

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.

Music Director: Bea Girard

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.



Saturday, April 27, 2019

Rosary 3:30 p.m.

4:00 p.m. All Parishioners of St. Bernard Catholic Church; Bernard & Chase Naquin; Duke Collins; Donald

Serpas, Sr.; Tim George; Mae Asevado; Sal Gagliano; Scotty Lopez; Beth Byrd Ruiz; Zelma Morales; Charles, Cornelia & Lori Robertson; Fr John; and all on our Sick List

Sunday, April 28, 2019

Rosary 9:30 a.m.

10:00 a.m. Charles L. Smith; Gauthé Family; Agnes & Wallace Serpas; Jerry Wheat; HJ Lind; Josephine & Reese Nunez; Mike, Rosie & André Colletti; Dickie Stander; Merle King; Louise M. Alphonso; Larry Gonzales, Jr.; Raymond Serpas; Jason Steele; Adam Serigne; Walter Guidry; Chester Romero; The Romero Family; Juan Montelongo; John Martinez, Jr.; Rudy Alphonso; Shannon Eady; Sky Labat; and all Military Personnel & Families

DAILY—Rosary 8 a.m.—Mass 8:30 a.m.:

| | |
|--------------------------------|------------------------|
| Monday | For Our Youth |
| Tuesday | All Sick & Dying |
| Wednesday | All Souls in Purgatory |
| Thursday | All Parishioners |
| Friday | Deceased Priests |
| Saturday (only First Saturday) | No Mass |

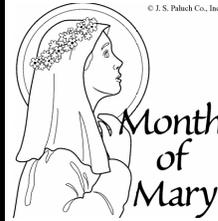


Readings For The Week

| | |
|------------|--|
| Monday: | Acts 4:23-31-37; Ps 2:1-4, 7-9; Jn 3:1-8 |
| Tuesday: | Acts 4:32-37; Ps 93:1-2, 5; Jn 3:7b-15 |
| Wednesday: | Acts 5:17-26; Ps 34:2-9; Jn 3:16-21 or (for the memorial) Gn 1:26 — 2:3 or Col 3:14-15, 17, 23-24; Ps 90:2-4, 12-14, 16; Mt 13:54-58 |
| Thursday: | Acts 5:27-33; Ps 34:2, 9, 17-20; Jn 3:31-36 |
| Friday: | 1 Cor 15:1-8; Ps 19:2-5; Jn 14:6-14 |
| Saturday: | Acts 6:1-7; Ps 33:1-2, 4-5, 18-19; Jn 6:16-21 |
| Sunday: | Acts 5:27-32, 40b-41; Ps 30:2, 4-6, 11-13; Rev 5:11-14; Jn 21:1-19 [1-14] |

Ministry Schedule

For Next Week:



Saturday, May 4, 4:00 p.m.

Celebrant: Fr. Hoang

Lector: Catherine

Ministers of Communion:

Lucy

Sunday, May 5, 10:00 a.m.

Celebrant: Fr. Hoang

Lector: Maureen

Ministers of Communion:

Philomene

Angela



Sanctuary Lamp

Beth Byrd Ruiz

Marian Candle
Bernard & Chase Naquin



St. Joseph Candle
Donald Serpas, Sr.





Weekly Offering

April 20—21, 2019

Attendance: 155

Collection: \$1,843.00

Good Friday: \$ 191.00

Thank you for your support

Gospel - John 21:1-19

In last week's gospel reading we heard of Jesus' first two appearances to His apostles. Today we hear about His third appearance. This story is thought by most commentators to be an appendix added to the gospel conclusion (chapter 20) we heard last week.

21:1 After this, Jesus revealed himself again to his disciples at the Sea of Tiberias.

The Sea of Galilee. Tiberias, a city on the western shore, was founded by Herod Antipas sometime around A.D. 20 and named after Tiberias Caesar. The site had previously been used for a burial ground and was therefore unclean. The city seems to have been entirely Gentile in New Testament times. Jesus is not said to have entered the city and the common opinion of interpreters is that He never did.

He revealed himself in this way. 2 Together were Simon Peter, Thomas called Didymus, Nathanael from Cana in Galilee, Zebedee's sons, and two others of his disciples. 3 Simon Peter said to them, "I am going fishing."

The decision to go fishing is not surprising if the story had originally been about the first (only?) appearance to Peter and the disciples. Now it seems awkward since in John 20:21 Jesus commissioned them "as the Father has sent me, so I send you," and this commission seems to have been ignored.

They said to him, "We also will come with you." So they went out and got into the boat, but that night they caught nothing. 4 When it was already dawn, Jesus was standing on the shore; but the disciples did not realize that it was Jesus.

Non-recognition is typical of appearance stories [Mary Magdalene at the tomb (John 20:15), the disciples on the road to Emmaus (Luke 24:14-15)]. It is also better suited to an independent appearance story.

5 Jesus said to them, "Children, have you caught anything to eat?" They answered him, "No." 6 So he said to them, "Cast the net over the right side of the boat and you will find something."

The lucky side. Nothing miraculous so far, a person on shore could spot fish which might be invisible to those in the boat. **So they cast it, and were not able to pull it in because of the number of fish.**

So far the story has a close parallel to Luke 5:4-7 where Peter and his partners are recruited ("I will make you fishers of men").

7 So the disciple whom Jesus loved

Saint John.

said to Peter, "It is the Lord."

The recognition and appearance of Jesus is the miracle in this story.

When Simon Peter heard that it was the Lord, he tucked in his garment, for he was lightly clad,

The Jews were sensitive about performing greetings without being properly dressed.

and jumped into the sea. 8 The other disciples came in the boat, for they were not far from shore, only about a hundred yards, dragging the net with the fish. 9 When they climbed out on shore, they saw a charcoal fire

The only other mention of a charcoal fire in the Bible is in John 18:18, beside which Peter denies Christ three times.

with fish on it and bread. 10 Jesus said to them, "Bring some of the fish you just caught."

This request contradicts the previous verse where a fish was cooking but it does serve to stress the role of fishing as symbolizing the apostolic mission.

11 So Simon Peter went over and dragged the net ashore full of one hundred fifty-three large fish.

Most commentators, ancient and modern, have felt that this number is symbolic, but there is no agreement as to its nature. It does appear likely that the fish symbolize those who will be brought into the Church through the apostolic preaching. Saint Jerome's interpretation is that ancient biologists calculated that there were precisely 153 species

of fish – this means that the disciples will "fish" for every kind of men.

Even though there were so many, the net was not torn. 12 Jesus said to them, "Come, have breakfast." And none of the disciples dared to ask him, "Who are you?" because they realized it was the Lord. 13 Jesus came over and took the bread and gave it to them, and in like manner the fish.

Like the last supper and the feeding of the 5,000 there is no indication that Jesus ate.

14 This was now the third time Jesus was revealed to his disciples after being raised from the dead.

This ties this chapter to the preceding one where He appeared in the upper room twice, a week apart.

15 When they had finished breakfast, Jesus said to Simon Peter,

This three-fold affirmation beside the charcoal fire is a reversal of Peter's three-fold denial beside a charcoal fire.

"Simon, son of John, do you love me

Agape = self-sacrificing love

more than these?" He said to him, "Yes, Lord, you know that I love you."

Philia = brotherly love

He said to him, "Feed my lambs." 16 He then said to him a second time, "Simon, son of John, do you love me?"

Agape

He said to him, "Yes, Lord, you know that I love you."

Philia

He said to him, "Tend my sheep." 17 He said to him the third time, "Simon, son of John, do you love me?"

Philia

Peter was distressed that he had said to him a third time, "Do you love me?" and he said to him, "Lord, you know everything; you know that I love you."

Philia

(Jesus) said to him, "Feed my sheep.

The interplay with the Greek words for "love" is interesting but the commentaries do not show what the significance is. To me it seems as though Jesus is showing Saint Peter what true love is and Peter is unable at this point in time to make this commitment. He did however, live out a self-sacrificing love which manifested itself in his (Peter's) crucifixion for the faith. What is certain however, is that Jesus, the good shepherd, is turning His earthly flock over to His duly appointed minister – "Feed my lambs... tend my sheep... feed my sheep." Lambs will not wander far from the flock but need to be fed; sheep need guidance (tending) as well as nourishment. The primacy was given to Peter directly and immediately. The Church has always understood, and Vatican I defined: "We therefore teach and decree that, according to the testimony of the Gospel, the primacy of jurisdiction over the universal Church of God was immediately and directly promised and given to Blessed Peter the Apostle by Christ our Lord... And it was upon Simon Peter alone that Jesus after His resurrection bestowed the jurisdiction of chief pastor and ruler over all His fold in the words: 'Feed my lambs... Tend my sheep... Feed my sheep.'"

18 Amen, amen, I say to you, when you were younger, you used to dress yourself and go where you wanted; but when you grow old, you will stretch out your hands, and someone else will dress you and lead you where you do not want to go."

Jesus declares that Peter will fulfill his earlier promise to follow Jesus even to death (John 13:37-38).

19 He said this signifying by what kind of death he would glorify God. And when he had said this, he said to him, "Follow me."

Walk in my footsteps, all the way to the cross. This is the oldest written attestation of Peter's martyrdom by crucifixion. The words "Follow me" would have reminded the Apostle of the first call he received (Matthew 4:19) and of the fact that Christ requires of His disciples complete self-surrender: *If anyone would come after me, let him deny himself and take up the cross daily and follow me* (Luke 9:23).

Saint Joseph the Worker

Saint of the Day for May 1

The Story of Saint Joseph the Worker

To foster deep devotion to Saint Joseph among Catholics, and in response to the “May Day” celebrations for workers sponsored by Communists, Pope Pius XII instituted the feast of Saint Joseph the Worker in 1955. This feast extends the long relationship between Joseph and the cause of workers in both Catholic faith and devotion. Beginning in the Book of Genesis, the dignity of human work has long been celebrated as a participation in the creative work of God. By work, humankind both fulfills the command found in Genesis to care for the earth (Gn 2:15) and to be productive in their labors. Saint Joseph, the carpenter and foster father of Jesus, is but one example of the holiness of human labor.

Jesus, too, was a carpenter. He learned the trade from Saint Joseph and spent his early adult years working side-by-side in Joseph’s carpentry shop before leaving to pursue his ministry as preacher and healer. In his encyclical *Laborem Exercens*, Pope John Paul II stated: “the Church considers it her task always to call attention to the dignity and rights of those who work, to condemn situations in which that dignity and those rights are violated, and to help to guide [social] changes so as to ensure authentic progress by man and society.”

Saint Joseph is held up as a model of such work. Pius XII emphasized this when he said, “The spirit flows to you and to all men from the heart of the God-man, Savior of the world, but certainly, no worker was ever more completely and profoundly penetrated by it than the foster father of Jesus, who lived with Him in closest intimacy and community of family life and work.”

Reflection

To capture the devotion to Saint Joseph within the Catholic liturgy, in 1870, Pope Pius IX declared Saint Joseph the patron of the universal Church. In 1955, Pope Pius XII added the feast of Saint Joseph the Worker. This silent saint, who was given the noble task of caring and watching over the Virgin Mary and Jesus, now cares for and watches over the Church and models for all the dignity of human work.



Saint Pius V's Story

(January 17, 1504 – May 1, 1572)

This is the pope whose job it was to implement the historic Council of Trent. If we think popes had difficulties in implementing Vatican Council II, Pius V had even greater problems after Trent four centuries earlier.

During his papacy (1566-1572), Pius V was faced with the almost overwhelming responsibility of getting a shattered and scattered Church back on its feet. The family of God had been shaken by corruption, by the Reformation, by the constant threat of Turkish invasion, and by the bloody bickering of the young nation-states. In 1545, a previous pope convened the Council of Trent in an attempt to deal with all these pressing problems. Off and on over 18 years, the Fathers of the Church discussed, condemned, affirmed, and decided upon a course of action. The Council closed in 1563.

Pius V was elected in 1566 and charged with the task of implementing the sweeping reforms called for by the Council. He ordered the founding of seminaries for the proper training of priests. He published a new missal, a new breviary, a new catechism, and established the Confraternity of Christian Doctrine classes for the young. Pius zealously enforced legislation against abuses in the Church. He patiently served the sick and the poor by building hospitals, providing food for the hungry, and giving money customarily used for the papal banquets to poor Roman converts. His decision to keep wearing his Dominican habit led to the custom—to this day—of the pope wearing a white cassock.

In striving to reform both Church and state, Pius encountered vehement opposition from England's Queen Elizabeth and the Roman Emperor Maximilian II. Problems in France and in the Netherlands also hindered Pius's hopes for a Europe united against the Turks. Only at the last minute was he able to organize a fleet which won a decisive victory in the Gulf of Lepanto, off Greece, on October 7, 1571.

Pius's ceaseless papal quest for a renewal of the Church was grounded in his personal life as a Dominican friar. He spent long hours with his God in prayer, fasted rigorously, deprived himself of many customary papal luxuries, and faithfully observed the spirit of the Dominican Rule that he had professed.

Reflection

In their personal lives and in their actions as popes, Saint Pius V and Blessed Paul VI both led the family of God in the process of interiorizing and implementing the new birth called for by the Spirit in major Councils. With zeal and patience, Pius and Paul pursued the changes urged by the Council Fathers.



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Why a Child's First Holy Communion is a Big Deal

By Whitney Hetzel

As Catholics, we know that the Holy Eucharist is the source and summit of our faith: it is the Body, Blood, Soul, and Divinity of Our Lord and Savior Jesus Christ. Pope Francis has called it the "Sacrament of Love":

"The Eucharist is at the heart of 'Christian initiation', together with Baptism and Confirmation, and it constitutes the source of the Church's life itself. From this Sacrament of love, in fact, flows every authentic journey of faith, of communion, and of witness."

For children who are preparing to receive their First Holy Communion, this is a big deal. And for all of us, no matter how many times we have received Our Lord in the Holy Eucharist, it should always be a big deal.

What makes it so special the first time is the same thing that makes it special every time!

Why a Child's First Communion is a Big Deal

Jesus comes to us in a unique way in the Eucharist. When He comes, we receive Him into our body and our soul. This is very beautiful, personal, and intimate. We should not take it for granted!

This is why the first time a family member makes their Holy Communion, it is an exciting event for the whole family. The boy or girl preparing for this sacrament is going to be profoundly united with Jesus in a way that they never have before!

It is such a holy, joyful occasion. Our souls become the bride of Christ. That is why girls wear white dresses and boys wear suits. Relatives are invited. Parents take pictures. We celebrate. And the very act of celebrating reveals our belief in the True Presence of Jesus in the Eucharist.

Why a Child's First Communion is a Big Deal

Father Roger Landry of the Diocese of Fall River in New England says,

"...what makes one's first Communion a truly blessed event is not the adjective but the substantive: not the 'first' but the 'communion.' Because of whom we receive, the second, third, next, and last Communion should always be as special."

Unfortunately, for many of us Catholics, First Holy Communion has become simply a right of passage. The essence of the celebration is lost among the parties and gifts. "Parties and gifts are fine," says one priest, "as long as the focus never strays from what the celebration is truly about."

Why a Child's First Communion is a Big Deal

First Holy Communion is, without question, a time of great joy. The saints in heaven, who are delighted to intercede for us, are celebrating along with your family.

"You come to me," says Saint Maximilian Kolbe to Jesus, speaking for all of us, "and unite Yourself intimately to me under the form of nourishment. . . . What miracles! Who would have ever imagined such!"

St. Mother Teresa also has words for you and your family: "Jesus has made Himself the Bread of Life to give us life. Night and day, He is there. If you really want to grow in love, come back to the Eucharist..."

Yes, the celebration of a child's First Holy Communion IS a big deal. Don't let anyone tell you otherwise!

Our PSR student will make their First Communion on

Sunday, May 5, 2019, at 10:00 a.m. Mass

Keep them in your prayers.

Give thanks to the Lord for he is good, his love is everlasting.

TREASURES FROM OUR TRADITION

An ancient title for this Sunday is *Dominica in Albis*, or “Sunday in White.” During the Easter Vigil, the newly baptized are invested with a white garment, a sign that they have put on Christ. At one time, the garments were worn for a full week of celebration and reflection, and on this Sunday the newly baptized would appear in their robes again in their new place among the faithful for Eucharist.

In later centuries, the energy of new life at Easter was largely forgotten, and this Sunday was renamed “Quasimodo Sunday,” or “Low Sunday.” In recent years, with the recovery of the insight that Easter is the privileged time for celebrating and renewing baptism, there is nothing “Low” about this Sunday. At a week’s distance, the beauty and grace of our Easter celebration is sustained by joyful alleluias, the blessing and sprinkling of holy water, and the comfort of the Lord’s presence to us. He is risen, and he summons us together, opening up the scriptures for us, breaking the bread, filling us with new life.

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

SEEING IS BELIEVING

Seeing is believing! Since cell phone screens connect us instantly to social media, live TV, and loved ones’ faces near and far, “Doubting Thomas” could be our patron saint: “Unless I see, I will not believe!” But how comforting for any of us who share Thomas’s doubt, or love “doubters” who do, to see how kindly Jesus responds. By offering the very evidence that Thomas demanded, Jesus doesn’t scold Thomas, but seems to understand such skepticism. Could Jesus have been thinking of us, who long to believe that “Jesus is risen!” but see so much suffering, and perhaps even cause some, that we wonder, how could something so wonderful be true? In today’s reading from the Acts of the Apostles, the risen Jesus’ healing love comforts through disciples who love others. In Revelation, “our brother John” doesn’t just claim he saw Jesus alive, but passes on Jesus’ life-giving words, “Do not be afraid.” Seeing Jesus in others is believing!

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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.

“Blessed are those who have not seen and believed.”

John tells us that the disciples who abandoned Jesus when He was arrested and taken to the cross [John was one of them] were still locked in a room a week after they had seen Him risen from the dead and had appeared to them in that same room. Jesus had good reason to be disappointed with them. But He says to them, “Peace be with you!” He knew it was difficult for them to believe, even though they had seen. And He knew how difficult it would be for us who had not seen, to believe. That is why, at our Baptism, our parents, or we ourselves if we are old enough, promise that our faith will *constantly grow stronger in our hearts* and we are challenged to *bring that faith unstained into heaven*. We renewed our Baptismal Promises on Easter Sunday. What have we done to make our faith *grow stronger in our hearts*? What are we doing? What will we do in the future? Are we being good stewards to *bring that faith unstained into heaven*?

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; Kayla Vogelaar; Mindy Casanova Dardar; Wilmo & 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; Jamie Harris; Joy Fernandez; Marianne Marks; Kimberly Mones; Avery Cantrelle; Rita Bauer; Sandy Thurman; Talor Gutierrez; Erica Stewart; Maggie Serigne; Regina Waguespack; Valerie Wheat; Hunter Hoffmann; Christina Gardner; AJ Arnone; Evis; Michelle Matthews; Fr. Charley; Sandra Jones; William Ybarzabal; Don Clark; Fred Everhardt; Thelma Lee; Lela Weber; Jany Yates; Connie St. Pierre; Tino Mones; 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; Linda Gagliano; Rhonda Riley; Norbert Billiot, Sr.; Lisa and Samantha; Paul Remick; Justin Serpas; Rene Poche; Lisa Montelongo; Bobbie Schmitt; Barbara Robin; Lorenza Acosta; Becky Couture Riker; Linda Melerine; Alfred Nunez; Stephen Lobre; Barney Koons; Romona Lucas; Paul Serigne; Taylor Tycer; Dan Assevado; Wendy Walls; Kaleah Kate Ma; Robert Oalmann; Noah Campo; Arley Jarammillo; Robert Burns; Peter Peterson; Anna Morales; Elsie Smith; Philip Deogracias; Beverly Bachemin; Ryan Peltier; Lonny Becnel; Kerry Robertson; Pat Cassagne; Linda Cousin; Jimmy & Dolly Brien; Margie Palmeri; Misty Morales; Katie Caluda Sanpart; Carol Morales; Michele Morales; Kim Juminiyas; Charolotte Luna; Elba Quiles



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