

CHURCH OF SAINT BERNARD

1160 WOODBRIDGE STREET • SAINT PAUL, MN 55117
One block west of Rice Street on Geranium Avenue

JANUARY 30, 2022
4TH SUNDAY IN ORDINARY TIME



Parish Staff
Parochial Administrator
Reverend Mark Moriarty
Associate Priest
Reverend Joseph Kureh

Secretary	Gloria Nava
RCIA and Missionary/ Internship Program	David Neira
Music Director	Mary Beth Redmond
Parish Administrator	Ryan Thornton
Accountant	Jim Rice

Parish Office
Phone: (651) 488-6733
Hours: Monday-Friday 8:30 am - 3:30 pm
Website: www.stbernardstpaul.org

Anointing of the Sick & Communion for the Sick & Homebound

Please call the Parish Office to make arrangements with Fr. Joseph at 651-558-9305.

Baptism of Infants

It is recommended that parents who wish to present their child for Baptism make arrangements several months before the date with a priest.

Marriage Preparation

Couples anticipating Christian Marriage need to contact the Parish Office at least six months prior to the wedding date they desire.

Mass Schedule:

Saturday:

- 4:00 pm
- 7:00pm (*NeoCatechumenate: 3rd floor School*)

Sunday:

- 8:00am
- 10:30am
- 2:00pm (Spanish)

Daily Mass: (Monday—Saturday) 8:30am

Confession Schedule:

Thursdays: 6:15-6:45pm (during Adoration)

Saturdays: 3:15—3:45pm

Adoration of the Blessed Sacrament:

Thursdays, 6:00pm—7:00pm

† Mass Intentions †

Saturday January 29th

8:30 am † Anita Seebach(Born)
 4:00 pm † Lorraine Palmer
 7:00 pm † Tom & Leona Tacik

Sunday January 30th 4th Sunday in Ordinary Time

8:00 am † Brian Hochtcl
 10:30 am † Paul Nyo Min
 2:00 pm † Tess Schneider

Monday January 31st St John Bosco, Priest

8:30am Bennet Flicker

Tuesday February 1st

8:30am Jerry Hechtel

Wednesday February 2nd The Presentation of the Lord , Feast

8:30am Rosemary Hechtel

Thursday February 3rd St Blaise & St Ansgar Bishops

8:30am † Don Soler

Friday February 4th

8:30am † Lisa Miller

Saturday February 5th St. Agatha

8:30am † Edward Gunter
 4:00pm † Lorraine Palmer
 7:00 pm Daniele Pastore

Sunday February 6th 5th Sunday in Ordinary Time

8:00 am All Souls
 10:30 am † Carol Vandelac
 2:00 pm For the People of St. Bernard's

Prayer Line Please call

Shirley Collett at (651) 488-6330
 Judy Cloutier at (651) 224-2966

WEEKLY READINGS

Readings for the week of January 30th, 2022

Sunday: Jer 1:4-5,17-19/1Cor 12:31-31—013:13/
 Lk 4:21-30

Monday: 2 Sm 5:13-14,30,16:5-13/Mk 5:1-20

Tuesday: 2 Sm 18:9-10,14b,24-25a,30-19:3/
 Mk 5:21-43

Wednesday: Hal 3:1-4/Heb 2:14-18/Lk 2:22-40

Thursday: 1 Kgs 2:1-4,10-12/Mk 6:7-13

Friday: Sir 47:2-11/Mk 6:2-11

Saturday: 1 Kgs 3:4-13/Mk 6:30-34

Next Sunday: Is 6:1-2a,3-8/1Cor15-1-11/Lk 5:1-11

Weekly Collection

Last Week's Contributions

Budget of Current Fiscal Year

Envelope Income

\$2,109

\$4,715

Plate

664

960

Gas/Lights

20

125

Campus Repair

67

70

Year to Date:

Envelope Income

\$133,452

\$141,450

Plate

26,563

28,800

Gas/Lights

2,512

3,750

Campus Repair

1,689

2,100

Parish News



Why suffering? Why death?

Where is God in the Pandemic?

What is the meaning of your life?

Do you want to deepen your faith?

COME & LISTEN

An invitation to joy...

Catechesis for Adults & Youth

Tuesdays & Fridays

7:30-8:30pm

Beginning Feb 8th

St Bernard's School Basement

170 Rose Ave W

St Paul, MN 55117

714-472-7359

Free Babysitting Provided

Join us for "A Biblical Walk Through The Mass" study in the Parish Center

"If we as Catholics are able to understand the biblical background of the Mass better, we will be able to give of ourselves more to Jesus at every Mass," says Dr. Edward Sri in our next bible study beginning in January. We will learn how all the words, gestures, and rituals in the Mass are rooted in scripture. This is a five week study with 30 minute video lessons appropriate for older children and adults. Choose one of two different days and times: most Sundays between the morning Masses, or every other Thursday at 7 pm.

Please see the display in the Church vestibule for more information and to sign-up, or contact Elizabeth at

651-387-9500 or

steelikat@polsons.net

From a Homily by Pope Benedict XVI on the Feast of the Presentation of the Lord (February 2, 2013)

Dear Brothers and Sisters,

In his account of the infancy of Jesus St Luke emphasizes how faithful Mary and Joseph were to the Law of the Lord. They fulfilled with profound devotion all the prescriptions prescribed following the birth of a firstborn male. Two of them were very ancient prescriptions: one concerns the mother and the other the newborn child. The woman was required to abstain from ritual practices for forty days, after which she was to offer a double sacrifice: a lamb as a burnt offering and a turtle-dove as a sin offering; but if she were poor, she could offer a pair of turtle doves or two young pigeons (cf. Lev 12:1-8). St Luke explained that Mary and Joseph offer the sacrifice of the poor (cf. 2:24) in order to emphasize that Jesus was born into a family of simple people, lowly but of steadfast faith: a family that belonged to the poor of Israel who form the true People of God. For the first-born male who, according to Mosaic Law, was set apart for God, redemption was prescribed instead, established as an offering of five shekels to be paid to a priest in any place. This was in everlasting memory of the fact that in the time of Herod God saved the firstborn of the Jews (cf. Ex 13:11-16).

It is important to note that these two acts — the purification of the mother and the redemption of the son — did not require a visit to the Temple. However, Mary and Joseph wished to fulfil all the prescriptions in Jerusalem, and St Luke shows us how the entire scene converges on the Temple and thus focuses on Jesus who enters it. And it is here, precisely through the prescriptions of the Law, that the principal event is transformed, namely, it becomes the “presentation” of Jesus in the Temple of God, which means the act of offering the Son of the Most High to the Father who sent him (cf. Lk 1:32, 35). The Evangelist’s account is confirmed by the words of the Prophet Malachi which we heard at the beginning of the First Reading: “Behold”, says the Lord, “I send my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple; the messenger of the covenant in whom you delight, behold, he is coming... he will purify the sons of Levi.... Then the offering... will be pleasing to the Lord” (3:1, 3, 4).

These words clearly make no mention of a child and yet they are fulfilled in Jesus because, thanks to the faith of his parents, he was taken to the Temple “immediately”; and in the act of his “presentation”, that is, the “offering” of him in person to God the Father, the themes of sacrifice and of the priesthood clearly transpire, as in the passage from the prophet. The Child Jesus, who is immediately presented in the Temple, is the same person who, as an adult, would purify the Temple (cf. Jn 2:13-22; Mk 11:15, 19ff). Our eyes could see and our arms embrace “your salvation” (cf. 2:30). Above all he would make himself the sacrifice and the High Priest of the new Covenant. This is also the perspective of the Letter to the Hebrews, a passage of which was proclaimed in the Second Reading, to strengthen the theme of the new priesthood: a priesthood — inaugurated by Jesus — which is existential: “For because he himself has suffered and been tempted, he is able to help those who are tempted” (Heb 2:18). So it is that we also discover the topic of suffering, very pronounced in the Gospel passage in which Simeon imparts his prophecy concerning both the Child and the Mother: “Behold, this Child is set for the fall and rising of many in Israel, and for a sign that is spoken against (and, [to Mary], a sword will pierce through your own soul also)” (Lk 2:34-35).

The “salvation” that Jesus brought to his people, and which he embodies in himself, passed through the Cross, through the violent death that he was to vanquish and to transform with the sacrifice of his life through love. This sacrifice was already foretold in the act of the Presentation in the Temple, an act without any doubt motivated by the traditions of the old Covenant, but that was deeply enlivened by the fullness of faith and love, which correspond to the fullness of time, to the presence of God and of his Holy Spirit in Jesus. Indeed, the Spirit moved over the whole scene of the presentation of Jesus in the Temple and in particular over Simeon, but also over Anna. The Spirit “Paraclete” brings consolation to Israel and motivates the steps and moves the hearts of those who await him. He is the Spirit who prompted the prophetic words of Simeon and Anna, words of blessing and praise of God, of faith in his Anointed One, of thanksgiving, for at last

“A light for revelation to the Gentiles, and for glory to your people Israel” (2:32). With these words Simeon describes the Messiah of the Lord, at the end of his hymn of blessing. The topic of light, that echoes the first and second songs of the Servant of the Lord in the Deutero-Isaiah (cf. Is 42:6; 49:6), is vividly present in this liturgy. It was in fact opened by an evocative procession, in which the Superiors and General Superiors of the Institutes of consecrated life represented here took part and carried lit candles. This sign, specific to the liturgical tradition of this Feast, is deeply expressive. It shows the beauty and value of the consecrated life as a reflection of Christ’s light; a sign that recalls Mary’s entry into the Temple. The Virgin Mary, the Consecrated Woman par excellence, carried in her arms the Light himself, the Incarnate Word who came to dispel the darkness of the world with God’s love. Dear brothers and sisters, the joy of consecrated life necessarily passes through participation in the cross of Christ. This is how it ways for Mary Most Holy. Hers is the suffering of the heart that is one with the Heart of the Son of God, pierced by love. From this wound God’s light flows and also from the suffering, sacrifice and self-giving of consecrated people who live through their love for God and for others, that shines the very light that evangelizes nations. On this feast I express in a special way to you, consecrated people, the hope that your lives may always have the flavor of evangelical *parresia*, so that in you the Good News may be lived, witnessed to, and proclaimed and may shine out as a word of truth (cf. Apostolic Letter *Porta Fidei*, n. 6). Amen.