

St. Bernard Catholic Church

(Established in 1787)

DAILY MASSES

Monday—Friday:

Mass 8:30 a.m.

First Saturday 8:30 a.m.

WEEKEND MASSES

Saturday Vigil 4:00 p.m.

Sunday 10:00 a.m.



2805 Bayou Road
P. O. Box 220
St. Bernard, LA 70085

St. Joseph Adoration Chapel:
Thursday

MISSION STATEMENT

In the total love for Jesus through the Heart of Mary,
We St. Bernard Catholic Church commit to

BE BOLD—BE CATHOLIC—BE CHRIST

And faithfully pass it on...Heart to Heart. I.M.



Office Hours: 9:30—1:00 Monday—Thursday

Phone: (504) 281-2267 — Fax: (504) 281-2268

E-Mail: stbernard@arch-no.org

www.stbernard-stbla.com

Rev. Hoang M. Tuong, Pastor

Cell Phone: 985-705-0357

Rev. Charles Caluda, Retired

Deacon Norbert Billiot, Jr.

St. Bernard Catholic Cemetery: (504) 421-9533

Lynne, Parish Secretary, Cell: (504) 421-5969

Sharon—Religious Ed

stbchurch.religioused@gmail.com

Baptism: Parents are asked to call the office. Baptisms will be held the 3rd weekend of the month or by special arrangement.

Sacrament of Reconciliation: Confessions are held before each Mass, or call for an appointment.

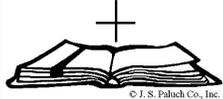
Communion of the Sick: Please call when someone is ill or in the hospital.

Sacrament of Marriage: Couples must contact the church at least six (6) months before the date of the wedding.

Christian Burial: Please contact the funeral home to make arrangements they will contact church and cemetery.

Pastoral & Finance Meeting - Pastoral Council meetings will be announced.

Mass Intentions Saturday, March 31, 2018



Rosary 7:30 p.m.

8:00 p.m. All Parishioners of St. Bernard Catholic Church; Bernard & Chase Naquin; Duke Collins; Donald Serpas, Sr.; Cecile Serpas; Timothy George; Sal Gagliano; Ruffino Guerra; Charles, Cornelia & Lori Robertson; Dewey Joseph Bordelon; Louise Brulte; Gabgribl Furtiza; Mike, Amy and Bunny Hennessy; and all on our Sick List

Sunday, April 1, 2018

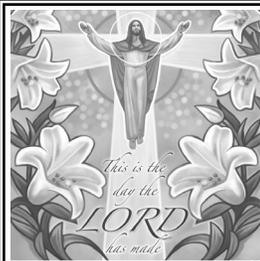
Rosary 9:30 a.m.

10:00 a.m. Charles L. Smith; Gauthé Family; Agnes & Wallace Serpas; Jerry Wheat; Josephine & Reese Nunez; Mike, Rosie & André Colletti; Dickie Stander; Marvin Acosta; Merle King; Louise M. Alphonso; Catherine Feraci; Fr. John; Larry Gonzales, Jr.; Raymond Serpas; Jack Alphonso, Sr.; Freddie Landry; Lorraine Clarke; Andrew Vigueira, Sr.; The weak and poor, candlemakers and dogs; Health of Sidney Evans, Jr.; Lisa and Samantha; and all Military Personnel & Families

DAILY:

Monday, April 2, 2018	For Our Youth
Tuesday, April 3, 2018	All Sick & Dying
Wednesday, April 4, 2018	All Souls in Purgatory
Thursday, April 5, 2018	All Parishioners
Friday, April 6, 2018	Deceased Priests
Saturday, April 7, 2018	First Saturday (8:30)

Today the Victor o'er his foes
For human consolation rose. Alleluia. —*Surrexit Christus hodie*, Translated by J. M. Neale



**Readings
For
The
Week**

Monday:	Acts 2:14, 22-33; Ps 16:1-2a, 5, 7-11; Mt 28:8-15
Tuesday:	Acts 2:36-41; Ps 33:4-5, 18-20, 22; Jn 20:11-18
Wednesday:	Acts 3:1-10; Ps 105:1-4, 6-9; Lk 24:13-35
Thursday:	Acts 3:11-26; Ps 8:2ab, 5-9; Lk 24:35-48
Friday:	Acts 4:1-12; Ps 118:1-2, 4, 22-27a; Jn 21:1-14
Saturday:	Acts 4:13-21; Ps 118:1, 14-15ab, 16-21; Mk 16:9-15
Sunday:	Acts 4:32-35; Ps 118:2-4, 13-15, 22-24; 1 Jn 5:1-6; Jn 20:19-31

Ministry Schedule

For Next Week:



Saturday, April 7, 4:00 p.m.

Celebrant: Fr. Hoang
Lector: Lacye
Ministers of Communion:
Ethel

Sunday, April 8, 10:00 a.m.

Celebrant: Fr. Hoang
Lector: Marie
Ministers of Communion:
Jennifer
Joan



**Sanctuary Lamp
Josephine & Reese Nunez**

**Marian Candle
John & Josephine Rahaim**



**St. Joseph Candle
Donald Serpas, Sr.**

Weekly Offering

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Gospel - John 20:1-9

None of the Evangelists describes the actual resurrection itself, for it was witnessed by no one. The gospels and 1 Corinthians 15:4-7 witness to the fact of the resurrection, however, by the testimony to the empty tomb and the appearances of the Risen Christ to His disciples. It is fitting that on Easter morning we should hear an account of what happened on that first Easter morning as Mary Magdalene went to the tomb.

1 On the first day of the week, Mary of Magdala came to the tomb early in the morning, while it was still dark, and saw the stone removed from the tomb.

All the Gospel accounts are in substantial agreement concerning the time when the tomb was first found to be empty, before dawn on Sunday morning. Mary Magdalene is named also by Matthew and Mark along with companions; Luke gives no names but speaks of “women” in the plural. In this verse John seems to make it appear that Mary Magdalene was alone but this is not necessarily the case as we will see in the next verse.

2 So she ran and went to Simon Peter and to the other disciple whom Jesus loved,

Mark 16:7 relates that the women were told to announce the resurrection to Peter and the other disciples; John is the only evangelist to single out the beloved disciple (himself).

and told them, “They have taken the Lord from the tomb, and we don’t know where they put him.”

The fact that she say “we don’t” would make it appear that She wasn’t alone at the tomb, but was in fact accompanied by other women.

3 So Peter and the other disciple went out and came to the tomb. 4 They both ran, but the other disciple ran faster than Peter and arrived at the tomb first; 5 he bent down and saw the burial cloths there, but did not go in.

No reason is given for John’s remaining outside the tomb; given the amazing/distressing news that he and Peter had come to investigate. It is assumed that he did not enter because Peter was the leader of the apostles and as such it was his responsibility to lead the investigation.

6 When Simon Peter arrived after him, he went into the tomb and saw the burial cloths there,

The Greek participle translated here seems to indicate that the wrappings were flattened, deflated, as if they were emptied when the body of Jesus rose and disappeared – as if it had come out of the wrappings without their being undone, passing right through them (just as He later entered the Upper Room when the doors were shut). One can readily understand how this would amaze a witness, how unforgettable the scene would be.

7 and the cloth that had covered his head, not with the burial cloths but rolled up in a separate place.

This head cloth would have been tied, rolled like a triangular bandage, under the chin and over the top of the head to secure the mouth in a closed position. The first point to note is that it was not with the other wrappings, but placed to one side. The second, even more surprising thing is that, unlike the clothes, it still has a certain volume, like a container, possibly due to the stiffness given it by the ointments: this is what the Greek participle, here translated as “rolled”, seems to indicate. From these details concerning the empty tomb one deduces that Jesus’ body must have risen in a heavenly manner, that is, in a way which transcended the laws of nature. It was not only a matter of the body being reanimated as happened, for example, in the case of Lazarus, who had to be unbound before he could walk (see John 11:44).

8 Then the other disciple also went in, the one who had arrived at the tomb first, and he saw and believed. 9 For they did not yet understand the scripture that he had to rise from the dead.



**Alleluia!
Christ
is
risen!**

Christ's Linen Napkin (John 20:7): Is it significant that the napkin that had been around Jesus' head when he was buried was found in the empty tomb folded?

DAVID N. BIVIN

Do you know anything about the following Hebrew tradition? "John 20:7 tells us that the napkin that was placed over the face of Jesus was not just thrown aside like the grave clothes.

John 20:7 tells us that the napkin that was placed over the face of Jesus was not just thrown aside like the grave clothes. The Bible takes an entire verse to tell us that the napkin was neatly folded, and was placed at the head of that stony coffin. Is that significant? Absolutely!

In order to understand the significance of the folded napkin, you have to understand a little bit about Hebrew tradition of that day. The folded napkin had to do with the master and servant, and every Jewish boy knew this tradition.

When the servant set the dinner table for the master, he made sure that it was exactly the way the master wanted it. The table was furnished perfectly, and then the servant would wait, just out of sight, until the master had finished eating, and the servant would not dare touch that table until the master was finished. If the master was done eating, he would rise from the table, wipe his fingers, his mouth, and clean his beard, and would wad up that napkin and toss it onto the table. The servant would then know to clear the table. For in those days, the wadded napkin meant, "I'm done."

But if the master got up from the table, folded his napkin, and laid it beside his plate, the servant would not dare touch the table because the servant knew that the folded napkin meant, "I'm not finished yet." The folded napkin meant, "I'm coming back!"

He (the master, Jesus) is coming back! Hallelujah!

Response:

Like an urban legend, such fanciful notions spread rapidly across the Internet, one author copying the words of another, but altering the text slightly and sometimes adding to it. (Try, for instance, a Google search for "napkin over the face of Jesus.") Apparently, none of the perpetrators of this hoax offers any evidence for such assertions. None cites a biblical or rabbinic source. To the readers, it sounds good, it feels good, and so it must be true.

The word translated "napkin" or "face cloth" in some translations of John 20:7, σουδάριον (*soudarion*), is a Latin loanword, *sudarium* (see the entry σουδάριον in *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*.) It was a small cloth corresponding to the rabbinic מִטְפָּחַת (*mitpahat*), our modern "handkerchief." In the New Testament the Greek word *soudarion* appears three other times: at Jesus' command, Lazarus came forth from his tomb, his face wrapped with a *soudarion* (John 11:44); the slave whom his master entrusted with a *mana* hid it wrapped in a *soudarion* (Luke 19:20); and the handkerchiefs that were carried from Paul's body, which contained the power to heal the sick and exorcize demons, were *soudaria* (the plural of *soudarion*) (Acts 19:12).

The questions that come to mind upon hearing the explanation of "the folded napkin and the slave" are:

Were napkins used in first-century Israel, that is, after a meal did people wipe their hands on a cloth to clean them?

Washing of the hands before a meal was mandatory according to rabbinic injunction, but after washing their hands, did people dry them with a cloth? Apparently, there is no early rabbinic source that discusses how the hands were dried after washing them.

The folding of the napkin as a sign that a dinner guest was finished may be good European custom, but it appears this custom was unknown in the land of Israel in the time of Jesus.

I suspect that after washing his hands Jesus didn't dry them on his sleeve or another part of his garment. He probably wouldn't have wanted to dry his hands on anything, since while eating he used his fingers as spoon and fork. Apparently, the Greeks of old also used their hands for eating, since there are no ancient Greek words for "fork" and "spoon."

Summary

True, if first-century Jewish residents of the land of Israel used table napkins, and if there were such a custom as described, and if the handkerchief mentioned in John 20:7 were a table napkin, and if the Greek word *entetylignenon* meant "having been folded" rather than "having been wrapped up," then we might be able to swallow this. I would guess that the detailed description of this supposed custom is an invention triggered in someone's fertile mind by the archaic KJV translation, "napkin."

MEANING OF EASTER

And he said to them,

“Thus it is written that the Messiah would suffer and rise from the dead on the third day” Luke 24:46

Easter celebrates Christ’s resurrection from the dead.

It is the oldest Christian holiday and the most important feast of the ecclesiastical year. In fact, the dates and celebrations of the liturgical year (including all the Christian movable feasts) are arranged around the central Christian feast of Easter.

The Roman Catholic Church always marks Easter on the first Sunday that follows the first full moon of the Spring Equinox. The date therefore changes each year and falls on any day between March 22 and April 25.

Easter Sunday starts the Easter season, marks the end of Lent and is the last day of the Holy Week which is also known as the Easter Triduum (Holy Thursday, Good Friday and Easter Sunday).

It has deep significance in our lives as Catholics.

True Meaning of Easter for Catholics

Christ is Risen

Easter is thus a symbolic reminder for all Catholics that Jesus has overcome death and sin. It marks the victory of good over evil.

One practice of commemorating Easter is the joyous greeting of “Christ is risen” and a response of “He is risen indeed!” It reminds us that Jesus is alive and in our midst and he welcomes us in a new life with him.

Our Faith Realized

The resurrection of Jesus is a magnificent event that shows the realization of our Christian faith. In 1 Corinthians 15:17, Saint Paul wrote that “unless Christ rose from the dead, our faith is in vain.” By sacrificing himself, Jesus Christ saved humanity from the shackles of sin. His eventual resurrection is a promise of a new life. It shows us that our faith in him is alive and powerful.

This event is also a powerful reminder to us all that trusting in God will pull you up even from the depths of despair.

Catholic Practices around Easter – A Timeline of Events & Symbols

Fasting and Abstinence

Prior to Easter, Catholics observe 40 days of prayer and fasting. This is a time of repentance that culminates in the Holy Week. Fasting involves reducing one’s food intake, while abstinence involves refraining from certain food like meat.

One of the teachings of the Catholic Church is to perform an act of penance for our sins; and fasting is a very meaningful way to do this. It encourages self-discipline, repentance, and following Christ’s example for a deeper spiritual focus.

Communion; your Easter duty

Can. 920 §1. After being initiated into the Most Holy Eucharist, each of the faithful is obliged to receive holy communion at least once a year.

§2. This precept must be fulfilled during the Easter season unless it is fulfilled for a just cause at another time during the year. -Code of Canon Law

The Sacrament of Holy Communion connects us to Christ and to our fellow Christians and the Church requires us to receive it at least once each year, in the time between Palm Sunday and Trinity Sunday, which is the Sunday after Pentecost

Easter is fundamental to Christian faith and receiving the Holy Eucharist during this season demonstrates that faith.

Catholics are also urged to participate in confession before receiving the Holy Eucharist.

Easter Vigil

The Easter vigil during the night before is the most significant part of the Catholic tradition. The lengthy services include readings, music, a procession, and performing Sacraments of Initiation (Baptism, Confirmation, and Holy Communion) for new converts and Rite of Christian Initiation for Adults during Mass.

This represents the continuing of our faith and the fulfillment of God's promise to humanity.

Palms on Palm Sunday

Palm Sunday marks both the final day of Lent and the start of the Holy Week. It falls on the Sunday before Easter. In the Gospels, Jesus arrived to much love in Jerusalem with people throwing palms in front of him as a gesture of great respect. Palm branches symbolize peace and triumph. They are usually distributed to mass-goers so they can join in the re-enactment of Jesus' arrival. These palm fronds are blessed and worshippers don't trash them after use. In fact they sometimes weave them into little items of personal devotion like a little cross that they keep close to themselves.

Easter Eggs

Brightly painted eggs have become synonymous with Easter. But because it has been widely secularized, we sometimes forget the Resurrection symbolism of the egg.

Traditional account speaks of Mary Magdalene as having gone to the tomb of our Saviour early with a basket of eggs to stay and mourn. She was instead the first witness of the resurrection and the eggs she carried in her basket turned a deep red color reflecting the miracle before her. Later she gained entrance to the court of the Emperor Tiberius Caesar and held an egg in her hand to announce the well known words "Christ is risen!"

The eggs are also viewed as symbols of a new beginning and resurrection. During Lent, Christians fasted and abstained from eating eggs. Hence, during Easter Sunday, the eggs symbolize joy and celebration.

Easter tradition involves children going on Easter egg hunts. They look for brightly painted hard boiled eggs hidden around the home or garden and collect them in baskets. Families also hide decorated plastic eggs filled with candy or a little money.

Easter Rabbit

The Easter Rabbit is a popular Easter icon and brings in the Easter eggs. Rabbits are pagan symbols of fertility and are also popular motifs in medieval churches. Some stories mention Easter bunnies sitting over a nest of eggs, and in other secular stories the Easter Rabbit would judge whether children have been good or bad at the start of Eastertide and like Santa Claus, the Easter Rabbit would bring treats like colored eggs and candy even toys to children.

Easter Feast

"And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them".

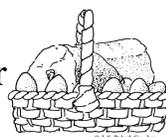
Luke 24:30

Easter feast includes lamb, cakes, breads, eggs, all symbolizing the resurrection through either shape, form or the act of rising (yeast). Since it marks the end of Lent, many Easter recipes use extra eggs, meat or rich food forbidden during the fasting period. Families offer sweets and candy traditionally to break the long fast.

The season of Easter begins after Easter Sunday and lasts for seven weeks, ending with Pentecost.

There are so many different personal traditions that Catholic families follow during Easter. How do you celebrate the rising of our Savior in your family?

*Blessing
of Easter
Food*



This is the day the Lord has made; let us rejoice and be glad.

TREASURES FROM OUR TRADITION

The Paschal Mystery is the key to our Christian faith: the dying and rising of Jesus that is the pattern of our life. In their first steps on the road of faith, the catechumens feel the cross of glory traced over their eyes, on their lips, across their shoulders, on their ears, over their heart, and on their feet. The mystery is that even death gives way to life for those who are held in the embrace of Jesus. Today, many new Christians arise from the waters of the font. Yet the font is not the destination of their journey. The goal is Pentecost, fifty days from now, and a lifetime of praise to the Father, in Christ, in the embrace of the Holy Spirit, for the sake of the world. "Neophyte," our ancient word for newly-baptized people, means "newly-planted" in Greek. If someone in your parish has just been baptized, welcome them today. The smiles on their faces and the light in the eyes is a foretaste of heaven.

—Rev. James Field, Copyright © J. S. Paluch Co

PROCLAIM THE RISEN CHRIST

On Easter morning everything—the spring weather, the flowers, birds and butterflies, the people around us in their finery, the beautiful liturgy and music—everything seems to bear witness that Jesus Christ is risen today! Like the eyewitness accounts in today's scriptures, the glorious and joyful life all around us helps us to believe the good news of the Resurrection and sing "Alleluia!"

In the scriptures today we hear from Peter and Paul and John. All three speak with conviction about witnessing the resurrected Christ. John's Gospel account includes Mary of Magdala, who also was privileged to witness the Resurrection and tell others the good news. On this glorious Easter Sunday can we ourselves give eyewitness accounts that Jesus Christ is risen today, alive and active in our lives?

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ADORATION CHAPELS

The Deanery Adoration Chapel located at OLPS invites you to come spend a little time with the Lord in adoration of the Blessed Sacrament. Come for a few minutes or consider becoming a "**committed adorer**" for a particular hour. OLPS 8 am to 8 pm Monday-Friday. If anyone would like to be on the committee at OLPS please contact them. OLPS is need of adorers if you can commit please call them. Our Lady of Lourdes has Adoration on the first Wednesday of the month. St. Bernard has Adoration on Thursday. Please consider spending an hour with the Lord.

DIVINE MERCY SUNDAY

(April 8th)

The Divine Mercy Chaplet
Will be said in place of the Rosary

Following the 10:00 a.m. Mass

There will be

An

Easter Egg Hunt

For all the children

Please bring a basket

Or bag for them

To put their eggs in,

Please Pray for Our Sick

Manuel Alfonso; Debbie Gonzales; Charles Duhe; Harold J. Lind, III; Aiden Smith; Madeline Colletti Cimino; Gene Perez; Patricia Fincher; Frances Evans; Donald Campo; Edna O'Rourke; Marlene Campo; Bernard Naquin, Jr.; Dorothy Easley; Devin Dimadigo; Kylie Gritter; David Naquin; Sheri Fernandez; Christina Landry; Brett Gagliano; Brendan Graf; Emile Evans; Landon Ansardi; Faith Gonzales; Kayla Vogelaar; Mindy Casanova Dardar; Wilmoy & Florine Shows; Brett Bergeron; Allen Nunez; Eleanore Erato; David Casanova; Danny Morales; Riley Richards; Hyacinth Serpas; Paul Morales, III; Jerrilee Odinet; Karley Draper; Hailey Martin; Lorraine Daroca; Barbara Simpson; Michael George; Tim George; Jamie Harris; Joy Fernandez; Marianne Marks; Kimberly Mones; Jules Turjeau; Avery Cantrelle; Rita Bauer; Sandy Thurman; Talor Gutierrez; Erica Stewart; Maggie Serigne; Regina Waguespack; Valerie Wheat; Hunter Hoffmann; Christina Gardner; HJ Lind; Debra Winesberry; AJ Arnone; Evis; Michelle Matthews; Fr. Charley; Sandra Jones; William Ybarzabal; Don Clark; Fred Everhardt; Thelma Lee; Lela Weber; Janey Yates; Connie St. Pierre; Tino Mones; Walter Guidry; Mary Gagliano; Patrick Campo, Sr.; Joyce Serpas; Michael Fernandez; SE Kreiger; Pasqual Alfonso; Henry Dietrich; Sidney Evans, Jr.; Hope Serigne; Mr. & Mrs. Caesar; Dona F. Mills; Mary Barker; Bob Couch; Rhonda Riley; Norbert Billiot, Sr.; Lionel Serigne, Sr.; Louis Barrett; Lisa and Samantha; Paul Remick; Justin Serpas; Rene Poche; Lisa Montelongo; Barbara Robin; Lorenza Acosta; Adam Serigne; Becky Couture Riker; Linda Melerine; Alfred Nunez; Vicki Morales; Stephen Lobre; Barney Koons; Mary Smith; Romona Lucas; David Nehlig; Paul Serigne; Taylor Tycer; Dan Assevado; Wendy Walls; Vicki Robbins; Kaleah Kate May; Robert Oalmann; Noah Campo; Arley Jaramillo; Robert Burns; Peter Peterson *Call the office to add or remove someone from list.*



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