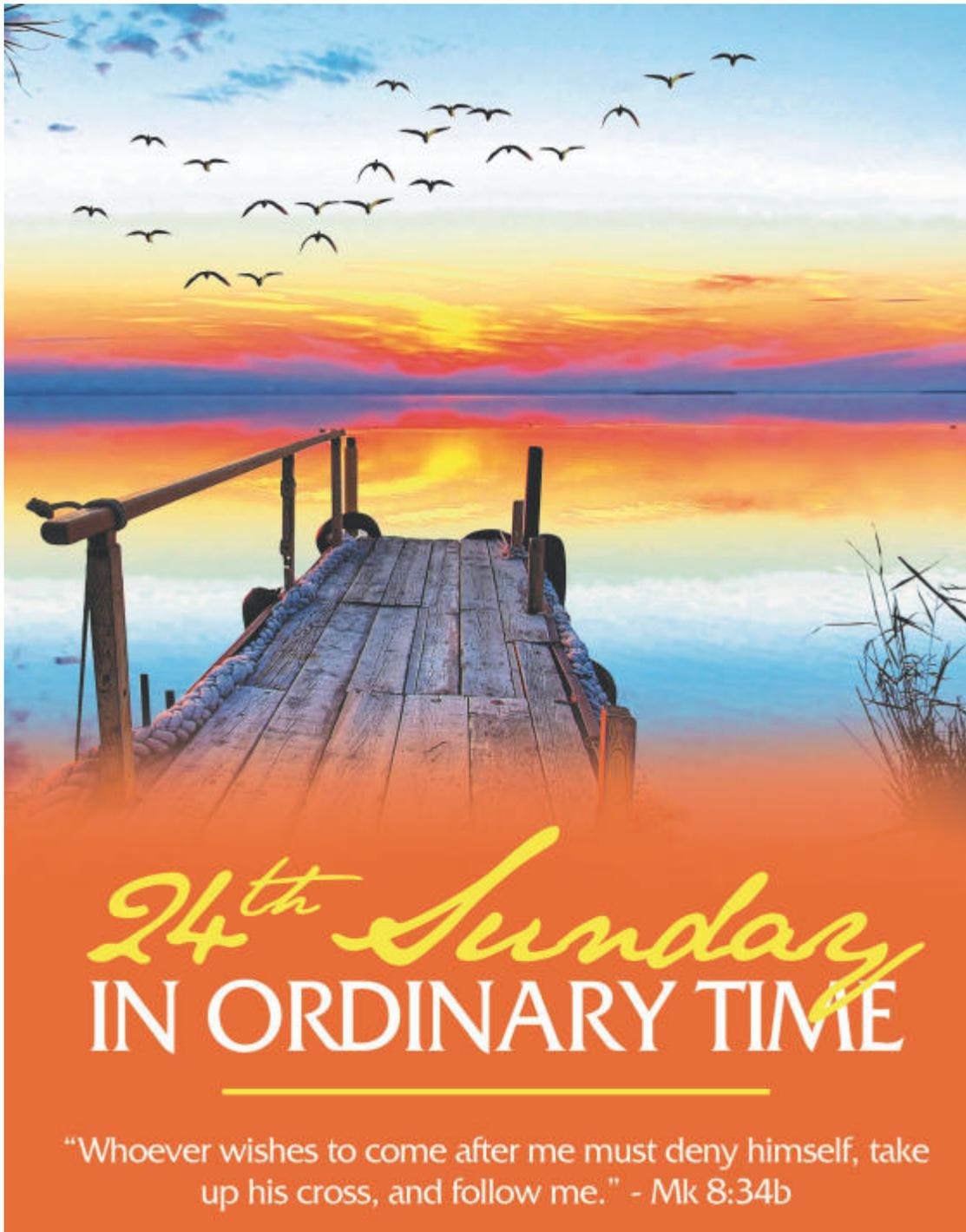


# St. Angela Merici Roman Catholic Church

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

September 12, 2021 • 24th Sunday in Ordinary time



## MASS SCHEDULE:

Saturday Vigil:  
4:30 p.m.

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

Monday - Friday:  
8:30 a.m.

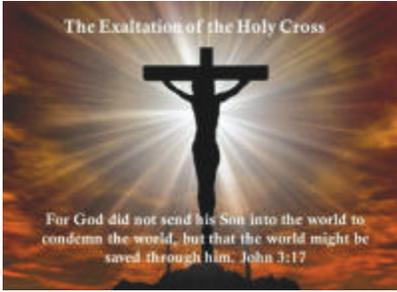
Saturday:  
8:30 a.m.

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

Confessions:  
Saturday  
By request.

HAPPY  
*Grandparents Day*  
©LPI

Dear Friends,



**Warm greetings in this beautiful month of September!** As I am preparing to write this message, I am humbled to reflect with you on the message of God's Word to us from Sacred Scripture this week as it concerns the suffering of Christ out of love for

us and the message of the cross. Jesus said and still says to us, *"Whoever wishes to come after me must deny himself, take up his cross, and follow me."* Even the first reading from the Book of the Prophet Isaiah speaks of the Suffering Servant in words we normally hear during Holy Week and on Good Friday: *"I have set my face like flint, knowing that I shall not be put to shame."* And the Letter of Saint James continues the challenge we all have of doing the works of grace as men and women of faith: *"What good is it, my brothers and sisters, if someone says he has faith but does not have works?"* Truly challenging words from our Lord this week! Some of the most beautiful and life-giving words from the entire corpus of 73 books in the Bible!



**And even beyond that,** after we reflect on 9/11, the cross remains. We are reminded of the cross on 9/11 with the image of the cross made of iron beams and a plane's fuselage that stood in the middle of

ground zero at the World Trade Center two months after the 9/11 terrorist attacks. But we also celebrate the victory of Christ our Redeemer and Savior on the altar of the cross with the feast known as the Exaltation of the Holy Cross this week on September 14<sup>th</sup>. This feast focuses our attention on the concrete reality of the cross in the life of a believer. The simple fact is that burdens, problems, and sometimes even outright hardships are a reality, and they are a reality for everyone.

**But in faith, we don't stay on the level of grief or remorse or pain.** The feast of the cross and the Word of God urge us to get beneath the surface of our experience of hardship, whatever the hardship or hardships may be, and to see a goodness in the crosses we carry and the heavy loads some of us are bearing in life. In the life of a believer nothing means simply what it feels like. Everything means what Christ says it means. In the light of faith, hardship is not simply a burden. It is, in fact, **a cross**. Those two words – hardship and burden – really don't mean the same thing at all. **The cross is a uniquely mysteriously Christian burden. It is a hardship with a point. Suffering that leads somewhere, means something.**

**Christ began to carry his cross the moment he decided that the value of his mission far outweighed any consideration of whether or not that mission made him popular and acceptable and powerful, or made him an outcast, a figure to be scorned, ridiculed, and finally killed.** For Christ, that was the heart of what the cross means. Fidelity! Never to sway from the course known to be the will of the Father, no matter how it may have felt at the moment.

**It also means acceptance, unconditional acceptance of the human condition.** Christ could have avoided that easily enough. There are hundreds of ways to hide from the woundedness of the human condition. He could have hidden himself in any number of different roles or 'costumes' or 'disguises' and avoid the pain. He could have curried power, popularity, been a crowd pleaser. He could have built a wall of unconcern around himself, too thick for anyone to pierce. And had he done any of that, he would not have been arrested. He would not have died. But neither would he have healed or consoled or taught or saved! Christ truly accepted the cross knowing how difficult it would be to love so much.

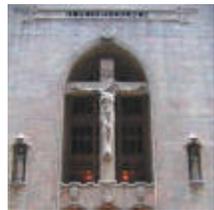
**The cross also means forgiveness.** Perhaps there is no other way we can treat one another that more clearly reflects the way God treats us. Christ's last words were, "Father, forgive them. They don't know what they are doing." Something in us seems to say he should have gone down fighting, resisting, cursing his tormentors, rather than blessing them. If he had done that, he might have been considered by some as a folk hero. People would have told stories about him around campfires – **for a while**. But they would not have preached his Gospel for two thousand years.

**The ultimate truth about the cross is simply this: faithfulness, acceptance, forgiveness are virtues that work.** As we know, a cross is a burden with a point, but it is also a burden that is no longer deadly. No matter how it may seem to those watching, the truth is: the cross doesn't kill. The only way to learn that this is the truth is to pick it up and carry it! Those who love us so much and put their lives on the line for us know this so well – our parents, our spouses, our closest friends, all those who love us unconditionally. Remember the final words of today's gospel: **"For whoever wishes to save his life will lose it, but whoever loses his life for my sake and that of the gospel will save it."**

**+** Each year over the past 20, whenever I think of the World Trade Center and 9/11, along with Washington and UA Flight 93 in PA, I have fond memories of Fr. Mychal Judge, OFM, a man with whom I lived in Manhattan, a great priest, fire department chaplain, and someone who knew the cross in his own life. Sadly, Father Mychal Judge was the first recorded fatality of the September 11, 2001 attacks on the World Trade Center. Father Mychal Judge, the proud son of two Irish immigrants, was one of the first people to rush to the World Trade Center on September 11, 2001.

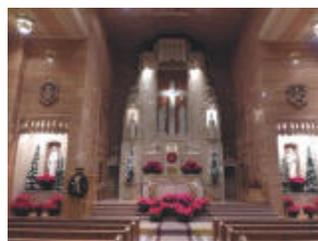


**For those of us old enough to remember,** the images of him being carried by his fellow firefighters will never be forgotten. I lived with him at St. Francis Friary when going to graduate school in NYC. He was a gem of a man. Always smiling, always fraternal. The firefighters across the street on West 31<sup>st</sup> Street in Manhattan truly looked up to him with admiration and affection. He truly gave of himself. I hope you will look him up and his story on the internet.



**September 12<sup>th</sup> is also a memorable day in my own personal family. For this is the birthday of the fourth child in our family and third son, my brother Bill.** Happy Birthday, Bill! Now I believe he is 69 years young! And the picture above is his home for many years now in Chicago, St. Peter's Church in the Loop at Clark and Madison. Perhaps those who know Chicago well or who frequent the Windy City may know this treasured place, walking underneath the beautiful crucifix of Christ of the Loop. Not far from Lake Michigan, located at 110 West Madison. Quite a place. These links will give you a chance to view it well. [Beautiful St. Peters Church Chicago IL In The Loop - Bing video](#) and the website at [St. Peter's in the Loop \(stpetersloop.org\)](#).

**Believe it or not, the parish community is celebrating its 175 anniversary of its foundation this year! Incredible!** My brother is a Franciscan Friar of the Sacred Heart Province, and he has been in the Order for many years. He has also been stationed at St. Peter's for over three decades. If you are ever in the Windy City, stop by and say hello. The church is quite something.



**The current location of St. Peter's in the Loop** is not the first for the church and parish. Over the years, though, no matter where it was, the place and those who serve there have become a true legend in Chicago and a most famous place of grace for millions of people over the years.



**The current St. Peter's in the Loop, at the corner of Clark & Madison in Chicago, Illinois, was built in 1953.** It was designed by architects Vitzthum & Burns.

The parish was founded in 1846. Its first building was constructed in 1865. The current building's front facade features a crucifix titled "Christ of the Loop", designed by Latvian sculptor Arvid Strauss, executed by Chicago artist J. Watts. It is 18 feet (5.5 m) tall and weighs several tons. You have to cross the street to actually see it!



**Tucked away in the midst of towering Chicago with its most interesting architecture styles,** St. Pete's (as it is affectionately called). I was stationed there right before I went to NYC for

my graduate degree in education at Fordham. It was a joyful place, and I learned a great deal about being a priest in that sacred space.



**Why such a big church edifice?** Well, the old St. Peter's church was beautiful but had to give way to age and urban renewal. So the beautiful old church was torn down and the parish relocated to the Loop. Placed between tall structures, it has no real windows to speak of. Instead, it tells stories in stone and marble with bas-relief plaques in the church's interior. Since the east and west walls of the church abutted the walls of buildings on either side, the designers relieved the severity of a possible solid interior walls by using recessed areas with illuminated marble bas-relief stories of Saint Francis and the spiritual legacy of the priests and brothers stationed there. They are stories in stone!

**+** **Truly, the church is a house of God in the valley of stone as some have called it.** It is an oasis in the desert, a watering place for the spiritually thirsty, a refuge for the troubled, a haven and peaceful garden. There you can pray, celebrate Mass, talk to a counselor, visit a gift shop, simply be in silence, have your confession heard, and speak to a friendly person who will help you as much as he or she can.

**+** **The building encompasses a large church,** an auditorium, offices, a friary on the third, fourth, and fifth levels – living on top of the church. It accommodates nearly 1,500 people. Its Minnesota marble walls, Tennessee marble floors, rose window, and artistic carvings are marvels to behold. Carrara marble statues all

done by great artists and designers, wonderful paintings, many confessionals, great organ and music, private conference rooms, all add up to a spiritual powerhouse for so many over decades and decades of service. It is not a parish in the usual sense. It is a service church for any who share the urban activity of one of America's great cities.

**✝ The only rays of sunlight that enter this house of God steal through the roseate stained-glass window in the rear of the church.** As the rays of grace enter the soul through the hands of Mary, so do the rays of the sun pass into this church only through the window dedicated to Mary, the Queen of Peace. So stop by St. Peter's in the Loop when you are in Chicago. You'll be glad you did! And when you look at the crucifix, the figure of Christ of the Loop, remember that it was designed and executed by the man who, I believe, did the Buckingham Fountain in Grant Park. Check that out. This is a Chicago landmark and beacon of hope!

**Now, for some reflections on our spiritual journey this week:**

**✝ 24th SUNDAY in Ordinary Time—  
CYCLE B**

**Words and Works** *Texts: James 2:14-18; Mark 8:27-35* "May I never boast except in the cross of our Lord through which the world has been crucified to me and I to the world" (Galatians: 6:14).

**✝ Some might not agree, but from time to time,** we all have a problem in saying the simplest things. Words turn to cotton balls in our mouths, syllables get tangled up around our tongue, sounds slide off our lips, ending up in a heap of misunderstandings. For some, offering an apology is more than difficult; it is impossible. For others – most often the men among us – saying "I love you" to someone close is phonetically challenging, not because there is no love to express, but because there is discomfort in saying those powerful three words. Simple words often carry profound feeling. And because they do, we struggle to say "I love you," "I'm sorry," "Forgive me," "Could you help me?" "Goodbye."

**This week, we see that Jesus has come to what we would call a turning point in his three-year ministry.** Behind him are the crowds of Galilee who hung on his every word. Before him is, well, the specter of a mob and the horror of a cross. With his disciples in tow, Mark tells us he travels north to the foothills of

Mount Hermon, near what we call today the Golan Heights. There, at higher altitude, was a fairly new city built by one of Herod the Great's sons. We know it today as Caesarea Philippi. It was like any popular town at high altitude. Think Vail, Colorado or Asheville, North Carolina. "Up there," away from the crowds, our Lord sought rest, renewal, a time to reflect.



**Mark tells us that "on the way," as they climbed to cooler climes,** our Lord turns and asks the twelve, and "Who do people say that I am?" The text suggests that they all had come to the same conclusion: "John the Baptist," "Elijah," "one of the prophets." Good answers, no doubt accurately repeating what they had heard whispered around the edges of hillside gatherings. "But who do you say that I am?" Between that question and the answer that followed, I sense an awkward silence. Cotton crowded mouths, tangled tongues, slip sliding thoughts bounced off the roofs of their mouths. All except Peter: "You are the Messiah." One mouth, two lips, four words, six syllables. And what did Jesus say? "Don't tell anyone!"

**What was the problem? Why wouldn't Jesus want everyone to know he was the Messiah?** In what followed Peter's confession, Jesus tells the disciples that he will go to Jerusalem and there, endure great suffering, be rejected by the religious leaders of his day, be killed, and after three days, rise again. To be the Messiah was, for our Lord, to be the One who would give his life in suffering love for the world. Peter's simple but profound confession had within it a brutal, deadly reality that would only be defined by our Lord's cross and resurrection. To say that Jesus is the Messiah has costly, even troubling implications even this day in which we live. There are times when words collide with life in ways only God can resurrect.

**Some twenty years later, James would write a brief letter to Christians living in the city of Jerusalem.** James was the leader of the Church in the Holy City. Not long after he wrote the letter that bears his name, he would be martyred for his faith in Jesus Christ. In the text we heard from his letter to the Jerusalem Christians, he reminds them that to be a Christian requires living the Christian values we profess.

**Apparently some in the Jerusalem Church had started showing up for worship without showing up for service.** Later in his letter, James would chide those who gave deference to the rich while ignoring the poor. In short, to mouth Christian language while ignoring the hungry is hypocrisy. To offer slippery blessings to the needy confesses, not faith, but a bogus belief. "Faith," he writes, that "has no works, is dead." Words without works, one-liners without Christian service are, well, only words.



**What is God saying to us today? At the very least, words invite us to live into the faith we speak.** When Peter confessed "You are the Messiah," he put his life on a path that would discover the deepest meaning of faith. Yes, he would fail Jesus when he denied him three times. But taking the long look at Peter's life, that one confession changed his future forever. Words, living words, loving words, encouraging words, take on a life within us when we speak them. To ask forgiveness from someone you have deeply hurt begins a work of grace in two lives, not one. To say to another "I love you," births life in two hearts, not one. Words invite us to live into the faith we speak.

**Words also invite us to live within the faith we speak.**

When our Lord looked into the faces of his disciples and told them he would go to Jerusalem and there be rejected, humiliated, and killed, he was also speaking to himself the Father's purpose in bringing him into this world. From time to time, we challenge each other to serve the Lord through our Church in meeting human need. Anytime any of us say "I will serve at the soup kitchen" or "I will tutor children who need a good role model" or "I will . . ." (you fill in the blank)," you put your life, your time, your influence, dare I say your soul, within the words you speak. Words have a door through which we can walk into their majesty and meaning.



**Finally, words invite us to live beyond the faith we speak.** This "beyond" quality to words is really at the center of today's readings. Anytime we glibly repeat the words of our faith, we take what God

created to be lofty and ennobling and turn it into common currency. Those who traffic in profanity not only diminish the glory of language, but they brutally flatten the ceilings of their own hearts. When we say, "Jesus is the Messiah," we speak to and beyond the mystery and majesty of life sacrificially given away for others. Because Jesus is the Messiah, every death in our lives has the hope of resurrection, every disappointment has the possibility of renewed delight, every sad and painful memory can be transformed into hope.

**So on this day when the Gospel reminds us again of the mystery we celebrate at the altar, would that all of us, by God's grace, would let the gift of words work its wonder through the gift of our lives.** In this moment of human history, when we seem to suffocate from too many words while gasping for life-giving language, perhaps all of us could hear again the invitation of Jesus to live in the realm of "beyond" by living firmly, radically, tangibly in the world for which he died and rose again, saying with great courage, "You are the Messiah." Amen.

**And here are some thoughts from Fr. Rolheiser:**



**Every Tear Brings the Messiah Close** *It seems that messiahs can only be born after a long period of human yearning.*

**"People are always impatient, but God is never in a hurry!"** Nikos Kazantzakis wrote those words and they highlight an important truth: We need to be patient, infinitely patient, with God. We need to let things unfold in their proper time, God's time.

**Looking at religious history through the centuries, we cannot help but be struck by the fact that God seemingly takes his time in the face of our impatience.** Our scriptures are often a record of frustrated desire, of non-fulfillment, and of human impatience. It's more the exception when God intervenes directly and decisively to resolve a particular human tension. We are always longing for a messiah to take away our pain and to avenge oppression, but mostly those prayers seem to fall on deaf ears.



**And so we see in scripture the constant, painful cry: Come, Lord, come! Save us! How much longer must we wait? When, Lord, when? Why not now? We are forever impatient, but God refuses to be hurried.** Why? Why is God, seemingly, so slow to act? Is God callous to our suffering? Why is God so

patient, so plodding in his plan, when we're suffering so deeply? Why is God so excruciatingly slow to act in the face of human impatience?

**There's a line in Jewish apocalyptic literature, which metaphorically, helps answer this question: every tear brings the messiah closer!** There is, it would seem, an intrinsic connection between frustration and the possibility of a messiah being born. It seems that messiahs can only be born after a long period of human yearning. Why?



**Human birth already helps answer that question. Gestation cannot be hurried and there is an organic connection between the pain a mother experiences in childbirth and the delivery of a new life.** And that's also true of Jesus' birth. Advent is a gestation process that cannot be rushed. Tears, pain, and a long season of prayer are needed to create the conditions for the kind of pregnancy that brings forth a messiah into our world. Why? Because the real love and life can only be born when a long-suffering patience has created the correct space, the virginal womb, within which the sublime can be born. Perhaps a couple of metaphors can help us understand this.

**John of the Cross, in trying to explicate how a person comes to be enflamed in altruistic love, uses the image of a log bursting into flame in a fireplace (*The Dark Night*). When a green log is placed in a fire, it doesn't start to burn immediately.** It first needs to be dried out. Thus, for a long time, it lies in the fire and sizzles, its greenness and dampness slowly drying out. Only when it reaches kindling temperature can it ignite and burst into flame. Speaking metaphorically, before a log can burst into flame, it needs to pass through a certain advent, a certain drying out, a period of frustration and yearning. So, too, the dynamics of how real love is born in our lives. We can ignite into love only when we, selfish, green, damp logs, have sizzled sufficiently. And the fire that makes us sizzle is unfulfilled desire.



**Pierre Teilhard de Chardin offers a second metaphor here when he speaks of something he calls "the raising of our psychic temperature."** In a chemistry laboratory it's possible to place two elements in the same test tube and not get fusion. The elements remain separate, refusing to unite. It is only after they are heated to a higher temperature that they unite.

**We're no different. Often it's only when our psychic temperature is raised sufficiently that there's fusion,** that is, it's only when unrequited longing has raised our psychic temperature sufficiently that we can

move towards reconciliation and union. Simply put, sometimes we have to be brought to a high fever through frustration and pain before we are willing to let go of our selfishness and let ourselves be drawn into community.

**Thomas Halik once commented that an atheist is simply another term for someone who doesn't have enough patience with God.** He's right. God is never in a hurry, and for good reason. Messiahs can only be born inside a particular kind of womb, namely, one within which there's enough patience and willingness to wait so as to let things happen on God's terms, not ours.

**Hence, ideally, every tear should bring the Messiah closer.** This isn't an unfathomable mystery: every frustration should, ideally, make us more ready to love. Every tear should, ideally, make us more ready to forgive. Every heartache should, ideally, make us more ready to let go of some of our separateness. Every unfulfilled longing should, ideally, lead us into a deeper and more sincere prayer. And all of our pained impatience for a consummation that seems to forever elude us should, ideally, makes us feverish enough to burst into love's flame. To offer yet another image: it is with much groaning of the flesh that the life of the spirit is brought forth! – Fr. Ron Rolheiser, OMI

 **Thanks, Fr. Rolheiser. How important is it to express our faith in works?** The letter of James tells us to serve our neighbor. Do we ever respond to such a call? If so, how? With a few words? In some of our actions? With our entire life?

**Some may worry what others think about us and how we express our faith.** Does Pope Francis criticize a kind of Catholic faith that is primarily "a fact on an ID card," rather than a mission? How do we transmit our faith with "testimony"? Pope Francis says the following:

*Faith always leads you out of yourself. Go out. The transmission of faith; faith must be transmitted, it must be offered, especially with testimony: go, let people see how you live.*

*Faith necessarily takes you out, it leads you to give it, because faith, fundamentally, must be transmitted. We are never alone in sharing the faith, because it is the Lord with us who transmits the faith, and Jesus promised, "I will be with you every day until the end of the world." – "You must live the faith to share it well" Pope Francis Angelus, April 25, 2020*

 **Faith and Works** Paul devotes the final section of all of his letters to the works that the Christian life of faith entails. A reflection from Fr. Hamm, S.J.

**A senior priest I know**, I'll call him Father A, tells this story of his first experience at a healing service:

**A skeptic himself regarding the charismatic movement, he was attending the service to humor his buddy, Father B.** Father B had suggested that Father A might find some relief for his chronic indigestion. The presider was a well-known exponent of the charismatic healing ministry. After a period of hymn singing and community

prayer, she invited people who were experiencing something that needed healing to come forward for a laying-on of hands. A number of the congregation began to form a line, but Father A was not among them. Fr. B nudged him and said, "A, go on up. You've got nothing to lose, and it might help your stomach." Fr. A finally relented, approached the healer, submitted himself to the laying-on of hands, returned to the pew—and promptly popped a Gelusil into his mouth. When Fr. B responded to that gesture with a look of disapproval, Fr. A explained, "Hey, faith without works is dead

 **Not only is that a funny story, it is also a pretty good demonstration of the Catholic approach to faith and works.** For us it is not a matter of either/or; we insist on both, especially in the area of healing.

**But those who are acquainted with the longer history of Catholic/Protestant debate are aware that the relationship of works to faith has not always been a simple matter.** Martin Luther called the letter of James, from which this Sunday's Second Reading comes, "an epistle of straw." What distressed Luther was the way that James seemed to deny the very teaching of Paul that Luther found most encouraging, the assertion found at Rom 3:28: "*For we consider that a person is justified by faith apart from works of the law.*" Burdened by what most of us recognize to be the Renaissance church's over-emphasis on such external "works" as indulgences, he found release in this teaching of Paul. Embracing that insight, he found James' apparent denial of what Paul had said in Romans absolutely repugnant.

 **For the last four hundred years, this issue has been a cause of much misunderstanding between Catholics and Protestants.** Now that we are paying closer attention to context in our interpretation of biblical statements, it has become a fairly simple matter to resolve the seeming contradiction between Rom 3:27 and Jas 2:14-26 (which also includes the statement, "*See how a person is justified by works and not by faith alone,*" Jas 2:24). Most commentators feel that Paul would have agreed with James. For in Romans 3, Paul uses "works" not to refer to human activity in some general way; he is speaking specifically of "works of the law," carrying out the 613 prescriptions of the Torah as a means of salvation. He knew well as a Jew that God's saving covenant is a product of divine initiative, and that the human carrying out the Torah prescriptions should be a matter of responding to that loving initiative.

**James, on the other hand, was speaking of "works" in another sense.** By "works" James meant works of charity, the implementation of the mandate to love one's neighbor. If one reads the whole of the letter to the Romans, it is clear that Paul, too, insisted that such works are essential to the authentic life of faith. See Romans 12-14, which

are all about the Christian obligation to exercise one's gifts for the building up of the community. Indeed, Paul devotes the final section of all of his letters to the works that the Christian life of faith entails.

 **This Sunday's Gospel reminds us that the life of Christian discipleship involves works of a certain kind:** "Whoever wishes to come after me must deny himself, take up his cross, and follow me. For whoever wishes to save his life will lose it, but whoever loses his life for my sake and that of the gospel will save it" (Mark 8:34-35). It is clear from the rest of Mark that the "life-losing" activity to which Jesus refers (the one that really saves) is the laying down of one's life that comes with identifying with Jesus as one's Lord, and with putting others before oneself. Without the works that flow from such an orientation, "faith" is dead.

**And the "life-saving" activity (the one that really loses) is lording it over others and clinging to wealth.** Works that flow from this orientation are also dead. The self-giving works that flow from a true following of Jesus demonstrate the presence of a living faith. – Fr. Dennis Hamm, S.J.

**Many wise words to live by this weekend! And here are a few more important and practical ones from our neighborhood:**



**AND PLEASE, PLEASE REMEMBER THESE CAVEATS FROM OUR LOCAL POLICE OFFICERS: KEEP OUR STUDENTS SAFE!!!!**

**School is back in session. Here are a few reminders:**

- **Slow down** and drive extra cautiously.
- **Please obey** all traffic control devices (20 MPH signs, No Turn on Red, etc.).
- **Please obey the crossing guards** - their sole purpose is to help get our children to and from school safely.
- **Always stop** for a crossing guard holding up a stop sign.
- **Be patient around the schools** - please remember everyone needs to work together for safety.
- **Do not double park.** It blocks visibility for other children and vehicles.
- **When flashers are blinking,** stop and yield to pedestrians crossing in the crosswalk or intersection.
- **Do not block the crosswalk** when stopped at a red light or waiting to make a turn, forcing pedestrians to go around you. This could put pedestrians in the path of moving traffic.
- **Never pass** a vehicle stopped for pedestrians.

- **Never pass a bus from behind** – or from either direction if you are on an undivided road – if it is stopped to load or unload children.

- **If the yellow or red lights are flashing** and the stop arm is extended, traffic must stop.

- **The area 10 feet around a school bus is the most dangerous for children.** Stop far enough back to allow children space to safely enter and exit the bus.

- **Be alert. Children often are unpredictable,** and they tend to ignore hazards and take risks.

**And please, the same is true for our own property. Please make sure you are going in the right direction around the 'U' on either side of the church. Obey all signs. Please watch your speed. Don't speed through or forget to stop. The life you save might be one of our kids or even the life of a priest!**



*Oremus pro invicem. Soli Deo Gloria.*

**And by the way, don't forget how blessed we are to have such a magnificent crucifix in our own church here at SAM!** A true work of art, a wood-sculpted crucifix designed by award-winning artist Norbert Koehn. A treasured gift from those who wish to keep our eyes fixed on Jesus!

Father Michael J. Lanning, Pastor



The Youth Of  
Saint Angela

will be meeting on

**Sunday, September 19th**  
**6:45-8:15 p.m.**  
**in the Social Hall**

Come experience faith, friendship and fun! All high school students are welcome to join us as we continue to meet on the 1<sup>st</sup> and 3<sup>rd</sup> Sundays of each the month.

*Be a part of the YOSA experience.*

Questions? Email us at [yosa@samparish.org](mailto:yosa@samparish.org)



Join us for our...

## Wine & Cheese Kick Off Event

Sunday, September 26th  
7:00 p.m.  
St. Angela Social Hall

This is a NEW group for couples and singles over 50 years old who want to connect with others in the parish, socialize, volunteer and have a good time. We will have a variety of fun social activities throughout the year, including happy hours, sporting events, local theatre, entertainment and spiritual adventures. Bring your suggestions and a friend! No dues.

*Come and see what we're all about.*  
Call Linda Heiss at (440) 734-7634  
for more information.

**FRIENDSHIP + FUN + FAITH + FRIENDSHIP + FUN**

## READINGS FOR THE WEEK

**SUNDAY:** Is 50:5-9a / Ps 116:1-6, 8-9 / Jas 2:14-18 / Mk 8:27-35

**MONDAY:** 1 Tm 2:1-8 / Ps 40:7-10, 17 / Lk 7:1-10

**TUESDAY:** Nm 21:4b-9 / Ps 78:1bc-2, 34-38 / Phil 2:6-11 / Jn 3:13-17

**WEDNESDAY:** 1 Tm 3:14-16 / Ps 111:1-6 / Jn 19:25-27 or Lk 2:33-35

**THURSDAY:** 1 Tm 4:12-16 / Ps 111:7-10 / Lk 7:36-50

**FRIDAY:** 1 Tm 6:2c-12 / Ps 49:6-10, 17-20 / Lk 8:1-3

**SATURDAY:** 1 Tm 6:13-16 / Ps 100:1b-5 / Lk 8:4-15

**NEXT SUNDAY:** Wis 2:12, 17-20 / Ps 54:3-8 / Jas 3:16—4:3 / Mk 9:30-37



**Monday, September 13**—St. John Chrysostom, Bishop and Doctor of the Church  
8:30AM Lilian Dufala

**Tuesday, September 14**—The Exaltation of the Holy Cross  
8:30AM Stein Family

**Wednesday, September 15**—Our Lady of Sorrows  
8:30AM Special Intention for Aranka Gajzer

**Thursday, September 16**—Sts. Cornelius, Pope, and Cyprian, Bishop, Martyrs  
8:30AM Jerry Sauer

**Friday, September 17**—St. Robert Bellarmine, Bishop and Doctor of the Church  
8:30AM Thanksgiving of Tony & Tom

**Saturday, September 18**—BVM  
8:30AM Don & Betty Lou Turacy 50th Wedding Anniversary  
4:30PM Charles & Christine Rego

**Sunday, September 19**—25th Sunday in Ordinary Time; Catechetical Sunday  
7:30AM Susan Grimberg  
9:30AM Charles F. Adler  
11:30AM Margaret Priore  
5:30PM For the Parish



## 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, Grace Bostwick, 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, Patricia Hesland, 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 Stropm, Matthew Yaroma, Kimberly Yaeger, Charlotte Zak and Daniel Zak.

## REST IN PEACE

Please pray for James Walter Newport. May his soul and the souls of all the faithful departed rest in peace.



**Adult Spirituality and Faith Formation**

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. and 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 14th** with the topic *A Privileged Encounter*.

For a complete list of session topics, visit [samparish.org](http://samparish.org)

All are welcome and encouraged to join us.

**FINANCIAL REPORTS**

**PLEASE NOTE:**

The financial Report for the weekend of September 4/5, 2021 will be available in next week's bulletin.

**UPDATE YOUR RECORDS**



We need your help to keep our records up to date!



Did you disconnect your landline? Do you have a new cell number? Have you moved? Did you have a baby this year? Do you have a new email address?



If so, we ask that you please email those updates to Jennifer Fitzpatrick at [dataprocessor@samparish.org](mailto:dataprocessor@samparish.org).

All of this information is important for us to keep up to date so we can keep in touch with you!

Contact the Parish Center with any questions at (440) 333-2133.

**Rite of Christian Initiation of Adults**



Is God calling you to full membership in the Catholic Church?

The Church prepares adults for Baptism, Confirmation and Eucharist through a process called *Rite of Christian Initiation of Adults (RCIA)*. The RCIA is designed to form the mind and heart in Christian discipleship through study of the basics of the Catholic faith, prayer and fellowship.

**PERHAPS** you have been thinking about becoming a Catholic but never got around to doing anything about it...

**PERHAPS** you are married to a Catholic, but have not yet made a religious commitment of your own...

**PERHAPS** you were baptized Catholic, but never received Holy Communion...

**PERHAPS** you were raised in a non-Catholic Christian community and want to learn more about the Catholic tradition...

If any of these is true for you then you are invited to call Fr. Don Dunson at (440) 333-2133 to learn more and to register to join our RCIA group.

*Marriage Banns*

II  
Leigh Anne Galla  
and  
Anthony Neil Bowman  
September 18, 2021



### SVDP FOOD COLLECTION

## Sunday September 19th

The SVDP Food collection is next weekend. 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!

### Join us for the 12 Annual Celebration of Life

All are invited to join Fr. Dunson and learn more about the students of St. Kizito Foundation in East Central Africa. Meet these loving young people through photos and stories and learn more about their dreams for a bright future through education, friendship and solidarity.

**Saturday, September 25, 2021**  
**St. Ladislav Church | 2345 Bassett Rd. | Westlake, OH**  
**5:00 p.m.—Mass with Fr. Dunson**  
**6:00 p.m.—Social Hour**  
**7:00 p.m.—Dinner served**

\$35 per person. Proceeds will benefit our African youth. RSVP by September 17th. For more information call Judy (440) 666-8329

### Lovely Ladies' Luncheon

By the St. Ambrose Women's Guild

### Monday, September 27, 2021

**10:00 a.m.** Welcome Prayer Service in the Church  
**11:00 a.m.** plated hot lunch in Hilkert Hall

Tickets are \$30 each and are available at [stambrose.us/lovely ladies](http://stambrose.us/lovely ladies)

### Serra Club - Cleveland West

The Serra Club is an international lay apostolate that fosters, promotes, encourages and prays for religious vocations in the Diocese of Cleveland. The west side chapter of the Serra Club would like to invite you to our FREE monthly speaker series.



Our next speaker is **Seminarian Jeffrey Lindholm** who will tell us a little bit about his vocation story and about the time he has spent in El Salvador this summer. **Join us Wednesday, September 15th, 7:00 pm at Padre Pio Academy: 12920 Madison Ave, Lakewood 44107.**

A free will offering is taken up at the end for the use of the PPA gym. Please RSVP to Emily Cudnik at (216) 255-7872 or [emilycudnik@gmail.com](mailto:emilycudnik@gmail.com)

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