

**LITURGIES FOR THE TWENTY –
SEVENTH WEEK IN ORDINARY TIME
AND THE TWENTY-EIGHTH SUNDAY
IN ORDINARY TIME**

October 9 - 15, 2023

**Monday, 10/9 † Weekday, Saint Denis, Bishop &
Companions, Martyrs; Saint John
Leonardi, Priest**

6pm: Milo

Tuesday, 10/10 † Weekday

8am: Collette

9am: Chester & Peg Potempa by Marilyn Pacilio

**Wednesday, 10/11 † Weekday, Saint John XXIII,
Pope**

9am: A.S. Linda Potempa by Sis Scutchfield

6pm:

Thursday, 10/12 † Weekday

8am: Mary Roy by Marita Cervenka

9am: A.S. Peggy Daly by Sister, Mary

Friday, 10/13 † Weekday

8am: Uncle Bill

9am: A.S. Peggy Daly by Sister, Mary daly

**Saturday, 10/14 † Weekday, Saint Callistus I,
Pope & Martyr; BVM**

8:30am: Liz

**Saturday, 10/14 † Vigil, Twenty-Eighth Sunday in
Ordinary Time**

4:30pm: Olga Eby by Daughter, Donna Kida

**Sunday, 10/15 † Twenty-Eighth Sunday in
Ordinary Time**

7:30am: Scott

9am: A. S. Roland Nielsen, Jr. by Joan Sickler

11am: Parishioners

This week at SS. C & M & All Saints

Mon., Oct. 9 – 6:30pm – SVDP, Parlor

Tues., Oct. 10 – 6:30pm – Christian Ladies, Parlor

Wed. Oct. 11 – 6:30pm – Parish Council, Parlor

Thurs., Oct. 12 – 2:15pm – Legion of Mary

Thurs., Oct. 12 – 4pm – Our Lady of Perpetual Help

Thurs., Oct. 12 – 7pm – Men's Group, SS. C & M

Sat., Oct. 14 – 12N – Rosary Rally at the Point

Sun., Oct. 15 – 9:30am – **NO** Religious Education

Sun., Oct. 15 – 12N – Finance Council, Rectory

CSA UPDATE: You have answered our call and helped us reach our assigned CSA goal. As we enter the final quarter of the campaign we have the opportunity to increase our rebate. If you haven't yet contributed, please do so by using one of the envelopes in the back of the church or online at www.dcgary.org/csa. If you still have a balance on your pledge it is payable by the end of December. Thank you all for your support!

We are now collecting photos for the remembrance table for the month of November. If you would like your departed loved one included, there is a basket in the back of the church to place your photos. Thank you.

Notice:

There now is a sign-up sheet on one of the columns in the parish hall asking anyone who needs to borrow anything from the parish hall or kitchen to please sign out what you borrow and your name.

If you need tables or chairs, please call Peg at the office (574-896-2195).

Thank You

Next Saturday, October 14 at 12N, the annual Rosary Rally will take place at the Point. All are welcome!!

"The stone that the builders rejected has become the corner stone..." - Matthew 21:42

Jesus was rejected by the religious and political leaders of his day, as well as ordinary citizens, but he was still obedient to God, the Father. Similarly, living a stewardship lifestyle may cause you to be "rejected" by others, but we, too are called to be obedient. Saying grace before a meal in a restaurant may attract some strange looks from some. But to others it is a sign that God is alive and well!

Dear Padre

October 8, 2023

How is an icon different from a regular painting of a saint?

Generally, *icon* means a symbol or image. In the Church, it refers to an image depicting Bible stories or holy people. "Icons express in images the same Gospel message that Scripture communicates by words" (*Catechism of the Catholic Church*, 1160).

Even though an icon is an image created with paints, icons are written, not painted. Icon writing, called iconography, is a vocation as well as a talent. The difference between a painter and an iconographer is that iconographers follow strict rules and standards set forth in Eastern Church canon law and Christian tradition. Rooted in God's word, icons are rich in symbolism. The colors, gestures, and shapes speak spiritually to invite us to pray and worship.

Icons can be written on almost any surface, but historically most were written on wood and had a gold-leaf background. One example of this type of icon is Our Mother of Perpetual Help, which is believed to have been written in the fifteenth century. Pope Pius IX gave it to the Redemptorists in 1865, telling the order to "make her known throughout the world." It now hangs in the Church of Sant' Alfonso in Rome.

To see the original icon in real time and learn more about icons, please visit omphicon.org. ●

The Redemptorists / DearPadre.org

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Good News!

October 8, 2023

Twenty-seventh Sunday in Ordinary Time (A)
Isaiah 5:1-7 / Philippians 4:6-9 / Matthew 21:33-43

FR. JOSEPH JUKNIALIS

At the end of the Broadway musical *Camelot*, King Arthur finds himself confronted by the fact that his dream of the Round Table and justice for all has died without having borne the fruit he had hoped. A young boy, Tom of Warwick, comes up to him asking if he might be dubbed a knight. Arthur does so, and then commissions him to go forth and tell the story of Camelot to everyone he meets, all with the hope that someone someday will dare to try again to create a world with equal justice for all.

We all live with dreams of what we might be, of what life might be. They seldom turn out the way we had imagined, yet what would life be without such dreams. They push us into new futures. They create hope and new possibilities. They bring meaning to our lives.

The parable of the landowner and his vineyard is really a story of God and the dream God has for us. It is a story of how God withholds nothing from caring for his vineyard that it might bear fruit, that is, from trying to make his dream for us a reality, even to the point of giving his Son over to that dream.

Dreams never come easy. If they did, they would not be dreams. It was so for those who founded this nation in 1776. It is so for parents with dreams for their children. It is so as well for God, who dreams dreams for us in Jesus. ●

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The good news of this Gospel is that all we need to do is let God tend us and bring us to produce good fruit. All we need do is be faithful; God will take care of the rest.

Please help the Society of St. Vincent de Paul to bring the love and mercy of Jesus to those who feel left out and abandoned.

God assigns each of us a guardian angel to ward off dangers, pray for us, and keep us from sin

(LifeSiteNews) Oct 2, 2023— Although the solemnity of the 27th of September celebrates the praises of all the nine glorious choirs, yet the piety of the faithful, in the latter ages, desired to have a special day consecrated to the Guardian Angels. Several churches having taken the initiative, and kept the Feast under various rites and on different days, Paul V (1608) authorized its celebration *ad libitum*. Clement X (1670) established it *by precept* as a Feast of double rite on the 2nd of October, the first free day after Michaelmas, on which it thus remains in some way dependent.

It is of faith, on the testimony of the Scriptures and of unanimous tradition, that God commits to his Angels the guardianship of men, who are called to contemplate him together with these blessed spirits in their common fatherland. Catholic theology teaches that this protection is extended to every member of the human race, without any distinction of just and sinners, infidels and baptized. To ward off dangers; to uphold man in his struggle against the demons; to awaken in him holy thoughts; to prevent him from sinning, and even, at times, to chastise him; to pray for him, and present his prayers to God; such is the office of the Guardian Angel.

So special is his mission that one Angel does not undertake the guardianship of several persons simultaneously; so diligent is his care that he follows his ward from the first day to the last of his mortal existence, receiving the soul as it quits this life, and bearing it from the feet of the sovereign Judge to the place it has merited in heaven, or to its temporary sojourn in the place of expiation and purification.

It is from the lowest of the nine choirs, the nearest to ourselves, that the Guardian Angels are for the most part selected. God reserves to the Seraphim, Cherubim and Thrones the honor of forming his own immediate court. The Dominations, from the steps of his throne, preside over the government of the universe; the Virtues watch over the course of nature's laws, the preservation of species, and the movements of the heavens; the Powers hold the spirits of wickedness in subjection. The human race in its entirety, as also its great social bodies, the nations and the churches, are confided to the Principalities; while the Archangels, who preside over smaller communities, seem also to have the office of transmitting to the Angels the commands of God, together with the love and light which come down even to us from the first and highest hierarchy.

O the depths of the wisdom of God! Thus, then, the admirable distribution of offices among the choirs of heavenly spirits terminates in the function committed to the lowest rank, the guardianship of man, for whom the universe subsists. Such is the teaching of the School: (Suarez, *De Angelis*, lib. vi, cap. xviii, 5) and the Apostle, in like manner, says: *Are they not all ministering spirits, sent to minister for them who shall receive the inheritance of salvation?* (Hebrews 1:14)

But God, magnificent as he is towards the whole human race, honors in a special manner the princes of his people, those who are most favored by his grace, or who rule the earth in his name; the Saints testify that a supereminent perfection, or a higher mission in Church or State, ensures to the individual the assistance of a superior spirit, without the Angels, that was first deputed, being necessarily removed from his charge.

Moreover, with regard to the work of salvation, the Guardian Angel has no fear of being left alone at his post; at his request, and at God's command, the troops of his blessed companions who fill heaven and earth are ever ready to lend him their aid. These noble spirits, acting under the eye of God, whose love they desire to second by all possible means, have secret alliances between them, which sometimes induce between their clients even on earth, unions the mystery whereof will be revealed in the light of eternity. How profound a mystery," says Origen, "is the apportioning of souls to the Angels destined for their guardians! It is a divine secret, part of the universal economy centered in the Man-God. Nor is it without

ineffable order that the ministries of earth, the many departments of nature, are allotted to the heavenly Virtues; fountains and rivers, winds and forests, plants, living creatures of land and sea, whose various functions harmonize together, by the Angels directing them all to a common end.” (Origen. in Josue, Hom. xxiii)

Again, on these words of Jeremias: How long shall the land mourn? (Jeremiah 12:4) Origen, supported by the authority of his translator St. Jerome, continues. (Origen. in Jerem. Hom. x. juxta Hieron. viii) “It is through each one of us that the earth rejoices or mourns; and not only the earth, but water, fire, air, all the elements; by which name we must here understand not insensible matter, but the Angels who are set over all things on earth. There is an Angel of the land who, with his companions, mourns over our crimes. There is an Angel of the waters to whom are applied the words of the Psalm: The waters saw thee, and they were afraid, and the depths were troubled; great was the noise of the waters; the clouds sent out a sound, for thy arrows pass.” (Psalms 76:17-18)

How grand is nature, viewed in this light! It is thus the ancients, more truthful as well as more poetical than our generation, always considered the universe. Their error lay in adoring these mysterious powers, to the detriment of the only God, under whom they stoop that bear up the world. (Job 9:13)

“Air and earth and ocean, everything is full of Angels,” says St. Ambrose. “Eliseus, besieged by a whole army, felt no fear; for he beheld invisible cohorts assisting him. May the prophet open thine eyes also, may the enemy, be he legion, not terrify thee; thou thinkest thyself hemmed in, and thou art free: there are more with us than with them.” (2 Kings 6:16)

But let us return to our own specially-deputed Angel, and meditate on this other testimony: “The noble guardian of each one of us sleeps not, nor can he be deceived. Close thy door, and make the darkness of night; but remember, thou art never alone; he has no need of daylight in order to see thy actions.” And who is it that speaks thus? Not a Father of the Church, but a pagan, the slave-philosopher Epictetus. (Ap. Arrian. Diss. I. 14)

In conclusion, let us listen to the Abbot of Clairvaux, who here gives free reign to his eloquence: “In every place show respect to thy Angel. Let gratitude for his benefits incite thee to honor his greatness. Love this thy future coheir, the guardian appointed for thee by the Father during thy childhood. For though we are sons of God, we are as yet but children, and long and dangerous is our journey. But God hath given his Angels charge over thee, to keep thee in all thy ways. In their hands they shall bear thee up, lest thou dash thy foot against a stone. Thou shalt walk upon the asp and the basilisk; and thou shalt trample under foot the lion and the dragon. (Psalms 90:11-13) Yes; where the road is smooth enough for a child, they will content themselves with guiding thee, and sustaining thy footsteps, as one does for children. But if trials threaten to surpass thy strength, they will bear thee up in their hands. Oh! those hands of Angels! Thanks to them, what fearful straits we have passed through, as it were without thinking, and with no other impression left upon us than that of a nightmare suddenly dispelled!” (Bernard. *in Psalm. xc. Sermon xii*)

And in his commentary on the Canticle of Canticles, St. Bernard thus describes the triumph of the Angel: “One of the companions of the Spouse, sent from heaven to the chosen soul as mediator; on witnessing the mystery accomplished, how he exults, and says: I give thee thanks, O God of majesty, for having granted the desire of her heart! Now it was he that, as a persevering friend, had not ceased, on the way, to murmur into the soul’s ear: *Delight in the Lord, and he will give thee the requests of thy heart*; and again: *Expect the Lord, and keep his way*; and then: *If he make any delay, wait for him, for he will surely come and will not tarry*”

Americans must reject globalism to restore our hope for the future

(American Thinker) Oct 2, 2023 — Americans are pessimistic about the future. They also view past decades more favorably than they do the present one. The “land of opportunity” is gone. The “American dream” is gone. What remains is a fading memory of what America used to be without an underlying promise that its erstwhile pre-eminence can be restored.

This pessimism is not peculiar to those living inside the United States. A growing body of research shows that national populations around the world are depressed about the future. Billions of smartphones, exponentially multiplying digital entertainments, and social media platforms connecting millions each minute are evidently not creating sufficient conditions for human optimism or happiness.

Diagnosing why eight billion people are miserable is no easy task, but there is an obvious culprit that has surely contributed to our global malaise. *Globalism*, as the increasingly dominant governing philosophy – if not pseudo-religion – of the planet, is inherently antagonistic to both individual self-determination and the natural bonds formed within families and tribes. When every human is encouraged – if not mandated – to act strictly for the “common good” of the global population, then those preferences that advance an individual’s, family’s, or nation’s unique interests must be undermined.

Powerful institutions as varied as the United Nations, World Economic Forum, BlackRock, and even the Vatican all demand an essentially borderless world, in which the peoples of any nation are encouraged to migrate freely into others. Decades of mass migration, primarily in the West, have resulted in not only an explosion of ethnic enclaves existing somewhat autonomously inside host nation-states, but also the fracturing of common civic bonds that once loosely united those nations’ native peoples. When citizens or political parties have fought back against policies of uncontrolled immigration, globalist-minded authorities have been quick to demonize their own citizens as racists; xenophobes; or, more recently, purveyors of “hate.”

Even more devastating for afflicted populations, assimilation is now scorned. Rather than encouraging new residents to adopt the language, customs, and traditions of their adoptive land, governments have chosen to prioritize the cultural identities of recent transplants over the historic identities of the nation states they now call home.

Nationalism is derisively equated with the worst atrocities of last century’s German Nazism or Italian fascism, while its Enlightenment Age achievements in organizing similar peoples into self-sustaining regions peaceful enough to encourage technological innovation, economic growth, and relative political stability are entirely ignored. Westerners are browbeaten with globalism’s sister philosophies of “multiculturalism” and “diversity for diversity’s sake” to the point that even declaring oneself a proud Englishman, Dutchman, German, or – *Heaven forefend!* – Russian can quickly lead to the “offender” being branded a “racist” who must be “retrained” to reject “hate.” Is it any wonder, then, why the Olympic Games are waning in popularity, when Westerners are regularly conditioned to believe that love for one’s nation must be expunged from the human race?

Even more fundamental than membership in national tribes that foster meaning and identity, it is the familial tribe that gives humans a natural support network for dealing with the dangers of the outside world. Parents, siblings, and immediate relatives provide young family members with the skills and knowledge to navigate life’s wilderness. The bonds of kinship reinforce instinctual drives to protect and strengthen the group. Families maintain organic divisions of labor and a shared sense of duty that instill innate purpose within each member.

Globalism and state supremacy, on the other hand, are diametrically opposed to the family. By elevating a loyalty to the “common good” and the state’s “expertise” over the private decision-making of families, the state has weakened the most natural engine for creating and sustaining a human being’s identity and purpose. Government agents now insert themselves between parents and their children in matters as personal as religious conviction, sexual morality, and psychological well-being. Should parents reject any

of the state's radical ideologies – such as “transgenderism” – their natural rights as parents are threatened. Just as during China's Cultural Revolution, Western governments now dominate the family's private sphere.

It is this form of government superiority – intolerant of kinship traditions and hostile to personal agency – that actually birthed last century's totalitarian regimes. What distinguishes our present era is that globalist authorities seek citizens' absolute obedience not only to their national governments but also to the pantheon of globalist gods to whom those governments claim to pray. People are ordered to obey in the name of COVID, “climate change,” “democracy,” “fighting hate,” or any other deity that the state produces for the public's supplication. People who worship these false gods are rewarded with government-sanctioned atonement; those who refuse are punished as heretics. No matter how faithfully the converts publicly devote themselves to the globalist theology, though, they truly serve only the small class of oligarchs who use their quasi-divine authority to amass greater wealth and power for themselves.

Good parents will sacrifice themselves for their children; they are not inclined to watch their children be butchered and brainwashed. Warriors will sacrifice themselves when their communities come under attack; they are not inclined to die for pretentious pronouns and carbon emissions. As relentless as the state's propaganda continues to be, no centered person sees the government as family or wants to fight a war for globalism. The more the state insists that people act against their natures, the more people become aware that they must reject the authority of the state. The prospect of imminent conflict breeds deep pessimism about the future.

In my experience, human suffering arises when people feel that they have no control over their own lives. That suffering can often be stemmed when they seek some kind of relationship with God, take personal responsibility for their own actions, use their labor to create something of their own, and openly express their thoughts. This journey toward happiness requires the individual to do the heavy lifting, but it also empowers the mind to create and think freely. Humans who confidently accept their own agency inside a world not of their making eventually find peace. How do you create happy societies? Encourage citizens to embrace God, private property, and free speech.

Globalism does just the opposite. It requires total dependency on government. When COVID struck, the state closed churches, bankrupted small businesses, and silenced dissent. The cult of “climate change” insists that you own nothing, produce nothing, and pray to Mother Earth. The state's preposterous “War on Disinformation and Hate” seeks to enslave the mind and criminalize thoughts. And the individual is expected to make all these sacrifices for the glory of the “multicultural,” “inclusive,” “equitable,” “green”-energy-obsessed, globalist state. Unsurprisingly, most humans have no interest in praying at the church of the United Nations or obeying the World Health Organization's coercive mandates as if they were the Ten Commandments.

Globalism can succeed only in a terribly pessimistic world. It thrives on racism. It depends upon an apocalyptic vision of a dying planet. It needs to divide people against one another, so that they are too busy to unite and resist those who cause them actual harm. Under globalist government, happiness is smothered with misery, fear, and hate.

Even in humanity's darkest hours, optimism has prevailed. After WWI, Americans fell in love with the automobile. After WWII, Americans bought homes and televisions. During the Vietnam War, Americans put a man on the moon. Now globalists push public transportation and small apartments. Televisions are just instruments for state propaganda. And American astronauts have spent the last 50 years orbiting Earth.

After two decades of war, this generation's warriors return home to find the PATRIOT Act used against them, the government claiming ownership over their children, unaffordable gasoline, and the prospect of renting for life. Globalism is where optimism goes to die. Happiness will require its demolition.