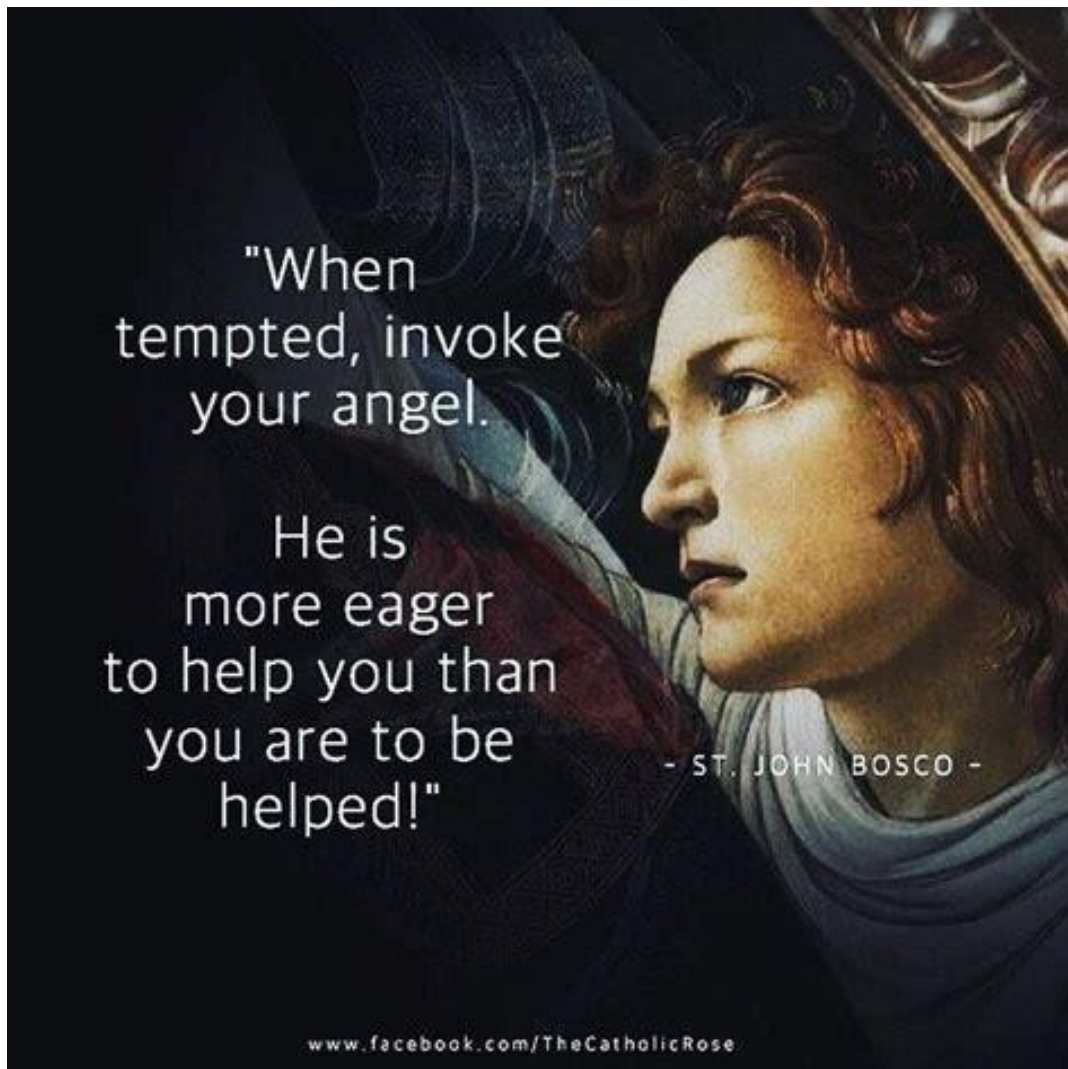


**FROM FR. JOHN:** *"And he said to him, "Amen, amen, I say to you, you will see heaven opened and the angels of God ascending and descending on the Son of Man." (John 1:51) "For I say to you that their angels in heaven always look upon the face of my heavenly Father." (Matthew 18:10)*

***If today you hear his voice, harden not your hearts!!!***

I want to thank all the people of our parish for their generosity in giving to our Mission Appeal for the people of the Diocese of Chipata in Zambia. We were able to raise \$8,324, which will help the poor people of that diocese in so many ways. We have sent a check in that amount to the finance office of the Diocese of Joliet and they will be transferring the funds electronically to the Diocese of Chipata. Once again, thank you!



On Thursday, we celebrated the Feast of the Archangels. And today, October 2<sup>nd</sup> is the Feast of the Guardian Angels even though we celebrate the 27<sup>th</sup> Sunday in Ordinary time during mass. On Thursday, our celebration focused on three particular archangels. Michael is found preeminently in the Book of Revelation where he defeats the Satanic dragon. Gabriel, of course, announces to Zechariah and to Mary God's plan of sending His Son to save humans from sin. Raphael accompanies Tobias to meet his bride and directs him to the fish oil to heal his father.

The word 'angel' comes from the Greek, *aggelos*, meaning "a messenger". In the Old Testament, the Hebrew word *mal'ak* was applied to both human and divine messengers. Certain mighty figures, later known as archangels, appear in the Book of Daniel, and the process of naming angels began.

The archangel Michael was thought to have a special responsibility as the guardian angel of Israel (Daniel 12:1). All the names of angels have meaning. Michael means 'one who is like God', Gabriel means 'God is strong', Raphael means 'God heals'.

Early Christianity inherited Jewish beliefs about angels, but the interest in the angels has diminished over time. The angel of the Annunciation has a permanent place in Christian spirituality, but the New Testament tends, if anything, to put a damper on the angels. In Hebrews chapter 1, angels are seen to be inferior to the Son of God. In the first letter to the Corinthians (13:1), the eloquence of angels takes second place to the virtue of love. In the first letter of St. Peter (1:12), the angels are seen as envying the Christian.

Hospitals used to have something called "orderlies." Their job was to be ready to do any task that a doctor, nurse, or administrator needed done in order to facilitate the care of the patients. Orderlies are a good analogy for angels. Angels care for us but ultimately answer to God alone.

There is a reluctance to think of angels in modern society, even in modern religious society. They seem redundant when one considers God's word as almighty. But, what we need to remember that they are a means, an instrument, through which God's Word is carried out. They are spiritual beings created precisely to accomplish God's will.

The *Catechism of the Catholic Church* speaks of Guardian Angels: *"From its beginning until death, human life is surrounded by their watchful care and intercession. Beside each believer stands an angel as protector and shepherd leading...to life. Already here on earth the Christian life shares by faith in the blessed company of angels...united in God."*

The angels speak of a particular aspect of the Good News. God sends His angels to watch over us, to guide us and to protect us. They remind us of our Lord and God's particular, and individual, concern and care for each one of us.

May God Bless you and all those who love the Lord.

