

TWENTY SEVENTH SUNDAY IN ORDINARY TIME October 4, 2020

INTENTIONS OF THE WEEK

SUNDAY October 4, 2020

9:00 am Paul Kleinberg (d)

11:00 am Carol Coors (d)

7:00 pm For the Parishioners

MONDAY, October 5, 2020

Blessed Francis Xavier Seelos, priest

7:15 am

8:30 am Peggy Godfrey (d)

TUESDAY, October 6, 2020

St. Bruno, priest

Blessed Marie Rose Durocher, virgin

7:15 am

8:30 am Michael Blessinger (d)

WEDNESDAY, October 7, 2020

Our Lady of the Rosary

8:30 am Adele Martini (d)

THURSDAY, October 8, 2020

8 :30 am Tom and Marian Loch (l)

3:00-5:00pm EUCHARISTIC ADORATION

FRIDAY, October 9, 2020

St. Denis, bishop St. John Leonardi, priest

7:15 am

8:30 am Bernice Pirro (d)

SATURDAY, October 10, 2020

BVM on Saturday

4:30 pm Mary Jo Westendorf

SUNDAY, October 11, 2020

9:00 am Paul Kleinberg (d)

11:00 am Norma Erhardt (d)

7:00 pm For the Parishioners

SERVERS

October 3/4

No Servers scheduled.

LECTORS

October 3/4

No Lectors scheduled.

EUCHARISTIC MINISTERS

October 3/4

No Eucharistic Ministers scheduled.

OFFERING

September 27, 2020

\$8,889.44

Thank You for your Generosity!

Vocation View: "Have no anxiety at all, but make your requests known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus. (Philippians 4:6-7) To talk about your discernment, please contact Fr. Dan Schmitmeyer, Director of Vocations at schmitmeyer@catholiccincinnati.org.

Warsaw Federal
www.warsawfederal.com
Main Office
3533 Warsaw Avenue
Sayler Park
6570 Gracely Drive
513-244-6900

St. Lawrence RCIA 2020-2021:

A wonderful way to spread the good news that Jesus is the way to heaven would be to encourage any non-Catholic you know to attend the Rite of Christian Initiation of Adult instruction classes.

Classes are on Tuesday evenings from 6:00 - 7:00 p.m. in the Music Room. Please call the rectory, 921-0328, for further information and registration.

PLEASE NOTIFY US AT THE RECTORY

when a family member is hospitalized or homebound and would like to receive Holy Communion and/or the Sacrament of Penance.

The Laurentian

You should be aware that the word “angel” denotes a function rather than a nature. Those holy spirits of heaven have indeed always been spirits. They can only be called angels when they deliver some message. Moreover, those who delivered messages of lesser importance are called angels; and those who proclaim messages of supreme importance are called archangels.

And so it was that not merely an angel but the archangel Gabriel was sent to the Virgin Mary. It was only fitting that the highest angel should come to announce the greatest of all messages.

Some angels are given proper names to denote the service they are empowered to perform. In that holy city, where perfect knowledge flows from the vision of almighty God, those who have no names may easily be known. But personal names are assigned to some, not because they could not be known without them, but rather to denote their ministry when they come among us. Thus, Michael means “Who is like God?”; Gabriel is “The strength of God”; and Raphael is God’s Remedy.”

Whenever some act of wondrous power must be performed, Michael is sent, so that his action and his name may make it clear that no one can do what God does by his superior power. So also our ancient foe desired in his pride to be like God, saying: *I will ascend into heaven; I will exalt my throne above the stars of heaven; I will be like the Most High.* He will be allowed to remain in power until the end of the world when he will be destroyed in the final punishment. Then, he will fight with the archangel Michael, as we are told by John: *A battle was fought with Michael the archangel.*

So too Gabriel, who is called God’s strength, was sent to Mary. He came to announce the One who appeared as a humble man to quell the cosmic powers. Thus God’s strength announced the coming of the Lord of the heavenly powers, mighty in battle.

Raphael means, as I have said, God’s remedy, for when he touched Tobit’s eyes in order to cure him, he banished the darkness of his blindness. Thus, since he is to heal, he is rightly called God’s remedy.

St. Gregory the Great, pope



School Mass & New Daily Mass: On Monday Tuesday and Friday the school children are coming over for the 8:30 a.m. mass. In order to give adults the option to attend mass without school children I have a 7:15 a.m. mass on Monday Tuesday and Friday. Adults can go to the 8:30 a.m. mass if they wish. But there is the option.

For all Masses, we are observing health and safety guidelines. So, for example, observe social distancing. Pews to remain empty are closed off with gold string. The side pews are for families. Ushers available to help you with seating. For now, everyone (age 10 and up) attending Mass is supposed to wear a mask. The maintenance staff is disinfecting the church after Masses. Please refrain from attending Mass if you have a fever or any flu-like symptoms.

For Communion, everyone should come up the center aisle in a staggered line, right or left, every 6 feet and return to the pews by the side aisles. Please come up to the Communion rail and kneel or stand.

The child to be born of you will be called holy, the Son of God, the fountain of wisdom, the Word of the Father on high. Through you, blessed Virgin, this Word will become flesh, so that even though, as he says: *I am in the Father and the Father is in me*, it is still true for him to say: “I came forth from God and am here.”

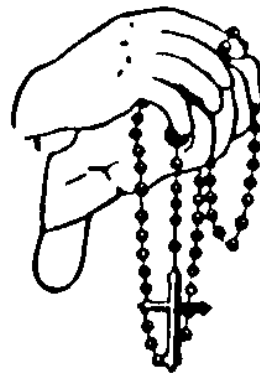
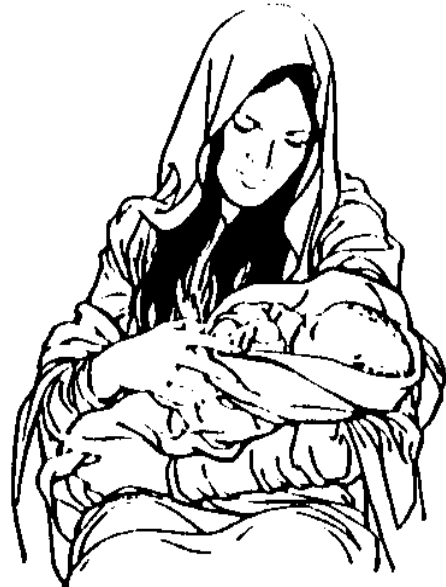
In the beginning was the Word. The spring was gushing forth, yet still within himself. Indeed, *the Word was with God*, truly dwelling in inaccessible light. And the Lord said from the beginning: *I think thoughts of peace and not of affliction*. Yet your thought was locked within you, and whatever you thought, we did not know; for who knew the mind of the Lord, or who was his counselor?

And so the idea of peace came down to do the work of peace: *The Word was made flesh and even now dwells among us*. It is by faith that he dwells in our hearts, in our memory, our intellect and penetrates even into our imagination. What concept could man have of God if he did not first fashion an image of him in his heart? By nature incomprehensible and inaccessible, he was invisible and unthinkable, but now he wished to be understood, to be seen and thought of.

But how, you ask, was this done? He lay in a manger and rested on a virgin’s breast, preached on a mountain, and spent the night in prayer. He hung on a cross, grew pale in death, and roamed free among the dead and ruled over those in hell. He rose again on the third day, and showed the apostles the wounds of the nails, the signs of victory; and finally in their presence he ascended to the sanctuary of heaven.

How can we not contemplate this story in truth, piety and holiness? Whatever of all this I consider, it is God I am considering; in all this he is my God. I have said it is wise to meditate on these truths, and I have thought it right to recall the abundant sweetness, given by the fruits of this priestly root; and Mary, drawing abundantly from heaven, has caused this sweetness to overflow for us.

*By St. Bernard of Clairvaux,
Abbot*



The Laurentian

He has given his angels charge over you to guard you in all your ways. Let them thank the Lord for his mercy; his wonderful works are for the children of men. Let them give thanks and say among the nations, the Lord has done great things for them. O Lord, what is man that you have made yourself known to him, or why do you incline your heart to him? And you do incline your heart to him; you show him your care and your concern. Finally, you send your only Son and the grace of your Spirit, and promise him a vision of your countenance. And so, that nothing in heaven should be wanting in your concern for us, you send those blessed spirits to serve us, assigning them as our guardians and our teachers.

He has given his angels charge over you to guard in all your ways. These words should fill you with respect, inspire devotion and instill confidence; respect for the presence of angels, devotion because of their loving service, and confidence because of their protection. And so the angels are here; they are at your side, they are with you, present on your behalf. They are here to protect you and to serve you. But even if it is God who has given them this charge, we must nonetheless be grateful to them for the great love with which they obey and come to help us in our great need.

So let us be devoted and grateful to such great protectors; let us return their love and honor them as much as we can and should. Yet all our love and honor must go to him, for it is from him that they receive all that makes them worthy of our love and respect.

We should then, my brothers, show our affection for the angels, for one day they will be our coheirs just as here below they are our guardians and trustees appointed and set over us by the Father.

We are God's children although it does not seem so, because we are still but small children under guardians and trustees, and for the present little better than slaves.

Even though we are children and have a long, a very long and dangerous way to go, with such protectors what we have to fear? They who keep us in all our ways cannot be overpowered or led astray, much less lead us astray. They are loyal, prudent, powerful. Why then are we afraid? We have only to follow them, stay close to them, and we shall dwell under the protection of God's heaven.

*by St. Bernard of Clairvaux,
Abbot*

Prayer to St. Michael

St. Michael, the archangel, defend us in battle; be our defense against the wickedness and snares of the devil. May God rebuke him, we humbly pray; and do you, O Prince of the heavenly host, by the power of God, cast into hell Satan and all evil spirits who prowl about the world seeking the ruin of souls. Amen.

To My Guardian Angel

Angel of God, my guardian dear,
To whom his love commits me here,
Ever this day be at my side,
To light and guard, to rule and guide.
Amen.