

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

NINETEENTH SUNDAY IN ORDINARY TIME

August 9, 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 2months 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 + Frank Bruns

19th SUNDAY IN ORDINARY TIME , August 9

8:00 am Melissa Hummel

10:30 am + Frank Bruns

12:30 pm (Spanish) + Tom O'Fallon

MONDAY, August 10

St. Lawrence

8:30 am + Eleanor M. Deery

TUESDAY, August 11

St. Clare

8:30 am Stephen Lauinger

WEDNESDAY, August 12

St. Jane Frances de Chantal

8:30 am + Vada Mae Doyle

THURSDAY, August 13

St. Pontian & St. Hippolytus

8:30 am Stephen Lauinger

FRIDAY, August 14

St. Maximilian Mary Kolbe

8:30 am + James Prifrel Jr

SATURDAY, August 15

The Assumption of the Bl Virgin Mary

8:30 am Sabina Bravo

SATURDAY VIGIL MASS

4:00 pm + Frank Bruns

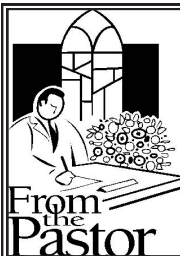
20th SUNDAY IN ORDINARY TIME , August 16

8:00 am + Gordon L. Weber

10:30 am Jeremy Monson

12:30 pm (Spanish) + Sagayamary

Feast of St. Bernard, our parish feast will be celebrated on August 23rd at 10:30 AM Mass in the church and followed by picnic at the parish center parking lot with variety of food, drinks and music. Pleaser join us to celebrate and enjoy.



Dear Brothers and Sisters:

After dismissing the crowd of 5,000 whom Jesus fed, he does not go right away to meet with his disciples. Before doing so he escapes to "the mountain" in order to pray. The day that began for him in solitude ends in solitude, far away from the crowds. Jesus lets the disciples go ahead of him in a boat and he stays to pray. It appears that he is subjecting them to a test.

The calmness and stability of Jesus at prayer seems to be in contrast to his followers' distress at sea, and we get the impression that he has abandoned them to elemental dangers. The word describing the fate of the boat (beaten by the waves) literally means harassed or tortured, and in terrible distress. They are paralyzed by fear and unbelief and need healing by Jesus.

The multiple use of the terms referring to water and a violent storm in the middle of the night, with screaming and the appearance of a ghost, all evoke a picture of extreme anguish and feeling of utter threat. This is a fear so all-encompassing and elemental that when it is conquered it will be a definitive liberation from a death experience.

Jesus' victory is clear from the beginning and he deliberately sends his disciples into the heart of the storm and sets them at odds with the most dark and ominous powers. Jesus providentially uses these forces to create faith in his followers, and in us. They now have an experience of Jesus as Lord and Fashioner of order out of chaos. This know-how is a great privilege and befits those who will be announcing the Gospel in the near future. Could it be that the Lord invites us to embark on the same road to be his disciples?

The fourth watch of the night is between three and six in the morning and since this storm started at night fall they have been enduring it for ten to twelve hours. We see how Jesus comes at the last hour when every possibility of hope is exhausted and fear has circulated as master of their souls and bodies. Jesus shows that only the weak and destitute acquire wisdom when they see their inability to conquer evil on their own. The storm is bad enough and now they see someone walking towards them on the water. Is he the evil spirit of the lake? We know that it is Jesus Christ, but they do not know. One can see the correlation of growth in faith and knowledge of God with abysmal fear. The former cannot happen without the latter. This piercing alienation from Christ is the condition of initiation into more deeply rooted trust. Let us ask for the same courage that Peter had in this gospel.

Fr. Doss

SUNDAY COLLECTION

	<u>Last Week</u>	<u>Budget</u>
Sunday Envelopes	\$2,934	5,000
Plate	\$1,128	1500
Church Audio & Lighting	\$20	
Worship & Liturgy	\$174	
Building Repair Fund Donations Received:		\$169,815

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!

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.

USCCB on Artificial Intelligence (AI)

· **Labor and the Economy.** It is important to recall that labor (work) has inherent worth and is essential to a person's dignity. "Human work not only proceeds from the person, but it is also essentially ordered to and has its final goal in the human person" (Compendium of the Social Doctrine of the Church, no. 272). AI has many labor-saving advantages, but these should not deprive a person of the dignity of work and contributing to the greater society. We are particularly concerned about job displacement, inequality, and exploitation. Policies and regulations should ensure protections for workers, promote education and job training, require public accountability for government use of AI, and require human oversight in AI-driven employment decisions. To encourage the artistic and creative spirit, we also call for the protection of data and intellectual property rights.

· **Healthcare, Education, and Political and Civic Life.**

Everyone is created in the image of God and "has the right to bodily integrity and to the means necessary for the proper development of life, particularly food, clothing, shelter, medical care, rest, and, finally, the necessary social services" (Pacem in terris, nos. 11;13). AI has the potential to improve many aspects of life and society.

It has led to the development of new medicines and technologies to improve health. It can support new tools for learning and transform how we communicate and participate in society. However, its development has already introduced profound moral questions which affect integral human development and the authentic formation of the human person. If not thoughtfully regulated, it has even greater possibilities of further polarizing society and worsening inequalities. For example, automated decision-making systems – used in areas such as employment screening, loan approvals, healthcare, public benefit screening, and immigration processing – can reinforce existing biases or introduce a utilitarian approach devoid of necessary human considerations, with potentially devastating consequences.

· **Warfare.** The bishops have consistently raised concerns about the development and use of lethal autonomous weapons. "The enormous and growing possibilities offered by new technologies, have granted war an uncontrollable destructive power over great numbers of innocent civilians" (Fratelli tutti, no. 258). Policies should make clear that human control over any weapon system is essential to mitigate the horrors of warfare and the undermining of fundamental human rights.

· **Energy and Environment.** In the development of energy and environmental policy, we must remember to listen to both the "cry of the earth" and the "cry of the poor" (Laudato si, no. 49). AI may hold great benefits in finding solutions to the current crises of energy and the environment, but it may also contribute to serious problems by requiring huge expenditures on energy and an increased consumption of resources. It creates electronic waste containing mercury and lead, which harms children, the unborn, and wildlife. We ask you to promote policies that encourage making AI searches and data centers more energy efficient and promote responsible water and component recycling. These ethical principles and select policy recommendations are not intended to be exhaustive, but a modest initial reflection for your consideration as you deliberate on options for federal policy and regulatory action. We thank you for your consideration. Please be assured of our prayers and readiness to assist you in this important and timely work.