

St. Bernard Roman Catholic Church

We are called to proclaim and celebrate the Good News. Evangelizing and supporting for the faith journey of every age at every stage is our commitment.

1160 Woodbridge Street, St. Paul. MN 55117

SECOND SUNDAY IN ORDINARY TIME

January 18, 2026

Fr. Arokiadoss Raji : Pastor

651-558-9301; frraji@churchofstbernard-stp.org

Fr. Joseph Kureh: Parochial Vicar: 651-236-7730

STAFF:

Ryan Heim.....Parish Administrator,

Patrice Finstad.... Music Director,

Patrice.finstad@gmail.com (612-859-9339)

Cantor: Anna Gottwalt 651-802-6948 bananagottwalt@gmail.com

Spanish Music Director: Emanuel Romero 651-231-1372

emmanuelromero200910@gmail.com

Jareli Ramirez..... Secretary

Accountant: Lighthouse (LSS).

Trustees: Steve Donohue & Rhonda Pfiffner
Finance Council Chairman:: Allison Donohue
Parish Council Chairman: Joe Blageo



Website: www.stbernardstpaul.org

Phone
651-488-6733

Fax
651-489-9203

WEEKDAY MASSES: Mon—Sat 8:30 AM

WEEKEND MASSES

Saturday 4PM, and 7PM (Neo-catechumenal way – In Grade School)

Sunday 8:00 AM, 10:30 AM & 12:30 PM Spanish

SACRAMENT OF PENANCE: FRIDAY 6:15 PM—6:45 PM during Adoration of the Blessed Sacrament & Sat 3:15—3:45 PM, or by appointment.

SACRAMENT OF MARRIAGE: Please call the office to arrange for a meeting with a priest 6 months prior to your wedding date.

SACRAMENT OF BAPTISM: Please call the office to arrange for a meeting with a priest 2 months prior to the Sacrament. Baptism is celebrated every 4th Sunday of the month @ 10 AM & 12 Noon.

ANOINTING OF THE SICK: : Please call the office to arrange for an anointing.

For new parishioners, registration forms are available at our website & in parish office.



SATURDAY VIGIL MASS

4:00 pm Nick Zingsheim

2nd SUNDAY IN ORDINARY TIME, January 18

8:00 am + Mumn K. Tint Minda
10:30 am + People of the parish
12:30 pm + Souls in purgatory

MONDAY, January 19

St. Fillan

8:30 am + Barbara Dains &
Beverly Olriksen

TUESDAY, January 20

St. Fabian & St. Sebastian

8:30 am + Manuel Loya Lopez

WEDNESDAY, January 21

St. Agnes

8:30 am + John Thoemke

THURSDAY, January 22

St. Vincent Pallotti

8:30 am + All Souls

FRIDAY, January 23

St. Emerenziana

8:30 am Karen Brown

SATURDAY, January 24

St. Francis de Sales

8:30 am + John Mercado

SATURDAY VIGIL MASS

4:00 pm People of the parish

3rd SUNDAY IN ORDINARY TIME, January 25

8:00 am + Souls in Purgatory
10:30 am + Unborn Children
12:30 pm Mana Isabel Lopez

REMEMBER ST. BERNARD'S IN YOUR WILL

Do you have a will? A wonderful way to help our parish and to save taxes is to remember St. Bernard's in your will. There is still plenty of work to be done in our church and also in the other buildings.



Dear Brothers and Sisters:

The gospel comes from St. John this week and continues to focus on the manifestation of Jesus to the world and provides a transition from Christmas to Ordinary time. John asserts the central dimension of Jesus' mission by calling him the Lamb of God, who will bear our sins.

We say these words, "Lamb of God," very often in the Mass and what was the meaning of these words for those who heard them? Did it remind them of the Passover lamb, and the shedding of the blood of the lamb on the night they were freed from Egypt? All the Jews were familiar with the words of Isaiah, who had compared the suffering of the Servant of Yahweh, the Messiah, with the sacrifice of the lamb. The Passover Lamb which was sacrificed in the Temple every year recalled their liberation from slavery and the covenant that God had made with them. All of this was a promise and a prediction of the true Lamb, Christ himself. We say in the Eucharist that he is the true lamb who took away the sins of the world, by dying he destroyed our death, and by rising he has restored our life.

This expression, Lamb of God, has been widely meditated and commented on by theologians and spiritual writers. It is a title rich in theological content. And does it mean anything to me? Many Christians do not make the connection with the sacrificial lamb of the Passover; this is a key idea if we are to understand the mystery of the Eucharist.

So again we have this opportunity to reflect on the fact that Jesus Christ comes to free us from our slavery, our sins, our worries, our manias. He comes today to bring us forgiveness. He is the Savior, the one who reconciles. He does not forgive us only once, but many times, every day. He does not forgive us in the abstract, but forgives each one of us when we draw close to him. Let us take time to thank him for this great gift.

Fr. Doss

SICK OR "HOMEBOUND"

If you are sick or "homebound" (or know someone who is), and would like to receive any Sacrament, please contact the parish office. *If you would like to add a name to our prayer list. Prayer Line: Shirley Collett (651)488-6330; Judy Cloutier at (651)224-2966*

SUNDAY COLLECTION

	Last Week	Budget
Sunday Envelopes	\$2,147	4,060
Plate	\$526	940
Church Audio & Lighting	\$60	
Worship & Liturgy	\$8	
Building Repair Fund Balance:	\$47,500	

WE ARE GRATEFUL FOR YOUR GENEROSITY!!

E-Giving or auto-pay from your bank, helps our parish a lot. Please consider giving in this way!

TREASURES FROM OUR TRADITION

Old customs fade slowly, and in 1560 the Council of Trent tried for significant change in pastoral care of the sick. People resisted, thinking that the last breath was the right time for the sacrament. Although physical improvement was often noted after anointing, it was seen as a kind of bonus, rather than an expected outcome of a prayer for good health, strength, patience, and even healing. More than four hundred years later, many people still do not ask for anointing until it is literally too late for the person to have reasonable hope of healing, or at least be aware enough to participate in the ritual. By then, it may even be too late for viaticum, the true "last rite."

We have a treasure in our tradition that we seem reluctant to use. We visit the sick, we anoint those who are in the first crisis of illness, we give Communion to those who are dying, and we keep vigil and pray for those close to death. When anointing is celebrated early enough, optimally when the sick person is still at Sunday Mass, it can be a source of courage, faith, and hope for a difficult road ahead. When we anoint our sick, we remind them that they belong to Christ and a community of faith. We bring them into the presence of Christ to reconcile, heal, and give strength and hope. We resist forces that isolate and alienate the sick; the symbol of touch is a powerful act of acceptance. Why wait until the crisis of illness is dire before we apply such a rich remedy to body and soul?

How the Eucharist should shape who we are and what we do

In addition to its religious significance as the octave of Christmas and Solemnity of the Mother of God, New Year's Day has become a time for self-reflection and self-improvement. It's a time to begin again, to resolve to become a better version of ourselves. In addition to thoughts of eating better, losing weight, or exercising more, it is also a fitting time to take stock of our spiritual lives.

We've just celebrated the great feast of the Incarnation, but has the mystery that we celebrated changed our lives as it should?

There is a marvelous new resource to aid such self-reflection in Fr. Gregory Pine, OP's recent book, *Your Eucharistic Identity*. The subtitle of the book suggests its program: "A Sacramental Guide to the Fullness of Life." We hear about "identity" a lot these days. In the modern West, this concept is loaded with plenty of philosophical, ideological, and even political baggage. Many of our contemporaries understand identity as something self-forged: I am the one in control of who I am, not only in my choice of occupation and relationships but even down to biology and gender, and the rest of the world must not only respect my choices but bend itself to them.

In the face of such a strident use of the word "identity," the believing Christian might be tempted to abandon the word and concede such discussions to the enemies of the Church. Yet Fr Pine's book challenges us to be bold. The questions raised by members of the so-called "LGBT community" and others are worthwhile. We must all wrestle with thoughts of who we are and where we are going or otherwise live a shallow life. The questions are fundamentally the same. The difference lies in where we look for answers.

Christians believe, contrary to the prevailing culture, that we receive our identity from God. More specifically, we discover who we are in Jesus Christ Himself, and in a surprisingly deep way: "Christ does not want to give us any identity. He wants to give us His identity." Understanding our identity as a gift flips the modern discussion of identity on its head. But it also challenges even us believers to self-examination: am I living the life that God wants to give me?