

Saint George Church Morse Bluff

260 Short Street

Weekend Masses: Saturday @ 6:00 p.m.
1st, 3rd, and 5th Sundays @ 10:00 a.m.
2nd and 4th Sundays @ 8:00 a.m.
Coffee and rolls: 1st Sunday of the month

Twenty-first Sunday in Ordinary Time August 26, 2018

To Know, Love, and Serve God

Sacred Heart Church Cedar Hill

2750 County Road 27

Sunday Masses:
1st, 3rd, and 5th Sundays @ 8:00 a.m.
2nd and 4th Sundays @ 10:00 a.m.
Coffee and rolls: 2nd Sunday of the month

PASTOR: Fr. Dennis Hunt, e-mail: dhunt@gtmc.net, st.gmb@nntc.net and cell phone: (402) 694-8582
RECTORY: 260 Short Street (68648-4884), P.O. Box 98, Morse Bluff, NE 68648-0098, 402-666-5280

LITURGY SCHEDULE:

MASS INTENTIONS:

FEAST DAY:

Monday	27 Aug	6:00 p.m.	St. George	+Adolph Nemeč	St. Monica
Tuesday	28 Aug	7:00 a.m.	St. George	+LeRoy Shaw	St. Augustine
Wednesday	29 Aug	7:00 a.m.	St. George	+Lorin, Nadine & Larry Racek and Lorna Pelan	Passion of John Baptist
Thursday	30 Aug	7:00 a.m.	St. George	+All Souls Day Intention	
Friday	31 Aug	7:00 a.m.	Sacred Heart	+Loretta Snitily	
Saturday	1 Sept	8:00 a.m.	Sacred Heart	New Evangelization	
		6:00 p.m.	St. George	Victims of Abuse	Twenty-First Sunday in Ordinary Time
Sunday	2 Sept	8:00 a.m.	Sacred Heart	For our parishioners (Missa pro populo)	
		10:00 a.m.	St. George	Purification of the People of God	

Parish Confession Schedule: Confessions usually heard 30 minutes before all weekend Masses, ending 5-10 minutes before Mass. (Confessions before the 10:00 a.m. Mass may be shortened because of priest's travel time between parishes.)

Please indicate -Bulletin- in the Subject line to: dhunt@gtmc.net, st.gmb@nntc.net

Mass Times for USA parishes: <http://www.masstimes.org/>

Parishes: <http://stgmbne.com>



SUNDAY LITURGICAL MINISTERS/SERVERS:

St. George			Reader	Acolyte	Server(s)
Saturday	1 Sept	6:00 pm	Steve Minarick		
Sunday	2 Sept	10:00 am	Linda Walker		Ian Virka
Sacred Heart					
Sunday	2 Sept	8:00 am	Alan Sloup		

Announcements

Please pray for: Sr. Zelig Therese of the Redeemer, *Lake Charles, LA, Jr. Professed Novice, Carmel of Jesus, Mary, & Joseph.* Sr. Ana Louise, *Spring Hill, KS, Jr. Professed Novice, Carmel of Jesus, Mary, & Joseph*

Holy Land Olive Art will be available the weekend of August 25th - 26th

Class in the Catholic Faith – Symbolon (Formed.org)

Monday: August 27, 6:45 – 7:45 pm (Q&A 7:30 pm)
Session 9: **Mary and the Saints ...** What do we think of Mary, the Mother of Jesus, and how does our relationship with her impact our relationship with her Son? What is the connection between our understanding of Mary and the rest of the saints? Why do we ask Mary and other "dead people" to pray for us? The answers to these questions serve to give us a framework for the Catholic Church's teachings on life after death and what we call "The Communion of the Saints."
Symbolon: The Catholic Faith Explained: Knowing the Faith: For Catholics, Mary and the saints are important parts of daily life and devotion. Yet many outside the Church are confused as to what Catholics really believe. Do they worship Mary? Do they pray to the saints? And how does the saving action of Jesus fit into all of this?
Underlying everything the Church teaches about Mary and the saints is Jesus. The attention Catholics give to them does not distract from God, but enables us to draw into a more intimate communion with him, for just as fellowship with our Christian brothers and sisters on earth draws us closer to Jesus, so our communion with Mary and the saints draws us closer to him as well. Devotion to Mary and the saints is one way that Catholics come to know and love God and more deeply appreciate the great gift of salvation.

To Report Allegations of Sexual Abuse by any person affiliated with the Lincoln Diocese, we encourage you to contact your local law enforcement agency or the Nebraska Child Abuse Hotline (1-800-652-1999).

Roast Beef Dinner-Sts. Cyril & Methodius Parish in Plasi will sponsor a roast beef dinner at the Prague Parish Hall in Prague, on Sunday, August 26. Dinner will be served from 11:00am-2:00pm. Cost: Adults \$10, Children 10 & Under \$5, Preschool under 5 Free. Festival includes Live Auction, Silent Auction, Cake Walk, Bake Sale featuring Czech specialties and Raffle.

Free Planned Giving & Estate Planning Luncheon

Want to maximize your gift to your church or Catholic school? Join us on **Tuesday, September 11th at 12:00pm** in the Union Bank and Trust Community Room in Wahoo. Enjoy a complimentary lunch hosted by Bishop Neumann Catholic High School and The Catholic Foundation. Receive detailed information and examples related to planned giving, estate planning, and ways you can maximize your giving to your church or school. To **RSVP**, email Chad Swanson, Director of Development at Bishop Neumann Catholic High School, at chadswanson@cdolinc.net by **Tuesday, September 4th**. Thank you for your support to our Catholic churches and schools.

Nationwide Effort - Prayer / Fasting to End Evil of Abortion

From Friday, August 3, 2018 to Friday, September 28, 2018, the weekly Call to Prayer will be adapted as a nine-week Novena for the Legal Protection of Human Life. Join at www.usccb.org/pray! In addition to the current invitation to fast on Fridays, participants are encouraged to pray one Our Father, Hail Mary, and Glory Be for the intention of the novena.

Learn (August 24): Roe's extreme abortion license is not widely supported. Abortion advocates claim that Roe enjoys broad public support and some recent polls seem to provide evidence for this claim. But most polls don't explain Roe's extreme abortion license and some misrepresent it. For example, a 2016 Pew Research Center poll claims 69% of Americans favor Roe v. Wade and 28% oppose it.¹ But the poll wrongly describes Roe as establishing "a woman's constitutional right to an abortion, at least in the first three months of pregnancy." The fact is, Roe made abortion legal through all 9 months of pregnancy and for virtually any reason.²

The vast majority of Americans oppose the policy of nearly unlimited abortion dictated by Roe, and most believe abortion should not be legal for the reasons it is most often performed. A June 2018 Gallup poll shows that 72% of Americans said abortion should be illegal in the second trimester and 87% said abortion should be illegal in the last trimester.³ A 2018 Marist poll shows that 51% of women said abortion should never be permitted (9%) or permitted only in cases of rape, incest, and to save the woman's life (42%).⁴ So why do polls show a majority of Americans favoring Roe v. Wade? Because they don't really know what Roe did.

(Attached) **Eucharistic Holy Hour Pledge Card – To Remind You**

Letter Of His Holiness Pope Francis To The People Of God

“If one member suffers, all suffer together with it” (1 Cor 12:26). These words of Saint Paul forcefully echo in my heart as I acknowledge once more the suffering endured by many minors due to sexual abuse, the abuse of power and the abuse of conscience perpetrated by a significant number of clerics and consecrated persons. Crimes that inflict deep wounds of pain and powerlessness, primarily among the victims, but also in their family members and in the larger community of believers and nonbelievers alike. Looking back to the past, no effort to beg pardon and to seek to repair the harm done will ever be sufficient. Looking ahead to the future, no effort must be spared to create a culture able to prevent such situations from happening, but also to prevent the possibility of their being covered up and perpetuated. The pain of the victims and their families is also our pain, and so it is urgent that we once more reaffirm our commitment to ensure the protection of minors and of vulnerable adults.

1. If one member suffers...

In recent days, a report was made public which detailed the experiences of at least a thousand survivors, victims of sexual abuse, the abuse of power and of conscience at the hands of priests over a period of approximately seventy years. Even though it can be said that most of these cases belong to the past, nonetheless as time goes on we have come to know the pain of many of the victims. We have realized that these wounds never disappear and that they require us forcefully to condemn these atrocities and join forces in uprooting this culture of death; these wounds never go away. The heart-wrenching pain of these victims, which cries out to heaven, was long ignored, kept quiet or silenced. But their outcry was more powerful than all the measures meant to silence it, or sought even to resolve it by decisions that increased its gravity by falling into complicity. The Lord heard that cry and once again showed us on which side he stands. Mary’s song is not mistaken and continues quietly to echo throughout history. For the Lord remembers the promise he made to our fathers: “he has scattered the proud in their conceit; he has cast down the mighty from their thrones and lifted up the lowly; he has filled the hungry with good things, and the rich he has sent away empty” (Lk 1:51-53). We feel shame when we realize that our style of life has denied, and continues to deny, the words we recite.

With shame and repentance, we acknowledge as an ecclesial community that we were not where we should have been, that we did not act in a timely manner, realizing the magnitude and the gravity of the damage done to so many lives. We showed no care for the little ones; we abandoned them. I make my own the words of the then Cardinal Ratzinger when, during the Way of the Cross composed for Good Friday 2005, he identified with the cry of pain of so many victims and exclaimed: “How much filth there is in the Church, and even among those who, in the priesthood, ought to belong entirely to [Christ]! How much pride, how much self-complacency! Christ’s betrayal by his disciples, their unworthy reception of his body and blood, is certainly the greatest suffering endured by the Redeemer; it pierces his heart. We can only call to him from the depths of our hearts: Kyrie eleison – Lord, save us! (cf. Mt 8:25)” (Ninth Station).

2. ... all suffer together with it

The extent and the gravity of all that has happened requires coming to grips with this reality in a comprehensive and communal way. While it is important and necessary on every journey of conversion to acknowledge the truth of what has happened, in itself this is not enough. Today we are challenged as the People of God to take on the pain of our brothers and sisters wounded in their flesh and in their spirit. If, in the past, the response was one of omission, today we want solidarity, in the deepest and most challenging sense, to become our way of forging present and future history. And this in an environment where conflicts, tensions and above all the victims of every type of abuse can encounter an outstretched hand to protect them and rescue them from their pain (cf. *Evangelii Gaudium*, 228). Such solidarity demands that we in turn condemn whatever endangers the integrity of any person. A solidarity that summons us to fight all forms of corruption, especially spiritual corruption. The latter is “a comfortable and self-satisfied form of blindness. Everything then appears acceptable: deception, slander, egotism and other subtle forms of self-centeredness, for ‘even Satan disguises himself as an angel of light’ (2 Cor 11:14)” (*Gaudete et Exsultate*, 165). Saint Paul’s exhortation to suffer with those who suffer is the best antidote against all our attempts to repeat the words of Cain: “Am I my brother’s keeper?” (Gen 4:9).

I am conscious of the effort and work being carried out in various parts of the world to come up with the necessary means to ensure the safety and protection of the integrity of children and of vulnerable adults, as well as implementing zero tolerance and ways of making all those who perpetrate or cover up these crimes accountable. We have delayed in applying these actions and sanctions that are so necessary, yet I am confident that they will help to guarantee a greater culture of care in the present and future.

Together with those efforts, every one of the baptized should feel involved in the ecclesial and social change that we so greatly need. This change calls for a personal and communal conversion that makes us see things as the Lord does. For as Saint John Paul II liked to say: “If we have truly started out anew from the contemplation of Christ, we must learn to see him especially in the faces of those with whom he wished to be identified” (*Novo Millennio Ineunte*, 49). To see things as the Lord does, to be where the Lord wants us to be, to experience a conversion of heart in his presence. To do so, prayer and penance will help. I invite the

entire holy faithful People of God to a penitential exercise of prayer and fasting, following the Lord’s command.[1] This can awaken our conscience and arouse our solidarity and commitment to a culture of care that says “never again” to every form of abuse.

It is impossible to think of a conversion of our activity as a Church that does not include the active participation of all the members of God’s People. Indeed, whenever we have tried to replace, or silence, or ignore, or reduce the People of God to small elites, we end up creating communities, projects, theological approaches, spiritualities and structures without roots, without memory, without faces, without bodies and ultimately, without lives.[2] This is clearly seen in a peculiar way of understanding the Church’s authority, one common in many communities where sexual abuse and the abuse of power and conscience have occurred. Such is the case with clericalism, an approach that “not only nullifies the character of Christians, but also tends to diminish and undervalue the baptismal grace that the Holy Spirit has placed in the heart of our people”.[3] Clericalism, whether fostered by priests themselves or by lay persons, leads to an excision in the ecclesial body that supports and helps to perpetuate many of the evils that we are condemning today. To say “no” to abuse is to say an emphatic “no” to all forms of clericalism.

It is always helpful to remember that “in salvation history, the Lord saved one people. We are never completely ourselves unless we belong to a people. That is why no one is saved alone, as an isolated individual. Rather, God draws us to himself, taking into account the complex fabric of interpersonal relationships present in the human community. God wanted to enter into the life and history of a people” (*Gaudete et Exsultate*, 6). Consequently, the only way that we have to respond to this evil that has darkened so many lives is to experience it as a task regarding all of us as the People of God. This awareness of being part of a people and a shared history will enable us to acknowledge our past sins and mistakes with a penitential openness that can allow us to be renewed from within. Without the active participation of all the Church’s members, everything being done to uproot the culture of abuse in our communities will not be successful in generating the necessary dynamics for sound and realistic change. The penitential dimension of fasting and prayer will help us as God’s People to come before the Lord and our wounded brothers and sisters as sinners imploring forgiveness and the grace of shame and conversion. In this way, we will come up with actions that can generate resources attuned to the Gospel. For “whenever we make the effort to return to the source and to recover the original freshness of the Gospel, new avenues arise, new paths of creativity open up, with different forms of expression, more eloquent signs and words with new meaning for today’s world” (*Evangelii Gaudium*, 11).

It is essential that we, as a Church, be able to acknowledge and condemn, with sorrow and shame, the atrocities perpetrated by consecrated persons, clerics, and all those entrusted with the mission of watching over and caring for those most vulnerable. Let us beg forgiveness for our own sins and the sins of others. An awareness of sin helps us to acknowledge the errors, the crimes and the wounds caused in the past and allows us, in the present, to be more open and committed along a journey of renewed conversion.

Likewise, penance and prayer will help us to open our eyes and our hearts to other people’s sufferings and to overcome the thirst for power and possessions that are so often the root of those evils. May fasting and prayer open our ears to the hushed pain felt by children, young people and the disabled. A fasting that can make us hunger and thirst for justice and impel us to walk in the truth, supporting all the judicial measures that may be necessary. A fasting that shakes us up and leads us to be committed in truth and charity with all men and women of good will, and with society in general, to combatting all forms of the abuse of power, sexual abuse and the abuse of conscience.

In this way, we can show clearly our calling to be “a sign and instrument of communion with God and of the unity of the entire human race” (*Lumen Gentium*, 1).

“If one member suffers, all suffer together with it”, said Saint Paul. By an attitude of prayer and penance, we will become attuned as individuals and as a community to this exhortation, so that we may grow in the gift of compassion, in justice, prevention and reparation. Mary chose to stand at the foot of her Son’s cross. She did so unhesitatingly, standing firmly by Jesus’ side. In this way, she reveals the way she lived her entire life. When we experience the desolation caused by these ecclesial wounds, we will do well, with Mary, “to insist more upon prayer”, seeking to grow all the more in love and fidelity to the Church (*SAINT IGNATIUS OF LOYOLA, Spiritual Exercises*, 319). She, the first of the disciples, teaches all of us as disciples how we are to halt before the sufferings of the innocent, without excuses or cowardice. To look to Mary is to discover the model of a true follower of Christ.

May the Holy Spirit grant us the grace of conversion and the interior anointing needed to express before these crimes of abuse our compunction and our resolve courageously to combat them.

Vatican City, 20 August 2018

FRANCIS

[1] “But this kind [of demon] does not come out except by prayer and fasting” (*Mt 17:21*).

[2] Cf. *Letter to the Pilgrim People of God in Chile* (31 May 2018).

[3] *Letter to Cardinal Marc Ouellet, President of the Pontifical Commission for Latin America* (19 March 2016).

Encounter Jesus