



Seventeenth Sunday in Ordinary Time • July 26, 2020

# SAINT BERNADETTE CATHOLIC PARISH

St. Bridget's Church & Rectory  
106 North St. • Ridgeway, WI 53582



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100 Church St. • Barneveld, WI 53507

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## Parish Office

Hours..... Tu & Th 9:00 a.m.-2:00 p.m.  
Phone..... 608-924-2441

## Parish Staff

**Pastor** ..... Very Rev. Steve Petrica, V.F.  
Email..... [steve.petrica@gmail.com](mailto:steve.petrica@gmail.com)

**Secretary** ..... Elaine Gutzmer  
Email..... [stbernadette2010@aol.com](mailto:stbernadette2010@aol.com)

## Bulletin Deadline

Please send submissions to [steve.petrica@gmail.com](mailto:steve.petrica@gmail.com) by 12:00 noon Monday.

## Baptism and Marriage

To make arrangements, please contact the parish office.

## Websites

**St. Bernadette's on Facebook**  
[www.facebook.com/groups/StBernadetteParish](http://www.facebook.com/groups/StBernadetteParish)

**St. Bernadette's Parish**  
[www.stbernadettesparish.com/wp](http://www.stbernadettesparish.com/wp)

**Diocese of Madison**  
[www.madisondiocese.org](http://www.madisondiocese.org)

**Vatican** ..... [www.vatican.va](http://www.vatican.va)

## Mass Schedule

**Weekend**  
Saturday 5:00 p.m. (R)  
Sunday 9:00 a.m. (B)

## Weekday

Tuesday 8:00 a.m. (R); Wednesday 8:00 a.m. (B); Thursday 4:00 p.m. (R) (Mass & Adoration); Friday 8:00 a.m. (B)

## Communion to the Sick & Shut-ins

If you have a loved one or know of someone who is homebound that would like to be receiving communion, please let Fr. Petrica know at [steve.petrica@gmail.com](mailto:steve.petrica@gmail.com) so that he can make certain that they are able to receive this sacrament.

## Anointing of the Sick

Call to request this sacrament anytime.

## Sacrament of Penance

First Saturdays, 8:15-8:45 a.m. (R)  
Third Saturdays, 8:15-8:45 a.m. (B)  
Confession by appointment anytime.  
Saturday confessions followed by Mass at 9:00 a.m.

Key: (B) Barneveld • (R) Ridgeway



## FROM THE RECTORY

Fr. Steve Petrica

### Not Just the Spirituality Department

As a twenty-something Protestant trying to come to a mature understanding of the faith, I explored a great deal of Jewish history, theology, spirituality, and culture. I visited synagogue services, and studied Hebrew so I could read the Old Testament and Jewish prayer books in their original language. You may not be surprised to learn that I found a great deal of it to be beautiful and compelling!

When I tried to identify what I found so attractive about Judaism, three things stood out: 1) liturgical prayer; 2) continuity with the past; and 3) a sense that Judaism encompassed all of life, not simply the “spirituality department.” Then I wondered where to find the same things in Christianity, and the answer that came up was Catholicism. We love liturgical prayer, having liturgies for virtually every occasion in life. We invoke “Tradition” all the time — the Latin word *traditio* literally means “a handing on” from our forebears in the faith. Finally, and maybe most important, we recognize that our faith is not simply a subjective or a wholly interior matter. Rather, the faith of Jesus as it has come down to us touches all of life, *and that’s a great thing!*

We expect a religion — certainly at least any Christian religion — to have a developed understanding of God; the person of Jesus and the Holy Spirit; the Church, the ministry, and the sacraments; revelation; the afterlife; and so forth. But we believe that the Catholic Church has received the *fullness* of the faith, so that we are heirs, too, of divine teaching about the nature of human person and about human society. Theologians call the first “theological anthropology” and speak of the second as “the social doctrine of the Church.”

Teachings about man and society are bound up into the warp and woof of Catholic belief, and they add to the depth of our faith. These are also often the points where we are in tension with the dominant culture. Think, for example, of Catholic teaching on sex, gender, marriage, contraception, and abortion. For us, these aren’t primarily *political* questions; they’re questions of human nature and where true human fulfillment is to be found. On the other hand, Catholic teaching on the life of man in society can help illuminate the darkness of our current political life together. I will say more about these over the next several weeks.

17<sup>TH</sup> SUNDAY IN ORDINARY TIME



### On the Cover

In today’s first reading, God offers King Solomon anything he’d like, and Solomon responds, “Give thy servant an understanding mind to govern thy people, that I may discern between good and evil.” God is pleased that Solomon asked for wisdom rather than “long life or riches or the life of [his] enemies.” He grants him wisdom, but adds “I give you also what you have *not* asked, both riches and honor, so that no other king shall compare with you, all your days.” Solomon’s reign was indeed glorious, and he was renowned for his wisdom.



Perhaps the best known example of Solomon’s wisdom is recounted in I Kings 3:16-28. Two women both claim to be the mother of an infant. To break the impasse, Solomon orders the infant be cut in two and each woman given a part. One woman agrees while the other is horrified and renounces her claim, if only the child’s life be spared. Solomon thus discerns that only the true mother would care more about the life of the child than for her claim.

The episode is depicted in “Solomon’s Wisdom,” the etching on today’s cover, from *Sacred-Biblical History of the Old and New Testament: Two Hundred and Forty Images* (St. Petersburg, Russia; third edition, 1873) by Julius Schnorr von Carolsfeld.

**Key Events on the Bible Timeline #67b**  
**The Council of Jerusalem (A.D. 49): Acts 15**

At the time of his Ascension, Jesus told the apostles, “you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.” (Acts 1:8) We have seen that being fulfilled in the “Key Events” of the past few weeks: The Church coming into being in Jerusalem; Peter leading the apostles through Judea and Samaria (*i.e.*, the southern and northern kingdoms of biblical Israel); and Paul’s missionary journeys around the Mediterranean world.

This gratifying spread of the gospel into gentile lands, though, brought with it new problems. Christianity had not yet become a religion distinct from Judaism, but it was embracing ever larger numbers of non-Jews, which forced the question of how non-Jews were to be incorporated into what was still a Jewish movement. At the time (and still today), the norm for a male convert to Judaism was that he be circumcised, so the question for the newly emerging Church was whether a male gentile who came to faith in Jesus needed to be circumcised and become Jewish before he could become a Christian. (The ritual for a woman convert to Judaism was less daunting, and therefore less problematic; it had significant similarities to baptism.)

To deliberate and decide the matter, “the apostles and elders” met in Jerusalem. There was substantial debate, and Acts particularly notes contributions from Peter, from Barnabas and Paul, and from James (a kinsman of Jesus who is traditionally accounted first bishop of Jerusalem). James delivers the judgment of the council:

We should not trouble those of the Gentiles who turn to God, but should write to them to abstain from the pollutions of idols and from unchastity and from what is strangled and from blood. (Acts 15:19-20)

Since Christians today are by and large gentiles, this has  
*—Continued in next column*

**St. Bernadette’s Offerings**  
 Weekend of July 19, 2020

Envelopes .....	\$487.00
Loose offerings .....	1,712.00
Online offerings .....	215.00
Total .....	\$2,414.00
Same weekend last year .....	\$2,694.00
Difference .....	-280.00

*May the gift you have promised not be an exaction, but a willing gift. (cf. II Cor. 9:5)*

*Key Events, continued...*

direct implications for us. But what makes it a “key event” is that it establishes the Church’s means of settling disputed question: Gathering the bishops (as successors of the apostles), seeking the guidance of the Holy Spirit, and discerning the way forward. This is the ecclesial instrument that has come down to our own day known as an ecumenical council. The *ecu-* in “ecumenical” is from the Greek word *oikos*, meaning “household.” Leaders from the entire household of God — the bishops of the entire world — meet to deliberate. To date, we have had 21 ecumenical councils, the most recent being the Second Vatican Council of 1962-65. (We share the first seven with the Eastern Orthodox Churches.) As the *Catechism of the Catholic Church* (Article 891) states:

The infallibility promised to the Church is...present in the body of bishops when, together with Peter’s successor, they exercise the supreme Magisterium, above all in an Ecumenical Council.

They are thus a gift of God to his Church, and their institution is indeed a key event.

Remember St. Bernadette Parish in your will!

**Liturgical Ministers**

**Sunday, August 1 at 5:00 p.m.** ..... **Ridgeway**  
 Lector..... Chuck Walczak

**Sunday, August 2 at 9:00 a.m.** ..... **Barneveld**  
 Lector..... Mary Ann Myers  
 EMHC ..... Suspended for now

**Mass Intentions**

“Remember me at the altar of the Lord.”  
*—St. Monica to her son, St. Augustine*

**Tuesday, July 28: Weekday**

8:00 a.m. .... Special intention (R)

**Wednesday, July 29: St. Martha**

8:00 a.m. .... Holy Souls in Purgatory (B)

**Thursday, July 30: St. Peter Chrysologus**

4:00 p.m. .... Dale Lawinger family (R)

**Friday, July 31: St. Ignatius Loyola**

8:00 a.m. .... Reparation for sins of the world (B)

**Saturday, August 1—FIRST SATURDAY**

9:00 a.m.: St. Alphonsus Liguori ..... Donald Dunbar (R)

5:00 p.m.: Of the Sunday ..... People of the Parish (R)

**Sunday, August 2: 18<sup>th</sup> Sunday in Ordinary Time**

9:00 a.m. .... Jack Thompson (B)

*When requesting Mass intentions, be sure to specify the date and time you’d like.*

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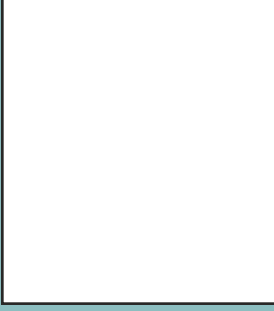
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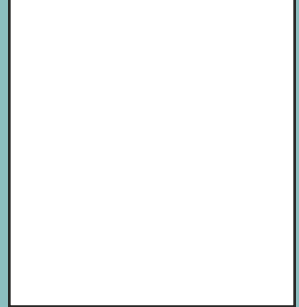
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