

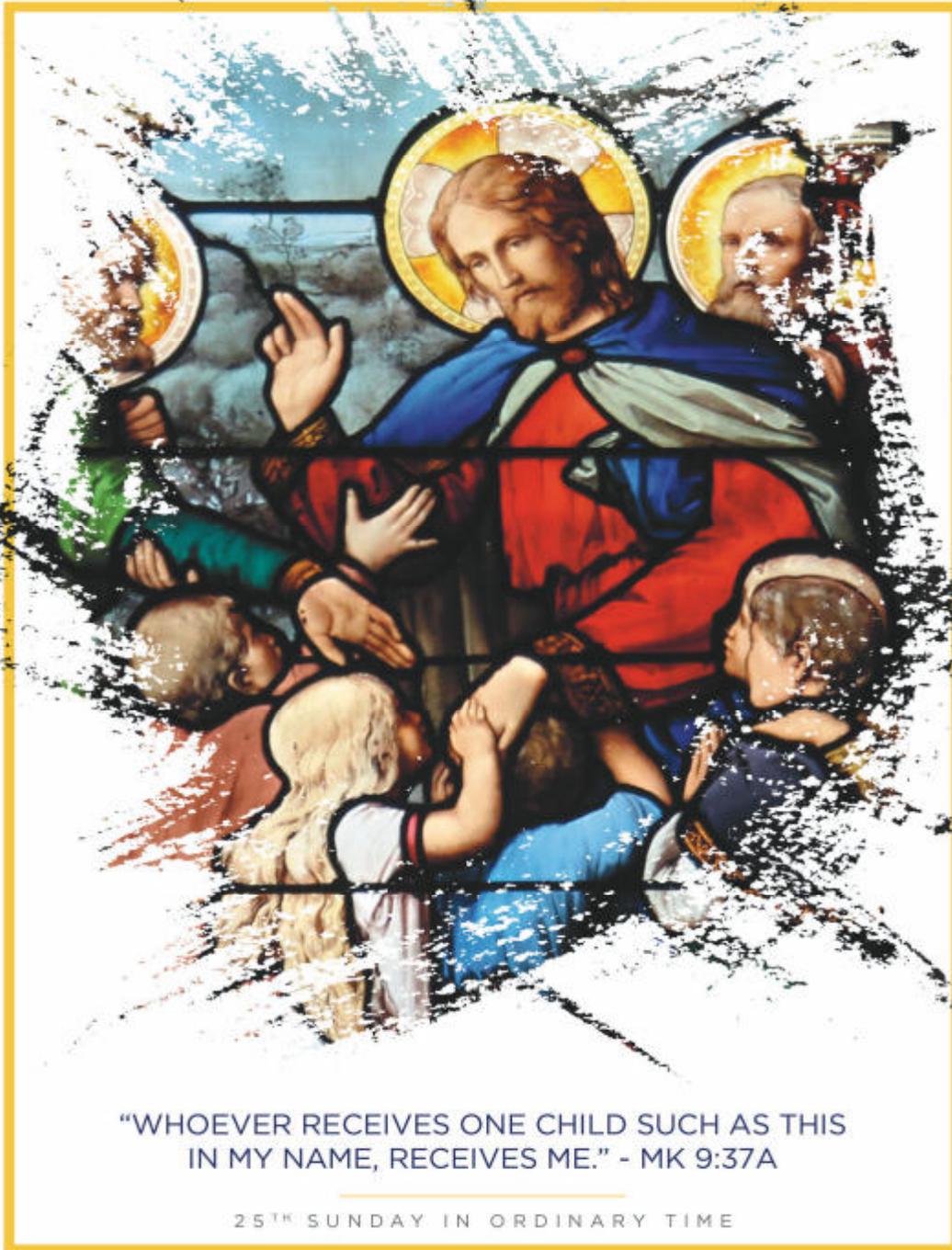
# ST. ANGELA MERICI ROMAN CATHOLIC CHURCH

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

SEPTEMBER 19, 2021



25<sup>TH</sup> 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.

## Adult Spirituality and Faith Formation

***The Mass and Eucharist with Bishop Robert Barron.***

Join us for Week 2 Topic— ***Called Out Of The World***

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.

For a complete list of session topics, visit [samparish.org](http://samparish.org). All are welcome and encouraged to join us.



Dear Friends,

 **Another month is literally flying by!** Hope this finds you well. Pretty soon, this week in fact, we will encounter the Autumnal Equinox as we welcome the great season of fall into our lives! The beauty of God's creation gives us pause and humbles our very souls to think of the awesome creative power of our God! In fact, the gospel this week reminds us of that essential virtue and attribute of humility – not self-effacement but truth in the presence of the transcending goodness our God who loves us without end and calls us unconditionally to the life of grace. The words of Jesus are inspiring as he teaches his apostles about being the 'greatest'. "If anyone wishes to be first, he shall be the last of all and the servant of all." Not to be childish but to be childlike. There is the key to humility.

 **Here are some thoughts to contemplate this week:**

**25th SUNDAY in Ordinary Time—CYCLE B**

**AFRAID TO ASK** Text: Mark 9:30-37

 **One of the lessons we learn early in our lives from our parents is that pain – be it physical, emotional, spiritual – always has with it a message.** Most of the time, we deal with our little aches and pains on our own. If we work a bit too much in the garden and feel that dull ache in our lower back, we pop an over-the-counter painkiller to get us through the crisis. Dentists become friends when that abscessed tooth starts measuring our pulse. In mid-life, we become aware of the dangers of ignoring chest pains. Any woman who has given birth will tell you that labor is anything but relaxing. Write it down: pain always sends a message.

 **Mark's Gospel, where we find ourselves in these Sundays of our common worship life, contains three stories where our Lord predicts his suffering, death, and resurrection.** In today's lesson, Jesus tells the disciples a second time that he will be betrayed, killed, and rise from the grave. Can you imagine how difficult it was for the Twelve to hear this again? See the horror riveted into the folds of their cheeks. Try to plumb the depth of disillusionment in their souls as they watch the words "betrayal" and "death" crash and burn in some lost canyon of their hearts. Mark summed up their response by saying "they did not understand and were afraid to ask."

 **There are times when the pain is so great in our lives, we too are afraid to ask.** Anyone who has gone through the pain of seeing a child play roulette with life will tell you there are paragraphs of questions that are simply too painful to ask. When husbands and wives look down on the ground and see what once were love's fireworks burned out and wasted, they often are afraid to ask each other "What

happened?" Physicians will tell you that one of their challenges in treating any of us for anything is helping us to face unnamed fears about our aches and pains. We are afraid to ask about shortness of breath or that ringing in our ears or any number of things that are probably nothing . . . but could be something.

 **So what did the disciples do with their fear?** As they were making their way down from the Golan Heights, returning to the fishing village of Capernaum, Jesus heard them debating with each other. Once they arrived in the village, they probably entered Peter's home to find much needed rest. Not afraid at all, Jesus asked them, "What were you arguing about on the way?"

**He knew the answer, but wanted to see if they would tell him. But there was silence.** Not only did they not answer their Master's question, but see them looking down with embarrassed shame, peeking out of the corners of their eyes to see who would speak first. Why? Because along the way, Peter, Andrew, James and John, Matthew, Thomas, Judas, and the rest of the gang were arguing about who was the greatest. The silence was dense, uncomfortable, awkward.

**Taking the posture of the teacher, our Lord "sits down," calls the Twelve to gather around him, and tells them what he would tell us if we will listen.**

"Whoever wants to be first must be last of all and servant of all." The fear that silenced all their questions now looks humility in the eye and exposes all the shallowness of their arguments. We wonder if we could put words to those fears? We wonder if we too are afraid to ask?

 **What if we are afraid to ask because, like the disciples, we do not understand the suffering, death, and resurrection of our Lord?** But then again, who does? Gaze across the span of the Church's 2,000 years of history and glimpse all the sordid pain we of Christian faith have caused others because we did not understand the cross of Christ. Someone has rightly said that an unbelieving world has much good to say about Jesus while heaping much scorn on those who have followed him. To avoid in fear our Lord's passion is to ignore the very faith we confess.

 **And yet, when we scan history's past and present, we honor and even revere men and women who saw in our Lord's passion God's tender**

**hand of transforming love.** We do well to ask the hard questions of our lives when we dare to face the suffering and death of Jesus. For there, on that rough-hewn cross, God showed us what it means to give away the precious gift of love even to those who snarl at sacrifice and scoff at love. Clutching our fear, we would be wise to ask often what our Lord's death and resurrection means in our lives and in our common faith.

 **Perhaps we, too, are afraid to ask because we know that in asking, God may give us an answer we do not want to hear.** Like the disciples coming down from the mountain, it is much safer to argue about greatness, posture for position, and debate fine points of theology than give our lives away to others for whom Christ died and rose again. Truth be told, we who gather often for worship are often guilty of holding tightly our well-worn and self-satisfying beliefs. The complete grip we have on our feelings of importance may make us feel good, but does little good. All of us easily bow before the idol of greatness, bending our knees at nothing more than images of ourselves made stronger or prouder. Maybe we are afraid to ask because we already know the answer.

**One last thought bubbles up from this convicting story Mark tells.** Once the disciples gathered around Jesus, he brought a child into their presence and then took that child in his arms. As he did, he said to them, "Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me." Perhaps the cure for our fears is learning to recognize the child that is in all our lives. Perhaps this child who stood in Jesus' presence represents the child in all of us: vulnerable, open, curious, playful, loving, giving.

**Maybe our fear of asking is really a fear of facing God's radical gift of love in Jesus Christ.** Our fear of asking what our Lord's death and resurrection means is actually a fear of asking what God has made us to be in Christ. And what would that be? If we listen to God's Word, we may just hear again that to be a Christian is to enter a reality that finds its life in giving rather than getting, in serving others more than serving ourselves, in simple generosity and uncommon sacrifice.

 **Try this:** What if in these moments as we gather around bread and wine, the most important, needy question we could ask God was not what God wanted us to do, but what God is calling us to be? And what if, caution thrown to the wind, God told us? Something to pray and wonder about.

**Here are some recent thoughts of Pope Francis in his weekly address to pilgrims.** I hope that they are beneficial as you reflect with him on Paul's message to the Galatians:

**Catechesis on the Letter to the Galatians: 7. Foolish Galatians**

**We will continue the explanation of the Letter of Saint Paul to the Galatians.** This explanation is not something new, something that is mine: what we are studying is what Saint Paul says in a very serious conflict with the Galatians. And it is also the Word of God, because it entered the Bible. They are not things that someone makes up: no. It is something that happened in that time and which can repeat itself. And in fact, we have seen that this has repeated itself in history. This is simply a catechesis on the Word of God expressed in the Letter of Saint Paul to the Galatians; nothing else. This must always be kept in mind. And in the previous catecheses we saw how the Apostle Paul shows the first Christians of Galatia how dangerous it is to leave the path they started to travel by welcoming the Gospel. Indeed, the risk is that of giving in to formalism, which is one of the temptations that leads to hypocrisy, which we spoke about last time. Giving in to formalism, and denying the new dignity they received: the dignity of those redeemed by Christ. The passage we have just heard is the beginning of the second part of the Letter. So far, Paul has spoken of his life and his vocation: of how God's grace transformed his existence, placing it completely at the service of evangelization. At this point, he directly challenges the Galatians: he places before them the choices they have made and their current condition, which could nullify the experience of grace they had lived.

 **And the terms the Apostle uses to address the Galatians are certainly not polite:** we have heard them. In the other Letters it is easy to find expressions such as "brothers" or "dear friends"; not here, because he is angry. He says "Galatians" generically and, on no less than two occasions, calls them "foolish", which is not a polite term. Foolish, senseless, and many things he can say.... He does so not because they are not intelligent, but because, almost without realizing it, they risk losing the faith in Christ that they had received with so much enthusiasm. They are foolish because they are unaware that the danger is that of losing the valuable treasure, the beauty, of the newness of Christ. The Apostle's wonder and sadness are clear. Not without bitterness, he provokes those Christians into remembering his first proclamation, with which he offered them the possibility of attaining a new, hitherto un hoped-for freedom.

**The Apostle poses questions to the Galatians, with the intention of shaking up their consciences: this is why he is so forceful.** They are rhetorical questions, because the Galatians are well aware that their coming to faith in Christ was the fruit of the grace received through the preaching of the Gospel. He takes them back to the starting point of the Christian vocation. The word they had heard from Paul focused on God's love, fully manifested in the death and resurrection of Jesus. Paul could not have found a more convincing expression than

what he had probably repeated to them several times in his preaching: "it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me" (Gal 2: 20). Paul did not want to know anything other than the crucified Christ (cf. 1 Cor 2: 2). The Galatians must look to this event, without letting themselves be distracted by other proclamations. In short, Paul's intention is to put pressure on Christians so that they could realize what was at stake, so they would not allow themselves to be enchanted by the voice of the sirens who wanted to lead them to a religiosity based solely on the scrupulous observance of precepts. Because they, the new preachers who had arrived there in Galatia, had convinced them that they should turn back and also return to the precepts they had observed and that led to perfection before the coming of Christ, which is the gratuitousness of salvation.

 **Besides, the Galatians understood very well what the Apostle was referring to.**

They certainly had experience of the action of the Holy Spirit in their communities: as in the other Churches, charity and the various charisms had manifested themselves among them too. When put to the test, they had to answer that what they had experienced was the fruit of the newness of the Spirit. At the beginning of their coming to faith, therefore, was the initiative of God, not of men. The Holy Spirit had been the agent of their experience; to put him in the background now in order to give primacy to their own works — namely, the fulfilment of the precepts of the Law — would be foolhardy. Holiness comes from the Holy Spirit and is the gratuitousness of redemption by Jesus: this justifies us.

**In this way, Saint Paul invites us too to reflect: how do we live our faith?**

Does the love of Christ, crucified and risen again, remain at the center of our daily life as the wellspring of salvation, or are we content with a few religious formalities to salve our consciences? How do we live our faith? Are we attached to the precious treasure, to the beauty of the newness of Christ, or do we prefer something that attracts us momentarily but then leaves us empty inside? The ephemeral often knocks at the door during our days, but it is a sad illusion, which makes us give in to superficiality and prevents us from discerning what is truly worth living for.



**Brothers and sisters, let us however keep the certainty that, even when we are tempted to turn away, God still continues to bestow his gifts.**

Throughout history, even today, things happen that resemble what happened to the Galatians. Even today, people come and harangue us, saying, "No, holiness is in these precepts, in these things, you must do this and that", and propose an inflexible religiosity, the inflexibility that takes away from us that freedom in the Spirit that Christ's redemption gives us. Beware of the rigidity they propose to you: be careful. Because behind every inflexibility there is something bad, which is not the Spirit of God. And for this reason, this Letter will help us not to listen to these somewhat fundamentalist proposals that set us back in our spiritual life, and will help us go ahead in the paschal vocation of Jesus. This is what the Apostle reiterates to the Galatians, reminding them that the Father "supplies the Spirit to you and works miracles among you" (3:5). He speaks in the present tense, he does not say "the Father has supplied you with the Spirit", chapter 3, verse 5. No: he says — "supplies"; he does not say, "has worked", he says "works". For, despite all the difficulties we may pose to his action, also despite our sins, God does not abandon us but rather abides with us in his merciful love. God is always near us with his kindness. He is like that father who went up to the terrace every day to see if his son was returning: the love of the Father never tires of us. Let us ask for the wisdom to always be aware of this reality, and to turn away the fundamentalists who propose to us a life of artificial asceticism, far removed from the resurrection of Christ. Asceticism is necessary, but wise asceticism, not artificial.



**Catechesis on the Letter to the Galatians: 8. We are children of God**

Brothers and sisters!

**Let us continue our journey in deepening the faith – our faith – in the light of the Letter of Saint Paul to the Galatians.**

The Apostle is insistent with those Christians so they would not forget the novelty of God's revelation that had been proclaimed to them. Completely in agreement with the evangelist John (cf. 1 Jn 3:1-2), Paul emphasizes that faith in Jesus Christ has allowed us to truly become children of God and also his heirs. We Christians often take for granted this reality of being God's children. Instead, it is good to remember with gratitude the moment in which we became such, the moment of our baptism, so as to live the great gift we received with greater awareness. If I were to ask you today, "which of you knows the exact date of your baptism?" I do not think there would be too many hands raised.... Yet, it is the day on which we were saved, it is the day on which we became children of God. Now, those who do not know it should ask their godparents, their dad, their mom, an uncle, an aunt: "When was I baptized?" And that day should be remembered each year: it is the day on which we became children of God. Agreed? Will you all do this? [Response from the crowd.] Eh, it is a so-so "yes". [Laughter]. Let us proceed.

**In fact, once "faith has come" in Jesus Christ (v. 25), a radically new condition was created that leads to divine sonship.** The sonship of which Paul speaks is no longer a general one involving all men and women insofar as they are sons and daughters of the same Creator. No, in the passage we have heard, he affirms that faith allows us to be children of God "in Christ" (v. 26). This is what is new. This "in Christ" is what makes the difference. Not just children of God, like

everyone: all men and women are children of God, all of them, regardless of the religion we embrace. No. But "in Christ", this is what makes the difference for Christians, and this happens only by participating in Christ's redemption, and in us in the sacrament of baptism: this is how it begins. Jesus became our brother, and by his death and resurrection he has reconciled us with the Father. Anyone who accepts Christ in faith, has "put on" Christ and his filial dignity through baptism (cf. v. 27). This is what it says in verse 27.

 **In his Letters, Saint Paul makes reference to baptism more than one time.** For him, to be baptized was the same as taking part effectively and truly in the mystery of Jesus. For example, in the Letter to the Romans, he would even go so far as to say that in baptism we have died with Christ and have been buried with him so as to live with him (cf. 6:3-14). Dead with Christ, buried with him so as to live with him. This is the grace of baptism: to participate in the death and resurrection of Jesus. Baptism, therefore, is not merely an external rite. Those who receive it are transformed deep within, in their inmost being, and possess new life, which is precisely what allows them to turn to God and call on him with the name of "Abba", that is, "daddy". "Father"? No: "daddy" (cf. Gal 4:6).

**The Apostle audaciously confirms that the identity received with baptism is so completely new that it prevails over the differences that exist on the ethnic-religious level.** That is, he explains it thus: "There is neither Jew nor Greek", even on the social plain, "there is neither slave nor free, there is neither male nor female" (Gal 3:28). We often read these expressions way too quickly, without grasping the revolutionary value they possess. For Paul, to write to the Galatians that in Christ "there is neither Jew nor Greek" was equivalent to an authentic subversion in the ethnic-religious sphere. By the fact of belonging to a chosen people, the Jew was privileged over the pagan (cf. Rom 2:17-20). – as the Letter to the Romans says, chapter 2, verses 17 to 20; Paul himself affirms this (cf. Rom 9:4-5). It is not surprising, therefore, that this new teaching by the Apostle could sound heretical. "What, everyone equal? We are different!" It sounds a bit heretical, doesn't it? Even the second set of equalities, between those who were "free" and those who were "slaves", introduced a shocking perspective.

 **The distinction between slaves and free citizens was vital in ancient society.** By law, free citizens enjoyed all rights, while the human dignity of slaves was not even recognized. This happens even today. There are many people in the world, many, millions, who do not have the right to eat, who do not have the right to education, who do not have the right to work. They are the new slaves. They are the ones who live on the margins, who are exploited by everyone. Slavery exists even today – let us think a little bit about this. Human dignity is denied to these people. They are slaves. Thus, finally, equality in Christ overcomes the social differences between the two sexes, establishing an equality between man and woman which was revolutionary at the time and which needs to be reaffirmed even today. This needs to be reaffirmed even today. How many times we hear expressions that denigrate women! How often we hear:

"But no, do not do anything, those are women's concerns". But, look, men and women have the same dignity. And it has happened in history, even today, a type of slavery of women: women do not have the same opportunities as men. We have to read what Paul says: we are equal in Christ Jesus.

**As we can see, Paul confirms the profound unity that exists between all the baptized, in whatever condition they are bound to, whether men or women – equal because every one of them is a new creature in Christ.** Every distinction becomes secondary to the dignity of being children of God, who, through his love, creates a real and substantial equality. Everyone, through Christ's redemption and the baptism we have received, we are all equal: children of God. Equal.

 **Brothers and sisters, we are, therefore, called in a more positive way to live a new life that roots its foundational expression in being children of God.** Equal because we are children of God; and children of God because Christ redeemed us and we attained this dignity through baptism. It is decisive even for all of us today to rediscover the beauty of being children of God, to be brothers and sisters among ourselves, because we have been united in Christ, who redeemed us. The differences and contrasts that separation creates should not exist among believers in Christ. And one of the apostles, in the Letter of James, says this: "Be aware about differences, because it is not right that when someone enters the assembly (that is, the Mass) wearing a gold ring and well-dressed, 'Ah, come up here, up here!', and you give him one of the front seats. Then, if someone else enters, obviously poor, who can just about cover himself and you see he is poor, poor, poor, 'Oh, yeah, you can go over there in the back'." We create these differences, many times unconsciously so. No, we are equal! Rather, our vocation is that of making concrete and evident the call to unity of the entire human race (cf. *Conc. Ecum. Vat. II, Cost. Lumen gentium*, 1). Everything that exacerbates the differences between people, often causing discrimination – all of this, before God, no longer has any basis, thanks to the salvation effected in Christ. What is important is that faith that operates according to the path of unity indicated by the Holy Spirit. And our responsibility is that of journeying decisively on along this path of equality, but an equality that is sustained, that was created by the redemption of Jesus. And do not forget when you go home: "When was I baptized?" Inquire about it so as to always have the date in mind. And when the date comes, it can be celebrated. Thank you.



## Special Greetings

**I cordially greet the English-speaking faithful. My thoughts turn especially to young people returning to school in the coming weeks.** Dear young people, may this academic year be for all of you a time of educational growth and deepening of the bonds of friendship. Upon you and your families I invoke the wisdom and joy of our Lord Jesus Christ. God bless you!

**Thank you, Holy Father! Don't forget: we are celebrating at this time the World Day of Prayer for the Care of Creation, and the beginning of the Season of Creation that will end on 4 October, on the Feast day of Saint Francis of Assisi. This year's theme is, "A Home for All? Renewing God's Oikos"**. The Holy Father prepared a Message with Ecumenical Patriarch Bartholomew and Archbishop of Canterbury Justin Welby. Together with our brothers and sisters from different Christian confessions, let us pray and work for our common home in these days of grave planetary crisis.

**During the Season, which runs until the feast of St. Francis of Assisi on October 4th**, Christians around the world are called to renew their relationship with the Creator and with creation through celebration, conversion and commitment. The theme for the 2021 Season of Creation is "A Home for All? Renewing the Oikos of God".

[Oikos Meaning in Bible - New Testament Greek Lexicon - New American Standard \(biblestudytools.com\)](http://biblestudytools.com)



**The ancient Greek word *oikos* (ancient Greek: οἶκος, plural: οἶκοι; English prefix: eco-** for ecology and economics) refers to three related but distinct concepts: **the family, the family's property, and the house**. Its meaning shifts even within texts, which can lead to confusion. Let's take a look at the word ecology.

**Ecology (from Greek: οἶκος, "house" and -λογία, "study of") is the study of the relationships between living organisms, including humans, and their physical environment.** Ecology considers organisms at the individual, population, community, ecosystems, and biosphere level. Ecology overlaps with the closely related sciences of biogeography, evolutionary biology, genetics, ethology and natural history. Ecology is a branch of biology, and it is not synonymous with environmentalism. Let's also do some homework and check and see: Do the words 'ecology' and 'economy' have similar roots in Greek? Have fun and see!

**Why a Season of Creation? Let's not forget: Between September 1 and October 4, Christians on six continents are coming together "for a time of restoration and hope, a jubilee for our Earth ... to discover new ways of living with creation", a time to remember our call to care for our common home.**

This year's theme is: *A home for all? Renewing the Oikos of God*. The Greek word *oikos*, from which comes the English prefix *eco-*, as in ecology or economy, has three interconnected meanings—the family, the family's property, and the house.



**From this perspective, the theme this year is seeking renewal of God's family,** the family property, and our common home, the Earth. Commenting on the theme, the official website says: "The psalmist proclaims, 'the Earth is the Lord's and all that is in it.' There are two statements of faith at the heart of this song. The first is that every creature belongs to the earth community. The second is that the entire community belongs to the Creator."

**It was because of this that Pope Francis coined the term "our common home" to refer to the Earth.** By rooting our theme in the concept of *oikos*, we point to the integral web of relationships that sustain the wellbeing of the Earth. The word ecology (*oikologia*) describes the relationships between animals, plants, non-sentient organisms, and minerals that each play a vital role in maintaining the balance of this beloved community. Each creature is important and contributes to the health and resilience of the biodiverse ecosystem in which it lives. Humans belong in the right relationship within this Earth community. We are made from the same stuff of the earth, and are cared for by our co-creatures and the land.

**This is a rich reflection that speaks to the integral ecology of Pope Francis' *Laudato Si'*.** We are interdependent, all part of God's creation: the plants, the animals and us. We all need each other.



**Everything we make and use to sustain human society comes from the earth.**

Our habits of consumption and use of natural resources have a direct impact upon the planet. We humans have acted as if creation is there to be exploited for our gain in the present generation.

**Because of our actions, many parts of the planet are sick,** and we are not giving it the time to heal. There is much wisdom to the biblical mandate of a jubilee year when the land is allowed to rest every 50 years.

**Many wise words to live by this weekend! And don't forget to watch out for our young ones when you drive around the property! Be safe. Drive safely!**

*Oremus pro invicem. Soli Deo Gloria.*

Father Michael J. Lanning, Pastor



**Birthright Celebrates 50 Years of Services**

Birthright of Cleveland is celebrating 50 years of serving the pregnant women and their babies in the community. To mark the

occasion, we are holding a banquet on October 14, 2021 at Brennan’s Party Center.

The keynote speaker for this event will be Reverend Donald Dunson. We would like to invite all who support our mission of caring for women throughout their pregnancy and beyond to join us in celebrating our life-giving work.

For more information, or to purchase tickets, please call Carol at (440) 333-5054.



I  
Emily Rachel Cummings  
and  
Matthew Joseph Roth  
October 9, 2021



St. Angela Merici Ministry of Consolation

SAM Ministry of Consolation, along with Holy Family Hospice, invites you to join our Grief & Healing Support Group. This is a six-week bereavement support group where members will meet others who have suffered loss, explore their individual grief process, and gain knowledge and insight of useful grief coping skills to help them begin to heal.

This group will meet on Monday afternoons from 2:00-3:30 p.m., starting Monday, October 4, 2021.

This group is free of charge and will be held at the St. Angela Merici Parish Center. Seating is limited so please RSVP by September 24<sup>th</sup>.

For more information, or to register, contact Carrie Nicholas at (440) 545-7031 or email at [moc@samparish.org](mailto:moc@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**



The Youth Of Saint Angela

**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)

**BLOOD DRIVE**

Did you know that every 2 seconds someone in the U.S. needs blood?



St. Angela’s will be hosting a blood drive on

**Sunday, September 26th from 8 a.m.—1 p.m. in the Social Hall.**

To schedule an appointment, visit [RedCrossBlood.org](http://RedCrossBlood.org) and enter sponsor code **StAngela**, or call 1-800-RED-CROSS.



HEART OF A SHEPHERD  
A Ministry of the Holy Spirit

## Heart of a Shepherd Campaign

The Heart of a Shepherd initiative is an extraordinary endeavor designed specifically to strengthen and better meet the needs of the Saint Mary and Borromeo Seminaries, its seminarians and our newly-ordained and retired clergy. In addition, this effort will aid our parishes in recovery from the economic impact of the pandemic.

### **PART I: RENOVATE OUR SEMINARIES**

\$20 MILLION

### **PART II: CARE FOR RETIRED PRIESTS**

\$7 MILLION

### **PART III: SUPPORT FOR NEWLY-ORDAINED CLERGY**

\$3 MILLION

### **PART IV: SUPPORT TO OUR PARISH**

To learn more visit  
[catholiccommunity.org/heart-of-a-shepherd](http://catholiccommunity.org/heart-of-a-shepherd).



**Monday, September 20**—Sts. Andrew Kim Tae-gŏn, Priest, and Paul Chŏng Ha-sang and Companions, Martyrs

8:30AM Donald & Betty Ann Fergus

**Tuesday, September 21**—St. Matthew, Apostle and Evangelist

8:30AM Noreen O'Brien Beardmore

**Wednesday, September 22**

8:30AM Tanner Joseph Mack

**Thursday, September 23**—St. Pius of Pietrelcina, Priest

8:30AM Paul O'Donnell

**Friday, September 24**

8:30AM Thomas Kilbane

**Saturday, September 25**—BVM

8:30AM Walter O'Donnell

4:30PM For the Parish

**Sunday, September 26**—26th Sunday in Ordinary Time; Catechetical Sunday

7:30AM Dennis Papp

9:30AM Joseph & Norine Londregan

11:30AM Greg Gajzer

5:30PM Attila Nemeth



### **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.***



### **READINGS FOR THE WEEK**

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

**MONDAY:** Ezr 1:1-6 / Ps 126:1b-6 / Lk 8:16-18

**TUESDAY:** Eph 4:1-7, 11-13 / Ps 19:2-5 / Mt 9:9-13

**WEDNESDAY:** Ezr 9:5-9 / Tb 13:2, 3-4a, 4befghn, 7-8 / Lk 9:1-6

**THURSDAY:** Hg 1:1-8 / Ps 149:1b-6a, 9b / Lk 9:7-9

**FRIDAY:** Hg 2:1-9 / Ps 43:1-4 / Lk 9:18-22

**SATURDAY:** Zec 2:5-9, 14-15a / Jer 31:10-13 / Lk 9:43b-45

**NEXT SUNDAY:** Nm 11:25-29 / Ps 19:8, 10, 12-14 / Jas 5:1-6 / Mk 9:38-43, 45, 47-48

**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...

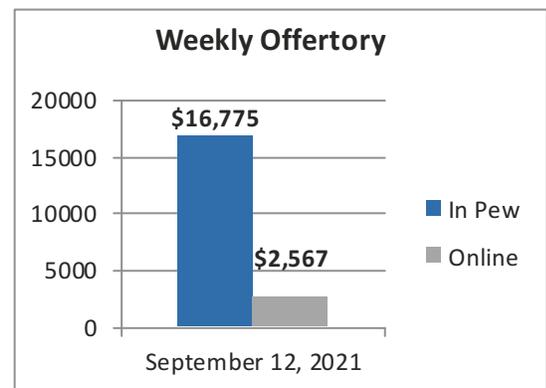
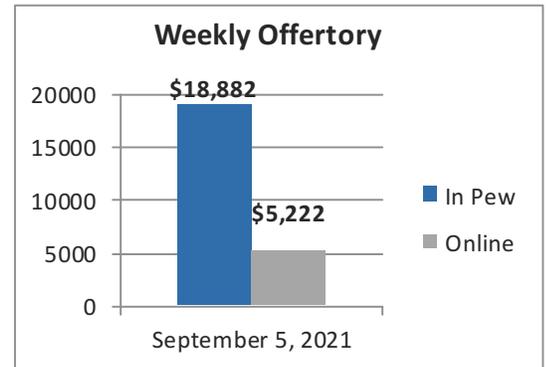
**PERHAPS** you are married to a Catholic, but have not yet made a religious commitment of your own...

**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.

**FINANCIAL REPORTS**



**REMEMBER**  
*in your prayers*

**OREMUS PRO INVICEM**

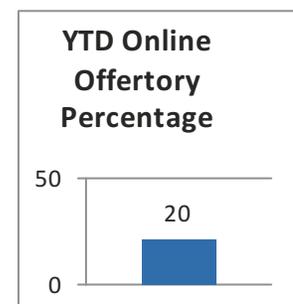
(Pray for one another)

*In your prayers, please remember those in need of healing, especially:*

Frances Allington, Maureen Ashdown, Donna Bartos, 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, Jim McIntyre, 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**

Please pray for Jean Marie Hadney, Alex Ordodi and Mary Lou Traffis. May their souls and the souls of all the faithful departed rest in peace.





Scan the QR code to visit our website and learn about our parish.

**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

**Lector Schedule  
 September 2021**

- 4:30 p.m. Eileen Cianciolo  
Louise Connors**
- 7:30 a.m. John Jeziorowski**
- 9:30 a.m. Bob Austria  
Maura Kilbane**
- 11:30 a.m. Patty Taksar  
George McBride**
- 5:30 a.m. Joe Lee**



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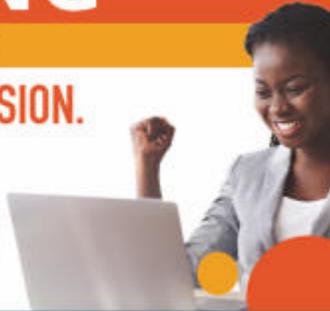
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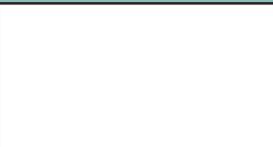
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