

Let the children come to me; do not prevent them, for the kingdom of God belongs to such as these.

~Mark 10:14

October 4, 2015
Twenty-Seventh Sunday in Ordinary
Time

ST. BRIDGET'S CATHOLIC CHURCH

MISSION STATEMENT: We are the church, the vital catholic family of St. Bridget's, loving, faith-filled members, striving to radiate the goodness, wholeness, and attractiveness of Christian life. We are united to serve one God, one another, and the world.

REV. John Kakkuzhiyil, PASTOR
OFFICE HOURS: MON-FRI 9:00 A.M. TO 5:00 P.M.
PH. 762-2009 (OFFICE) 762-1418 (RECTORY)

PH. 487-3617 (HEMINGFORD RECTORY)

MASS Times
SATURDAY 5:00 P.M.
SUNDAY 9:00 A.M.

Monthly Mass at Hemingford Care Center
2nd Friday at 11:00 A.M.

GIFTS TO THE LORD
Sept. 26, 2015

Envelopes	\$ 503.00
Plate	26.00
Youth	8.00
TOTAL	\$ 537.00
Amount needed per week	\$ 2,300.00
Amount received YTD	\$ 17,494.79
Amount needed year to day	\$ 29,900.00

Morning Prayer Service with Communion

Services on Mondays and Wednesdays at 7:00 A.M.

Oct. 5, 7	Christy Ningen
Oct. 12, 14	Sharol Moeller
Oct. 19	Kathey Andersen
Oct. 21	Jeanine Gasseling
Oct. 26	Christy Ningen
Oct. 28	Jeanine Gasseling
Nov. 2, 4	Kathey Andersen
Nov. 9, 11	Christy Ningen
Nov. 16, 18	Sharol Moeller

GREETERS/GIFTS

LECTORS

ALTAR SERVERS

EUCHARIST MINISTERS

Oct. 10	Tim Merrill	Tom Cullan Greg Moeller	Carli Cullan Luke Cullan	B – Joel Cullan C – Chris Cullan C – Pat Behn C – Pam Klaes
Oct. 11	Julie Kresl	Casper Ningen Celena Fester	Taylor Keegan Kelsey Klaes	B – Bruce Winten C – Susan Winten C – Dave and Carol Timmens C – Kathy Gettert O – Christy Ningen
Oct. 17	Randy Vogel Family	Brian Kuhn Taylor Keegan	Natalie Gasseling Lauren Gasseling	B – Ryan Gasseling C – Jennifer Gasseling C – Bruce and Susan Winten C – Jim Elder
Oct. 18	David Roes Family	Ellen Fester Tim Merrill	Alysen Turek Carlye Kresl	B – Pam C – Christy C – Celena C – Pat O – Kathy Andersen

IF YOU ARE NOT AVAILABLE WHEN SCHEDULED, PLEASE ARRANGE FOR A SUBSTITUTE

Lectors, Servers, Greeters, and Ministers of Holy Communion

If you would prefer one mass over the other to serve at, and haven't yet done so, please let Celena know as soon as possible.

Liturgical Ministers

If you are interested in being a Lector, Minister for Holy Communion, or Greeters/Gift Bearers please let Celena know.

Ministry Schedules

Ministry schedules have been mailed. Please look it over to make sure you have not been scheduled for a Saturday and Sunday as well as scheduled for 2 things on one day. Thank you for your patience during this process.

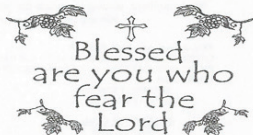
READINGS FOR THE WEEK

Monday:	Jon 1:1 – 2:2, 11; Jon 2:3-5, 8; Lk 10:25-37
Tuesday:	Jon 3:1-10; Ps 130:1b-4ab, 7-8; Lk 10:38-42
Wednesday:	Jon 4:1-11; Ps 86:3-6, 9-10; Lk 11:1-4
Thursday:	Mal 3:13-20b; Ps 1:1-4, 6; Lk 11:5-13
Friday:	Jl 1:13-15; 2:1-2; Ps 9:2-3, 6, 16, 8-9; Lk 11:15-26
Saturday:	Jl 4:12-21; Ps 97:1-2, 5-6, 11-12; Lk 11:27-28
Sunday:	Wis 7:7-11; Ps 90:12-17; Heb 4:12-13; Mk 10:17-30 [17-27]

ENCOURAGEMENT

As vital as oxygen is to the body, so is encouragement to the soul.

~Anonymous



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TOWARD HEALTHY RELATIONSHIPS

From the beginning of creation, God intended for people to live together in relationship with one another. Much of scripture shows us how to do this as it illustrates and clarifies God's plans. The readings this weekend guide us in the value and care of our relationships. Specifically, the Gospel focuses on the circumstances of failed relationships. Unlike the Pharisees, we would do well not to focus on the laws that pertain to failed relationships, but concentrate instead on what God really intended for us. Healthy bonds require a lot of our time and energy. They certainly require trust and honesty. Jesus demonstrated a deep commitment to his friends and to us. As our brother, he gave his very life for us. Children work hard at friendships. They trust, forgive, and love without conditions. The final words of today's Gospel invite us to welcome Jesus and the people of our relationships with the fresh enthusiasm of a child.

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TREASURES FROM OUR TRADITION

The old world of what we call canonical penance, or the extraordinary one-time public repentance of sinners, began to collapse with the conversion of Constantine in the early fourth century. It tottered for a hundred years or so and then virtually disappeared. It served an isolated and persecuted church well, but once people began seeking baptism for economic and political privilege, a real pastoral crisis exploded. There were more lukewarm Christians afoot, and some "barbarians" rampaging through the ruins accepted baptism just because their leaders did.

As the old structures collapsed, people who still sought some sort of public conversion scampered off to the desert to live in monastic isolation. Penance disappeared from the parish scene, and the old bench where hungry penitents used to beg for prayers was empty. Some bishops faced the crisis by inventing alternate means of discipline, all more private than public. A person might be asked to refrain from receiving Communion for a time, or even to accept some sort of corporal punishment (the pedigree of the stocks and scarlet letters of colonial America). This had the effect of separating the sinner from the prayerful intercession of the gathered church, and made an already bad situation worse. Before long, the pastoral system of penance was in a shambles, and sadly irrelevant to ordinary Christians.

—Rev. James Field, Copyright © J. S. Palach Co.

