



SCHEDULES & MASS INTENTIONS

Week of October 8, 2017

Sat 4:00 PM John W. Wood by A. & J Pfinning
Sun 8:00 AM St. Agnes– Pro Populo
Sun 10:00 AM Sandy Renaud by Diane Custeau
Mon 9:00 AM Francis J. Leary by Donna Swingleton
Wed 9:00 AM Christine McManus by M. Maclachlan
Thurs 9:00 AM Florence Bearor by Laine Bertrand
Fri 9:00 AM Marian DiFebo by Anonymous
Sat 4:00 PM Grace Cyr by Donna Young
Sun 8:00 AM St. Agnes Gil, Ellie & Mike Kupfer by Laura & Pam
Sun 10:00 AM Pro Populo

Parish Support

Offering for the weekend of October 1, 2017
(Our Goal is \$1,800.00 each week)

Sunday Collection

Loose	\$291.79
Envelopes	\$858.10
Total	\$1149.79
Restoration	\$551.87

The Parish of St. Mary /St Agnes depends mainly on each parishioner's contribution of his or her fair share. A suggested minimum contribution for each working adult is one hour's wage per week. Many thanks to those who have contributed to the collection this past week. Your gifts are really essential to our parish. Please, let us continue supporting our parish!

GOD LOVES A CHEERFUL GIVER. - 2 Corinthians 9:7

Readings for the Week of October 8, 2017

Sunday: Is 5:1-7/Phil 4:6-9/Mt 21:33-43
Monday: Jon 1:1—2:2, 11/Lk 10:25-37
Tuesday: Jon 3:1-10/Lk 10:38-42
Wednesday: Jon 4:1-11/Lk 11:1-4
Thursday: Mal 3:13-20b/Lk 11:5-13
Friday: Jl 1:13-15; 2:1-2/Lk 11:15-26
Saturday: Jl 4:12-21/Lk 11:27-28
Next Sunday: Is 25:6-10a/Phil 4:12-14, 19-20/Mt 22:1-14 or 22:1-10



Pray for

The safety of our service men and women working as peacekeepers in today's trying times and for all who are ill, especially Lindsey Layn, Linda Bunn, Richard Barra, Patricia Ward, Mary McManus, Virginia Wolf, Francine Leary, Carlita La Porte, Joel Rivera, Ginger Stearns, Betty Ferraro, Joseph Duprey, Charlotte Swain, Marilyn Morris, Mary Doherty, Ann-Marie Ford, David Philipson, Katherine Bryant, Gloria Peduto, Rene Hendricks, and Brendan Holbritter.

Ministry Schedule



<u>Eucharistic Ministers</u>	<u>Lectors</u>
10/7 Mary Bugnacki	Laurie Bertrand
10/8 Robert Rojecki	CCD Students
10/14 Marge Munger	Marge Munger
10/15 C. Frankiewicz	Wanda Murray
<u>Gift Bearers</u>	<u>Altar Servers</u>
10/07 L. Bertrand Family	Jordan Bertrand
10/08 CCD Students	A. & O. Depatie
10/14 S & M Munger	Brooke Bertrand
10/15 T. Depatie Family	N. Depatie & M. Harding

Collection Counters



10/08 M. Frankiewicz & Carol Bertrand
 10/15 Tina Wiles & Glenda Gearwar
 10/22 Donna Swingleton & Carolyn Walker



St. Mary's Cemetery

Location: RT 73 E. Forest Dale Rd, Brandon Contact Information - Please call St. Mary's Rectory.

PARISH WEBSITE

Please visit our parish website: www.saintmaryagnes.org for updates, news, activities, schedules of liturgical ministries and various resources to help you. For suggestions on our website, send your ideas to: gale@ottercreekmedia.com.

Reminders !

St. Mary's Church is officially named Our Lady of Good Help. If you are writing out a check, please write Our Lady of Good Help or O.L.G.H. Thank you!

Office is open on Wednesday

10:00 am—3:00 pm

Thursday 10:00 am - 12:00 pm

2nd Collection for weekends in Oct.:

10/08 Emergency National Collection for Hurricane Harvey & Irma
10/15 Utility Fund
10/22 Mission Sunday

Surprise Raffle: Drawing: Sunday, November 26, 2017 after the 10 am mass at St. Mary's; Tickets \$5.00 each or 3 for \$10.00 .

CHURCH CLEANING: With only three folks showing up for the cleaning it did not make the work light or complete. More needs to be done. So we will try again, for Wednesday, October 11th at 1:00 p.m. Bring your buckets, vacuum cleaners or whatever you use to shine things up. Any amount of time will be greatly appreciated. Thank you, Jeannine Griffin and Glenda Gearwar

Do you work or volunteer with youth in the Church? Please read the following: As part of the Diocese of Burlington's continuing commitment to protect young people, all employees and volunteers who work with minors in our parishes and Catholic schools must complete all safe environment requirements. These requirements include: participation in annual online child abuse prevention training; submission of background check paperwork; reading of the Diocesan *Policies on Ethics and Integrity in Ministry*; and signing of an annual Code of Conduct. All of these requirements can be completed online through *Safe and Sacred* by Proud to Protect, Inc. To get started with the program, visit the "Child Safety" section of www.vermontcatholic.org. Contact your parish office, Catholic school, or the Office of Safe Environment Programs for more information. Thank you for your support as we strive to protect all of God's children, and thank you to all who have already participated in the program!

The Diocese of Burlington is publishing a revised 2017 edition of the *Policies on Ethics and Integrity in Ministry*, which comes out of the Office of Safe Environment Programs. These policies outline the standards that Church personnel (as defined in the policy) must follow to comply with diocesan child safety guidelines relating to child abuse training, background checks, reporting procedures, and more. This policy revision also includes updated versions of the two Codes of Conduct. These new policies and Codes of Conduct are incorporated into all Safe and Sacred training courses. You can find the revised policies, including the updated Codes of Conduct, and Bishop Coyne's Letter of Promulgation on the diocesan website: http://vermontcatholic.org/index.php?sid=5&pid=252&subnav_id=40A

Diocesan News: Nonviolence :Power for Peace and Justice

Laurie Gagne would say that nonviolence is what the love of God looks like in action. "Jesus calls us to stand in His place, to enter the relationship of love which He shares with the Father. The more deeply we enter this relationship, the more we experience the love of God as a passion, which propels us, as Pope Francis says, toward those who need our help," she said. Nonviolence is the "use of power in such a way that promotes the life and dignity of every human being and all of creation," defined John F. Reuwer, an adjunct professor of nonviolent conflict resolution at St. Michael's College in Colchester. "This is contrasted with violence, which is the use of power as if someone and parts of creation are not worthy of life and dignity." "The early Church was completely pacifist," said Gagne, former director of the Edmundite Center for Peace and Justice at St. Michael's College in Colchester and current adjunct professor of peace and justice there. "From gravestone inscriptions, we know that until 170 A.D. there were no Christians who were soldiers because the early Church fathers believed that military service contradicted Jesus' command that we love our enemies." She and Reuwer are scheduled to co-facilitate a workshop, "Nonviolence: Power for Peace and Justice" from 9:30 a.m. to 3:30 p.m. with registration, coffee and bagels at 8:30. They suggest a \$10 donation at the door. St. Augustine introduced the Just War Theory in the fifth century, and for the next 1,500 years, the Church taught that fighting for a just cause, using limited means, in a war declared by a legitimate authority, was the duty of Christians. "Since the papacy of John XXIII, however, we find one pope after another speaking against war," Gagne continued. The 20th century was witness to a robust Catholic peace tradition lead by Dorothy Day, Gordon Zahn and Daniel and Philip Berrigan, among others. "But what was remarkable was the advocacy of nonviolence by the Magisterium," Gagne said, pointing to Pope John Paul II's encyclical "Centesimus Annus" and the American bishops' two peace pastorals. "The World Day of Peace Statement issued by Pope Francis this past January is the strongest endorsement of nonviolence by the Church thus far and indicates that it has become mainstream in Church teaching." Yet as much as the Church is promoting nonviolence today, it hasn't completely rejected the Just War Theory, and it remains a good standard for evaluating wars that are occurring, Gagne noted.

Reflections for the Week:

Having three readings using the same image –**vineyard**– can actually confuse the message, misleading us to consider them superficially as repetitious, when in reality they are not. In fact each reading has a significantly different focus on the vineyard image. The first reading is focused on the vineyard itself: it is the vineyard that fails, and Isaiah tells us: *the Lord's vineyard is the house of Israel*. Vatican II is telling us that we –the Church– are the people of God, the vineyard of the Lord, and this invites us to ask ourselves two important questions. First: are we, as persons, yielding an acceptable harvest? Second: are we, as Church, helping to bring about God's reign? It was the vineyard –we?– that failed. In the Psalm the focus is on the vineyard's owner, God, who is seen by the psalmist as having "failed." The previous theme is repeated: *the vineyard of the Lord is the house of Israel*. The psalmist expresses the hurt of feeling abandoned by God: *why have you abandoned your vineyard?* Do we not, at least as individual persons, at times feel also abandoned by God? Jesus on the cross did. The gospel's parable is focused on the tenants: it is they, who have failed, not the vineyard and not the owner. The owner did care for the vineyard: he *planted a vineyard, put a hedge around it, dug a wine press in it and built a tower*. The vineyard itself did yield a harvest that truly belonged to the owner, who was entitled to claim his part of the harvest. But the tenants grew greedy. They knew that, if the owner were to die without an heir, the law would give them the vineyard. So they killed the heir. The parable is about stewardship, not unlike the parable of the talents, but also about hardness of heart. The religious leaders rightly understood it as addressed to them. But it is also addressed to us as stewards of our received giftedness, which we may be tempted to hoard for our own benefit, disregarding God's claim on it.

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