

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
Lenore—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 August 3, 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; Timothy George; Sal Gagliano; Scotty Lopez; Beth Byrd Ruiz; Richie Byrd; Felix Morales Charles, Cornelia & Lori Robertson; Fr John; and all on our Sick List

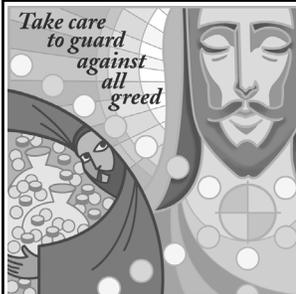
Sunday, August 4, 2019

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; Thank you St. Jude; 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: Nm 11:4b-15; Ps 81:12-17; Mt 14:13-21
- Tuesday: Dn 7:9-10, 13-14; Ps 97:1-2, 5-6, 9; 2 Pt 1:16-19; Lk 9:28b-36
- Wednesday: Nm 13:1-2, 25 — 14:1, 26-29a, 34-35; Ps 106:6-7ab, 13-14, 21-23; Mt 15:21-28
- Thursday: Nm 20:1-13; Ps 95:1-2, 6-9; Mt 16:13-23
- Friday: Dt 4:32-40; Ps 77:12-16, 21; Mt 16:24-28
- Saturday: 2 Cor 9:6-10; Ps 112:1-2, 5-9; Jn 12:24-26
- Sunday: Wis 18:6-9; Ps 33:1, 12, 18-22; Heb 11:1-2, 8-19 [1-2, 8-12]; Lk 12:32-48 [35-40]

Ministry Schedule

For Next Week:



Saturday, August 10, 4:00 p.m.

Celebrant: Fr. Hoang

Lector: Lacye

Ministers of Communion:

Lucy

Sunday, August 11, 10:00 a.m.

Celebrant: Fr. Hoang

Lector: Sharon

Ministers of Communion:

Sandra

Angela



Sanctuary Lamp

Beth Byrd Ruiz

Marian Candle

Sylvia Guillot



St. Joseph Candle

All Deceased Priests



Weekly Offering

July 27—28, 2019

Attendance: 170

Collection: \$1,023.00

2nd Collection: \$ 187.00

Thank you for your support

Gospel - Luke 12:32-48

Jesus, having told the disciples of the external problems they will encounter such as that of the Pharisees, whose leaven is hypocrisy, now tells them of internal problems caused by selfish Church officials.

[Jesus said to His disciples:] 32 “Do not be afraid any longer, little flock, for your Father is pleased to give you the kingdom.

To His struggling, opposed, and small group of disciples Jesus promises what is all-important: the kingdom; the powers of which are operative in their group.

33 Sell your belongings and give alms. Provide money bags for yourselves that do not wear out, an inexhaustible treasure in heaven that no thief can reach nor moth destroy. 34 For where your treasure is, there also will your heart be.

Don't worry about material goods, share. Matthew 6:21 gives this in a negative form: “do not lay up treasures on earth.” Saint Luke's account is more positive and demanding.

35 “Gird your loins and light your lamps 36 and be like servants

One who gives service to the Christian community **who await their master's return from a wedding, ready to open immediately when he comes and knocks.**

This role reversal is significant and underscores God's absolute gratuity. The servant who is faithful during the time of fulfillment before the parousia will share in the banquet in the end times.

37 Blessed are those servants whom the master finds vigilant on his arrival. Amen, I say to you, he will gird himself, have them recline at table, and proceed to wait on them. 38 And should he come in the second or third watch

The times for the changing of the watch were midnight and sunrise.

and find them prepared in this way, blessed are those servants. 39 Be sure of this: if the master of the house had known the hour when the thief was coming, he would not have let his house be broken into. 40 You also must be prepared, for at an hour you do not expect, the Son of Man will come.” 41 Then Peter said,

Peter is the spokesman for the group. Notice that Jesus ignores the question, implying that it was out of place.

“Lord, is this parable meant for us or for everyone?” 42 And the Lord replied, “Who, then, is the faithful and prudent steward whom the master will put in charge of his servants to distribute (the) food allowance at the proper time?

More seems to be involved than mere foodstuffs. Could this be a reference to communal meals such as the Eucharist?

43 Blessed is that servant whom his master on arrival finds doing so. 44 Truly, I say to you, he will put him in charge of all his property. 45 But if that servant says to himself, ‘My master is delayed in coming,’ and begins to beat the menservants and the maidservants, to eat and drink and get drunk,

Echoes of verse 19 sound: The Church official has taken on some of the characteristics of the fool.

46 then that servant's master will come on an unexpected day and at an unknown hour and will punish him severely and assign him a place with the unfaithful. 47 That servant who knew his master's will but did not make preparations nor act in accord with his will shall be beaten severely; 48 and the servant who was ignorant of his master's will but acted in a way deserving of a severe beating shall be beaten only lightly. Much will be required of the person entrusted with much, and still more will be demanded of the person entrusted with more.

The punishments for unfaithful and negligent Church officials are stark. Community officials must be faithful and not create internal problems for the Church. “Indeed, the more superior is a rational nature, so much the worse is its ruin; and the more unbelievable is its sin, so much more the damnable it is. The angel, therefore, fell irreparably, because more is demanded of him to whom more is given... Adam, the first man, was of such an excellent nature, because that nature was not yet weakened, that his sin was much greater by far than are the sins of other men. Therefore his punishment too, which was the immediate consequence of his sin, seemed much more severe. It had been in Adam's power not to die; but now he was immediately bound by the necessity of dying, and he was immediately sent away from the place of such great happiness; and he was immediately barred from access to the tree of life. But when this was done, the human race was still in his loins. ... Thus all the sons of Adam were infected through him with the contagion of sin and were subjected to the state of death.” [Saint Augustine of Hippo (A.D. 428-430), *The Unfinished Work Against Julian's Second Reply*, 6,22]

The Life and Legacy of Edith Stein

By: John Feister

Edith Stein hardly seemed Catholic-saint material. She, a precocious Jewish child, rejected God as a teen at the turn of this century in Breslau, Germany (now Wroclaw, Poland). But even as a child Edith was, at heart, a radical, one who goes to the radix, the roots. When she became convinced of the truth of an idea, her life fell into place around it.

Her youthful unruliness ended, for example, when she became intellectually convinced that her mother's and sister's guidance would be good for her—that at age seven. But she rejected her mother's Jewish piety. She later rejected God because she saw little evidence that most believers, whether Jew or Christian, really believed. If there was nothing there, she wasn't going to play the game.

But there was something there for Edith, even as World War I unfolded and then the Nazi movement. That something led to a remarkable life of faith, cut short at age 51 by her gas-chamber murder at Auschwitz.

Pope John Paul II canonized her as Saint Teresa Benedicta of the Cross, confessor and martyr, on October 11, 1998.

Is canonizing a Jew-turned-Catholic an insult to Judaism? Some Jewish people think so. The tragedy of the Holocaust is so great that efforts to memorialize Edith Stein's death at Auschwitz have been controversial. What did her life and death mean?

St. Anthony Messenger interviewed three people who have been deeply involved in the life of Saint Teresa Benedicta. One is the father of Teresia Benedicta McCarthy, a Boston-area child who was miraculously cured in 1987 through Saint Teresa Benedicta's intervention. That miracle, verified by the Sacred Congregation for the Causes of Saints, allowed this month's canonization.

The second interview is with Carmelite Sister Josephine Koepfel, whose life work has been translating the writings of Edith Stein into English.

Finally, philosopher and scholar Dr. Marianne Sawicki explains that Edith Stein's philosophical insights offer an ongoing contribution to Western thinking. That intellectual gift might have been on Pope John Paul's mind over the years as he has encouraged her cause.

A Promising Student

Edith Stein was a brilliant woman who, in her 20's, joined Europe's leading philosophers. She was attracted to the philosophy of Edmund Husserl, father of a philosophical school that sought to explain the connection between the visible world and the world of ideas and values. Husserl's student Martin Heidegger became a giant in Western thinking. Another student, Max Scheler, was the doctoral-thesis subject of Karol Wojtyla (later Pope John Paul II).

Existentialism, an influential school of thought, has its roots in Husserl's thinking. Stein studied under Husserl and, as his assistant, prepared his papers for publication.

Along the way she studied with Christian intellectuals. She was particularly influenced by the faith of the widow of a friend and professor, Adolf Reinach, who was killed in World War I. At age 30, in 1921, she picked up the autobiography of Saint Teresa of Avila in a friend's library and couldn't put it down."This is the truth!" she told herself upon completing the book. For Edith Stein, that meant irreversible change.

She was baptized in 1922 and subsequently left her university appointment as Husserl's assistant. In her day, a woman could not expect a full academic career at a top university. She took a position teaching at a Dominican college for women teachers in Speyer, Germany. Although she desired to become a Carmelite, she was advised to wait because her conversion had been so hard on her mother. She took private religious vows.

At Speyer she studied the philosophy of Thomas Aquinas and translated his treatise *The Truth* into German for the first time. Soon she began lecturing widely in Europe, to women's groups, on the education and role of Catholic women.

When the Nazis blocked her, as a Jew, from teaching, she was forced to make a life-changing decision. To her mother's dismay, she entered the Carmelites as Sister Teresa Benedicta of the Cross. As a Carmelite she wrote, among other works, *Life in a Jewish Family* and *The Science of the Cross*, a study of Saint John of the Cross. She led a deliberate life of holiness and self-offering. The Nazis forced her to wear a Star of David.

As the safety of anyone with Jewish heritage evaporated, she fled from her Carmelite monastery in Cologne to Carmel in Echt, Holland. But there was no escape. When the Dutch bishops spoke out against the Nazis, the Third Reich retaliated by rounding up all Jewish converts to Catholicism in Holland. In a filthy, crowded boxcar they were transported to Poland.

Edith was murdered in the gas chambers of Auschwitz on August 9, 1942. Her sister Rosa, who had also converted and who stayed close to Edith, was killed with her.

A Child Is Saved

Forty-three years later, to the day, a girl was born across the Atlantic. In honor of Edith Stein, her parents named her Teresia Benedicta (the Latin spelling that Edith used). “God communicates not just through words but through symbols and actions,” says Melkite Father Emmanuel Charles McCarthy, the girl’s father. The day I interviewed him he was fasting and praying in the presence of Trinity Test Site, New Mexico, on the anniversary of the first atomic blast, July 16, the feast of Our Lady of Mt. Carmel. “Everything in life is context,” he says. He’s speaking to *St. Anthony Messenger* about the miraculous cure in 1987 of his daughter Benedicta after doctors at one of the nation’s finest hospitals, Massachusetts General, pronounced her case hopeless.

The events were simple enough on the surface. While Father Charles and his wife, Mary, were away from their Brockton, Massachusetts, home for a few days on a religious retreat, the college-aged oldest of the 12 McCarthy children was in charge. The flu was going through the family and the teenagers were taking Tylenol. Two-year-old Benedicta watched and imitated. Over two days a deadly overdose of the drug built up in her system.

Upon their return, Father Charles and Mary learned that Benedicta was in the hospital. She was moved from Brockton to Massachusetts General in Boston. There doctors found her liver to be hopelessly damaged. Without a transplant, she would die.

In the face of this grief, Mary’s sister Teresa made a suggestion: “You named Benedicta after Edith Stein, so why not pray to her?” The rosaries and prayer chains started among the McCarthys’ family and friends on a Saturday.

The next day Father Charles was scheduled to fly to North Dakota to give a retreat on the nonviolence of Jesus. You would have to know Father Charles to understand the dilemma he felt. He is a theologian who takes mysticism seriously. A cofounder of Pax Christi U.S.A., he has devoted his entire adult life to a ministry of preaching absolute trust in Jesus and the message of the gospel. “No one would want to be in the state of mind I was in when I made that decision,” he recalls. “But all the years of nonviolence, of preaching trust in Jesus, how can you not trust God?” he asks.

Late Saturday night he and Mary returned home to check in on the other children. “I walk into the room and I see a book on the floor. I pick it up to put it on the shelf and look at it, 12:00 at night, Saturday. It’s Saint Teresa of Avila’s Way of Perfection. A sentence jumps off the page, Jesus talking to Teresa, and he says, ‘You take care of my business and I’ll take care of your business.’ That answered the question for me of whether or not to go.”

Two days later, at exactly the hour his retreat concluded, on March 24, 1987, says Father Charles, doctors in Boston recorded on Benedicta’s medical chart, “‘This child has made a remarkable recovery.’” ABC-TV’s 20/20 Thursday aired the McCarthys’ story in June of this year in a show about canonization. The head of pediatrics at Massachusetts General Hospital, a Jewish man who ultimately testified to the Congregation for the Causes of Saints, was one of several medical staff who agreed that they could in no way explain Benedicta’s recovery. It was indeed a miracle.

Soon after the miracle, the editor of *The Church World*, the Catholic diocesan newspaper in Maine, heard the story while attending a talk by Father Charles and made a front-page story of it: “A Miracle for Edith Stein?” She was already to be beatified May 1, 1987, as a martyr, thus without need of a proven miracle. But a miracle would be needed for canonization. When Rome officials heard of the alleged miracle, they began an investigation that ultimately confirmed the miracle’s authenticity in 1997.

A Miracle for Nonviolence?

Father Charles, acting rector of Saint Gregory the Theologian Seminary in Boston, is fond of quoting the famous teacher Rabbi Abraham Heschel: “‘The most important things happen on the invisible side.’” It is in this mystical dimension that he finds the meaning of the miracle of his daughter’s cure. A lot of it has to do with the date of August 9.

By the time of his 1981 ordination in Damascus, Syria, he had already devoted years to his ministry of teaching about gospel nonviolence. He had waited all summer in Damascus for the Melkite patriarch to ordain him—the calendar finally yielded August 6 for his ordination to the diaconate and August 9 for his ordination to the priesthood. Those dates already stood out for him as the anniversaries of the nuclear destruction of Hiroshima and Nagasaki in 1945, which he considers dark days for Christianity.

Over the years he took an interest in things that happened on August 9, like the execution of the Catholic German war resister Franz Jagerstatter. In the early 1980’s, when Father Charles noticed that Edith Stein died on August 9, he began reading about her. “For the next two months, I read pretty much all day, every day, on Edith Stein. I came to the conclusion that Edith Stein was in microcosm what Nagasaki, the cradle of Christianity in Japan, was in macrocosm. In other words, here was a Christian woman who was destroyed by Christians. Auschwitz was an operation run entirely by baptized Christians,” explains McCarthy. “So was the bomb crew that destroyed Nagasaki.”

When he read of Edith’s own awareness that she was born on Yom Kippur, the Day of Atonement, “I said, ‘This person is like the incarnation of nonviolence!’”

It is key to McCarthy that Stein had formally consecrated her life, before her Carmelite superiors, to atonement and to world peace. Edith herself wrote, “I talked with the Savior and told Him that I knew that it was His cross that was now being placed on the Jewish people; that most of them did not understand this, but that those who did would have to take it up willingly in the name of all. I would do that. He should only show me how.”

When the McCarthys' 12th child was born on August 8, 1984 ("sunrise, August 9, at Auschwitz," recalls Father Charles), they decided to name her Teresia Benedicta. "Teresia is the Latin form that Edith Stein always used," explains Father Charles. "Teresia Benedicta a Cruce literally means, 'Teresa Good Word of the Cross.'" (Another translation is "blessed by the cross.")

There are no coincidences in life, believes Father Charles. "God presents us with situations in which we freely choose." That's why the context of events is critical to him. "The context of the miracle is a context of a whole life committed to nonviolence, the context of a child being named after someone because that someone is a microcosm of the problem and the solution to Christian violence. That's the context, whether anyone wants to accept it or not.

"I realize that 95 percent of the Catholic Church at every level does not accept Jesus' teachings of nonviolence," he laments. "But Edith Stein wouldn't be Edith Stein if, when they came to arrest her, or when she was in Auschwitz, she was killing people to save her life. She's a martyr because she made a choice to put down the gun and pick up the gospel, because she chose the power of love over the power of violence and accepted the consequences of it."

A Life of Virtue

But Edith Stein was not only a martyr. Carmelite Sister Josephine Koepfel has a different vision of Edith Stein's significance. "The characteristics that I notice have to do with her womanhood, and particularly European womanhood," says the 77-year-old Swiss immigrant to the United States.

When Carmel of Cologne wanted to thank their sister Carmel community in Elysburg, Pennsylvania, for sending assistance after World War II, they had sent along a copy of *The Life of Edith Stein*, written by Edith's prioress.

Sister Josephine was the only one in her Carmelite community who could read German in 1950, when the book arrived in Pennsylvania. "I read the book and related it to the sisters during their recreation time," she recalls in a telephone interview from her cloister. Sister Josephine became interested in Edith Stein and asked relatives in Switzerland to send one of Stein's books.

She soon received Stein's *Life in a Jewish Family*. In addition to translating works of Thomas Aquinas and John Cardinal Newman into German, Stein had, in the 1930's, been asked by her superiors to write about her family. The hope, as Edith explains clearly in her Foreword, was that German readers, who were being deprived of accurate information, would see that Jewish families were not that much different from other German families. Sister Josephine became convinced that others should read the book, so she set out to publish a translation.

Nearly 50 years later, she has translated that book, plus a book containing most of Edith Stein's letters, and built a library of information on Stein that she intends to donate to a center for the study of Edith Stein at Spalding University in Louisville, Kentucky. Stein herself wrote enough to fill 17 volumes. Sister Josephine's translations are two of the five that are in English. More translations are in the works. "I translated because I thought this was somebody people had to know," she says.

Edith Stein looked back on herself as a youth and called herself "charmingly malicious," says Sister Josephine. "She would notice people's faults and think it was her privilege to point them out." Yet Stein left that behind as she grew older. It is her growth in virtue that Sister Josephine homes in on.

"She was not a retiring person; she just never put herself forward," recounts the translator of Stein's letters. "She was always there for anyone who came to her. Whenever she heard of something that could be done for somebody, she did it or saw that it was done."

Edith Stein kept a broad correspondence from her cloister in Cologne, documented in the book *Self-Portrait in Letters*, which Sister Josephine translated. "These people treasured her letters when they received them. It's remarkable that so many are available after all this time, in so many different life situations," says Koepfel.

Although Stein is only beginning to be known in the United States, she has a vast following in Europe. "That's because of her personality in the first place," says Sister Josephine. "People who read about her think of her as a B-R-A-I-N, but in Europe she was remembered most of all by the students who had her as a teacher."

Stein had a special place in her heart for young children, says Sister Josephine, which she thinks is related to the 1987 miracle of young Benedicta McCarthy. "I believe that Edith would have a great interest in all the prayers offered for children, because she had a tremendous love and an absolutely charismatic rapport with children, including her nieces and nephews." On a trip to Europe a few years ago, Sister Josephine learned of another miracle from the Dominican sisters at Speyer, Germany, where Stein taught.

This, too, concerned a little girl, some years back, who was deathly ill and was suddenly cured. "The little girl told her mother, 'Sister came to see me and she made me well,'" tells Sister Josephine. "So her mother, thinking this was delirium or something, asked what the sister looked like. The girl said she was dressed in brown. She asked whether she said who she was. The girl said, 'She was Sister Teresia Benedicta something. I can't remember what the last part was.'

"The mother had gone to school at Speyer and knew about Edith Stein, so she told the sisters. They sent the mother back with more questions about the last part of the name. She asked was it 'of the cross' (in German)? 'No,' answered the girl. 'A cruce?' 'Yes, that's it!' said the little child." Sister Josephine recounts that the girl was too young to know Latin, but that Edith Stein never used her title except in Latin. This German miracle was not documented by Church officials.

Sister Josephine recommends, "You really can get to know her as a person with a heart that really can be touched. First, get to know her as that. Then really respect her brilliance."

TO BE CONTINUED

If today you hear his voice, harden not your hearts.

TREASURES FROM OUR TRADITION

Apart from the period from Thanksgiving through Christmas, the summer is a favored time for family reunions. We trace family trees and recall our origins. Worship has a family tree as well, and the way we celebrate today has been influenced by various styles and customs through the centuries. We are Western Christians of the Latin Rite. By far, we are the most numerous Western Christians, but there are other ritual families as well. The Archdiocese of Milan in Italy follows the Ambrosian Rite, Toledo in Spain preserves the Mozarabic Rite and the Arab language, and Lyons in France is home to the Gallican Rite. Other liturgical families, such as the Celtic in Ireland and the Sarum in England, faded away after the Reformation. Until recent times, members of some ancient religious orders such as Carmelites and Trappists followed a pattern of Mass that varied slightly from the plan observed in Latin Rite parishes.

Isn't the Catholic Church the same everywhere? Not at all. It never has been! The existence of so many liturgical families in the West reminds us that unity, not uniformity, is what the Church seeks to achieve among her children. We are united in faith, but wonderfully diverse in rituals, ceremonies, languages, customs, and spirituality.

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

“Take care to guard against all greed.”

Greed is a very insidious and seductive emotion. It is at the root of all sin. It was a factor in the sin of the first man and woman in the Garden. They were not content to be grateful for all God had given them. They wanted to be God. George Carlin had a comedy routine about *stuff*. He said that we get *stuff* and then we need to get a house to put our *stuff*. Then we get more *stuff*, so we need a bigger house. We go on vacation and take some of our *stuff*. But we buy *stuff* we don't need and come home with more *stuff*. Our lives are filled with *stuff*. And we get very attached to our *stuff*. Our attachment to our *stuff* stems from our erroneous belief that we are the source of all of our *stuff* and that we acquired it out of our own effort and ingenuity. When we acknowledge God as the source of all that we are and all that we have and all that we ever will be, we can enjoy the *stuff* we have and share it with others without being obsessed about getting and keeping more *stuff* than we really need to enjoy life.

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 Vogelae; 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; 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; Stephen Lobre; Barney Koons; Romona Lucas; Paul Serigne; Taylor Tycer; Dan Assevedo; 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; Esther Gonzales; Katie Caluda Sanpart; Carol Morales; Michele Morales; Kim Juminias; Charolotte Luna; Elba Quiles; Branden David; Ralph Ziegler; Wayne Landry; Sylvia Guillot



Call the office to add or remove someone from list.



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www.womansnewlife.com/gala

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.

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