

# 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](mailto:stbernard@arch-no.org)  
[www.stbernard-stbla.com](http://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  
Lenore—Religious Ed  
[stbchurch.religioused@gmail.com](mailto: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, July 6, 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; Edward & Anna Asevado; Sal Gagliano; Scotty Lopez; Beth Byrd Ruiz; Richie Byrd; Charles, Cornelia & Lori Robertson; Fr John; and all on our Sick List

**Sunday, July 7, 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; Rudy Alphonso; Juan & Frankie Montelongo; Alfred Nunez, Sr. & Family; Harry Phillips; 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)	8:30 a.m.



**Readings For The Week**

- Monday: Gn 28:10-22a; Ps 91:1-4, 14-15ab; Mt 9:18-26
- Tuesday: Gn 32:23-33; Ps 17:1b, 2-3, 6-7ab, 8b, 15; Mt 9:32-38
- Wednesday: Gn 41:55-57; 42:5-7a, 17-24a; Ps 33:2-3, 10-11, 18-19; Mt 10:1-7
- Thursday: Gn 44:18-21, 23b-29; 45:1-5; Ps 105:16-21; Mt 10:7-15
- Friday: Gn 46:1-7, 28-30; Ps 37:3-4, 18-19, 27-28, 39-40; Mt 10:16-23
- Saturday: Gn 49:29-32; 50:15-26a; Ps 105:1-4, 6-7; Mt 10:24-33
- Sunday: Dt 30:10-14; Ps 69:14, 17, 30-31, 33-34, 36, 37; or 19:8-11; Col 1:15-20; Lk 10:25-37

**Ministry Schedule**

*For Next Week:*



**Saturday, July 13, 4:00 p.m.**

Celebrant: Fr. Hoang

Lector: Lacye

Ministers of Communion:

Ethel

**Sunday, July 14, 10:00 a.m.**

Celebrant: Fr. Hoang

Lector: Pat

Ministers of Communion:

Don

Lenore



**Sanctuary Lamp**

**Beth Byrd Ruiz**

**Marian Candle**

**Tim George**



**St. Joseph Candle**

**Harry Phillips**



**Weekly Offering**

*Published before info available*  
**June 29—30, 2019**

**Attendance:**

**Collection:        \$**

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## **Gospel - Luke 10:25-37**

Last week in our study of the Gospel, we heard of the mission of the seventy-two as they went out as sort of an advance party to the towns Jesus intended to visit. When the seventy-two returned, they were jubilant about what they had been able to do in His name. Jesus then cautioned them not to rejoice in what they had done, but in the fact that their real reward would be in heaven. Today we hear the parable of the good Samaritan. This passage is two-pronged. While providing a powerful lesson about mercy toward those in need, it also proclaims that non-Jews can observe the Law and thus enter into eternal life.

### **25 There was a scholar of the law**

This man would have been a scribe.

**who stood up to test him [Jesus] and said, "Teacher, what must I do to inherit eternal life?"**

**26 Jesus said to him, "What is written in the law? How do you read it?" 27 He said in reply, "You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself."**

This answer combines Deuteronomy 6:5 and Leviticus 19:18.

**28 He replied to him, "You have answered correctly; do this and you will live."**

Jesus' comment is reminiscent of Leviticus 18:5 (see also Galatians 3:12; Romans 10:5).

**29 But because he wished to justify himself, he said to Jesus, "And who is my neighbor?"**

Just like a lawyer, he wants all the terms accurately defined so that he will be sure of eternal life. It could be that the question stems from debates about who belongs to God's people and therefore is an object of neighborly love.

**30 Jesus replied, "A man fell victim to robbers as he went down from Jerusalem to Jericho. They stripped and beat him and went off leaving him half-dead. 31 A priest happened to be going down that road,**

A representative of the religious leaders of the people.

**but when he saw him, he passed by on the opposite side. 32 Likewise a Levite came to the place,**

An assistant in the Temple. It could be that the priest and the Levite were afraid to approach the man because they thought he was dead and consequently a source of ritual defilement (Numbers 19:11).

**and when he saw him, he passed by on the opposite side. 33 But a Samaritan traveler who came upon him**

To the Jews, the Samaritans were a heretical and schismatic group of spurious worshipers of the God of Israel, who were detested even more than the pagans. In 720 B.C. the northern kingdom was captured by the Mesopotamian King Sargon II and most of the inhabitants were carried off. Those who remained behind intermingled with the people Sargon imported from Babylon, Cutah, Avva, Hamath, and Sepharvaim to form a new people. From that time on these people were called Samaritans. Friendly relations existed between the Samaritans and the kingdom of Judah until the deportation of Judea in 586 B.C.

**was moved with compassion at the sight.**

His love was spontaneous and did not have to inquire into the Law; it was disinterested, kindly, personal, and effective.

**34 He approached the victim, poured oil and wine over his wounds and bandaged them. Then he lifted him up on his own animal, took him to an inn and cared for him. 35 The next day he took out two silver coins and gave them to the innkeeper with the instruction, 'Take care of him. If you spend more than what I have given you, I shall repay you on my way back.' 36 Which of these three, in your opinion, was neighbor to the robbers' victim?"**

Jesus' question turns the lawyer's question on its head: Don't ask about who belongs to God's people and thus is the object of My neighborly attention, but rather ask about the conduct incumbent upon a member of God's chosen people.

**37 He answered, "The one who treated him with mercy." Jesus said to him, "Go and do likewise."**

The lawyer can't bring himself to say "Samaritan." Because he did the Law, the outcast Samaritan shows that he is a neighbor, a member of God's people, one who inherits eternal life.

# Our Lady of Mount Carmel

## Saint of the Day for July 16

### The Story of Our Lady of Mount Carmel

Hermits lived on Mount Carmel near the Fountain of Elijah in northern Israel in the 12th century. They had a chapel dedicated to Our Lady. By the 13th century they became known as “Brothers of Our Lady of Mount Carmel.” They soon celebrated a special Mass and Office in honor of Mary. In 1726, it became a celebration of the universal Church under the title of Our Lady of Mount Carmel. For centuries the Carmelites have seen themselves as specially related to Mary. Their great saints and theologians have promoted devotion to her and often championed the mystery of her Immaculate Conception.

Saint Teresa of Avila called Carmel “the Order of the Virgin.” Saint John of the Cross credited Mary with saving him from drowning as a child, leading him to Carmel, and helping him escape from prison. Saint Thérèse of the Child Jesus believed that Mary cured her from illness. On her First Communion day, Thérèse dedicated her life to Mary. During the last days of her life she frequently spoke of Mary.

There is a tradition—which may not be historical—that Mary appeared to Saint Simon Stock, a leader of the Carmelites, and gave him a scapular, telling him to promote devotion to it. The scapular is a modified version of Mary’s own garment. It symbolizes her special protection and calls the wearers to consecrate themselves to her in a special way. The scapular reminds us of the gospel call to prayer and penance—a call that Mary models in a splendid way.

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### Reflection

The Carmelites were known from early on as “Brothers of Our Lady of Mount Carmel.” The title suggests that they saw Mary not only as “mother,” but also as “sister.” The word *sister* is a reminder that Mary is very close to us. She is the daughter of God and therefore can help us be authentic daughters and sons of God. She also can help us grow in appreciation of being sisters and brothers to one another. She leads us to a new realization that all human beings belong to the family of God. When such a conviction grows, there is hope that the human race can find its way to peace.

# ST. BENEDICT

July 11, 2019

St. Benedict is believed to have been born around 480, as the son to a Roman noble of Norcia and the twin to his sister, Scholastica.

In the fifth century, the young Benedict was sent to Rome to finish his education with a nurse/ housekeeper. The subject that dominated a young man's study then was rhetoric -- the art of persuasive speaking. A successful speaker was not one who had the best argument or conveyed the truth, but one who used rhythm, eloquence, and technique to convince. The power of the voice without foundation in the heart was the goal of the student's education. And that philosophy was reflected in the lives of the students as well. They had everything -- education, wealth, youth -- and they spent all of it in the pursuit of pleasure, not truth. Benedict watched in horror as vice unraveled the lives and ethics of his companions.

Afraid for his soul, Benedict fled Rome, gave up his inheritance and lived in a small village with his nurse. When God called him beyond this quiet life to an even deeper solitude, he went to the mountains of Subiaco. Although becoming a hermit was not his purpose in leaving, there he lived as a hermit under the direction of another hermit, Romanus.

One day, during his time living in a cave above a lake as a hermit, the Devil presented Benedict's imagination with a beautiful, tempting woman. Benedict resisted by rolling his body into a thorn bush until it was covered in scrapes. It is said through these body wounds, he cured the wounds of his soul.

After years of prayer, word of his holiness brought nearby monks to ask for his leadership. He warned them he would be too strict for them, but they insisted -- then tried to poison him when his warning proved true. The story goes, the monks attempted to poison Benedict's drink, but when he prayed a blessing over the cup - it shattered.

So Benedict was on his own again -- but not for long. The next set of followers were more sincere and he set up twelve monasteries in Subiaco where monks lived in separate communities of twelve.

He left these monasteries abruptly when the envious attacks of another hermit made it impossible to continue the spiritual leadership he had taken.

But it was in Monte Cassino he founded the monastery that became the roots of the Church's monastic system. Instead of founding small separate communities he gathered his disciples into one whole community. His own sister, Saint Scholastica, settled nearby to live a religious life.

After almost 1,500 years of monastic tradition his direction seems obvious to us. However, Benedict was an innovator. No one had ever set up communities like his before or directed them with a rule. What is part of history to us now was a bold, risky step into the future.

Benedict had the holiness and the ability to take this step. His beliefs and instructions on religious life were collected in what is now known as the Rule of Saint Benedict -- still directing religious life after 15 centuries.

In this tiny but powerful Rule, Benedict put what he had learned about the power of speaking and oratorical rhythms at the service of the Gospel. He did not drop out of school because he did not understand the subject! Scholars have told us that his Rule reflects an understanding of and skill with the rhetorical rules of the time. Despite his experience at school, he understood rhetoric was as much a tool as a hammer was. A hammer could be used to build a house or hit someone over the head. Rhetoric could be used to promote vice ... or promote God. Benedict did not shun rhetoric because it had been used to seduce people to vice; he reformed it.

Benedict did not want to lose the power of voice to reach up to God simply because others had use it to sink down to the gutter. He reminded us "Let us consider our place in sight of God and of his angels. Let us rise in chanting that our hearts and voices harmonize." There was always a voice reading aloud in his communities at meals, to receive guests, to educate novices. Hearing words one time was not enough -- "We wish this Rule to be read frequently to the community."

Benedict realized the strongest and truest foundation for the power of words was the Word of God itself: "For what page or word of the Bible is not a perfect rule for temporal life?" He had experienced the power of God's word as expressed in Scripture: "For just as from the heavens the rain and snow come down and do not return there till they have watered the earth, making it fertile and fruitful, giving seed to him who sows and bread to him who eats, so shall my word be that goes forth from my mouth; It shall not return to me void, but shall do my will, achieving the end for which I sent it" (Isaiah 55:10-11).

For prayer, Benedict turned to the psalms, the very songs and poems from the Jewish liturgy that Jesus himself had prayed. To join our voices with Jesus in praise of God during the day was so important that Benedict called it the "Work of God." And nothing was to be put before the work of God. "Immediately upon hearing the signal for the Divine Office all work will cease." Benedict believed with Jesus that "One does not live by bread alone, but by every word that comes forth from the mouth of God" (Matthew 4:4).

But it wasn't enough to just speak the words. Benedict instructed his followers to practice sacred reading -- the study of the very Scriptures they would be praying in the Work of God. In this *lectio divina*, he and his monks memorized the Scripture, studied it, and contemplated it until it became part of their being. Four to six hours were set aside each day for this sacred reading. If monks had free time it "should be used by the brothers to practice psalms." Lessons from Scripture were to be spoken from memory not read from a book. On Benedict's list of "Instruments of Good Works" is "to enjoy holy readings."

In one story of Benedict's life, a poor man came to the monastery begging for a little oil. Although Benedict commanded that the oil be given, the cellarer refused -- because there was only a tiny bit of oil left. If the cellarer gave any oil as alms there would be none for the monastery. Angry at this distrust of God's providence, Benedict knelt down to pray. As he prayed a bubbling sound came from inside the oil jar. The monks watched in fascination as oil from God filled the vessel so completely that it overflowed, leaked out beneath the lid and finally pushed the cover off, cascading out on to the floor.

In Benedictine prayer, our hearts are the vessel empty of thoughts and intellectual striving. All that remains is the trust in God's providence to fill us. Emptying ourselves this way brings God's abundant goodness bubbling up in our hearts, first with an inspiration or two, and finally overflowing our heart with contemplative love.

Benedict died on 21 March 543, not long after his sister. It is said he died with high fever on the very day God told him he would. He is the patron saint of Europe and students.

St. Benedict is often pictured with a bell, a broken tray, a raven, or a crosier. His feast day is celebrated on July.

# Let all the earth cry out to God with joy.

## TREASURES FROM OUR TRADITION

It's high summer now, school is out, the pace of work slows, and some people drift away. There are visitors in the churches every summer, and familiar faces are "among the missing." Some find the summer's call more appealing than the summons of the church bells. Many, however, would not dream of missing a Sunday, and so they make their way to Mass in unfamiliar places, watching the locals for clues as to when to sit or stand, where the Communion stations are. In answering the call, they keep the "sabbatical" rhythm of the Christian life: every seventh day, the Body of Christ assembles for worship.

For centuries, there was no obligation to Sunday Mass in the sense of a written law, but Christians have always yearned to be together on Sunday. In the city of Abitina, during a persecution by the Emperor Diocletian, a group of Christians were urged to stop worshiping together on Sundays. They responded, "Then take our lives, for without the Sunday we cannot live." By a curious coincidence, the appointed readings today center us on thoughts of peace. On our Independence Day, the experience of worship situated us in community, and evoked a commitment from us to be advocates of peace in all aspects of our society's life.

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

## SAINTS AND SPECIAL OBSERVANCES

Sunday: Fourteenth Sunday in Ordinary Time  
Tuesday: St. Augustine Zhao Rong and Companions  
Thursday: St. Benedict  
Saturday: St. Henry; Blessed Virgin Mary

## 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.

## "Jesus appointed seventy-two others whom he sent ahead of him in pairs to every town he intended to visit."

When the twelve returned and reported what they had done in his name, Jesus began to prepare them for the reaction of the Roman and Jewish leaders. He spent time with them in prayer, was transformed before them and attracted thousands whom he fed with fish, bread and spiritual food. He then appointed seventy-two others to go in pairs to towns he intended to visit. They were to take no money, no provisions and no sandals. They were to rely on the response of the people who received them in peace and to whom they preached and healed, physically and spiritually. They went in pairs, some possibly as married couples, and did as Jesus instructed. They returned with reports of performing great deeds and realized that they did not need a money bag, or sack with their possessions or even sandals, to do great things in the name of Jesus. Through the twelve, and then the seventy-two, Jesus is teaching us that faith in God and the truth of His message is all we need to do great things for others. Do we have such faith?

## 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; 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; 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; Janey 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 Oalman; Noah Campo; Arley Jaramillo; 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; Esther Gonzales; Katie Caluda Sanpart; Carol Morales; Michele Morales; Kim Juminius; Charolotte Luna; Elba Quiles; Brendon David *Call the office to add or remove someone from list.*



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