

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
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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.reled@arch-no.org

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.

Gospel - Luke 16:19-31

Having worked our way the past two weeks through several parables of Jesus, we now arrive at the story of the rich man and Lazarus. There is disagreement among the commentators whether or not this story is a parable. In all other parables, the players are anonymous; here one is named Lazarus. Whether or not it is a parable is unimportant for our study. The story addresses two errors: 1) That of those who denied the survival of the soul after death and therefore, retribution in the next life; and 2) That of those who interpreted material prosperity in this life as a reward for moral uprightness, and adversity as punishment. This story shows that, immediately after death, the soul is judged by God for all its acts – the particular judgment – and is rewarded or punished. This story also teaches the innate dignity of every human person – independently of social, financial, cultural or religious position. Respect for this dignity implies that we must help those who are experiencing any material or spiritual need.

[Jesus said to the Pharisees:] 19 “There was a rich man who dressed in purple garments

Woolen garments dyed with Tyrian purple (an expensive dye extracted from mussels). Due to its expense, purple clothing was worn only by royalty and other very wealthy individuals.

and fine linen

Fine Egyptian undergarments

and dined sumptuously each day. 20 And lying at his door was a poor man named Lazarus, covered with sores, 21 who would gladly have eaten his fill of the scraps that fell from the rich man’s table. Dogs even used to come and lick his sores.

The owner’s pets would eat the bread with which the guests wiped the plates or their hands and then tossed under the table. How Lazarus longed to have some of even that food! The rich man’s sin consisted in his blind indifference to the agony of the poor.

22 When the poor man died, he was carried away by angels to the bosom of Abraham.

The choice position when one reclines with Abraham at the messianic banquet.

The rich man also died and was buried, 23 and from the netherworld,

The abode of the dead, *sheol* (Hebrew)/*hades* (Greek)/*purgatorio* (Latin). Actually, both the Bosom of Abraham and the place where this rich man is are in sheol/hades/purgatory. As Josephus (a 1st century Pharisee and historian) explains in his *Discourse Concerning Hades*, the just are guided by angels to the right hand, where there is a region of light where they wait for that rest and eternal new life in heaven; while the unjust are dragged by force to the left hand where they have a near view of hell itself, but they can also see the just. Between these two places, there is a chasm to prevent the just from having compassion on the unjust and to keep the unjust from crossing over.

where he was in torment, he raised his eyes and saw Abraham far off and Lazarus at his side. 24 And he cried out, ‘Father Abraham, have pity on me. Send Lazarus to dip the tip of his finger in water and cool my tongue, for I am suffering torment in these flames.’ 25 Abraham replied, ‘My child, remember that you received what was good during your lifetime while Lazarus likewise received what was bad; but now he is comforted here, whereas you are tormented. 26 Moreover, between us and you a great chasm is established to prevent anyone from crossing who might wish to go from our side to yours or from your side to ours.’ 27 He said, ‘Then I beg you, father, send him to my father’s house, 28 for I have five brothers, so that he may warn them, lest they too come to this place of torment.’ 29 But Abraham replied, ‘They have Moses and the prophets. Let them listen to them.’ 30 He said, ‘Oh no, father Abraham,

Notice that the rich man continues to call Abraham “father”. He is not ignored because he is to “call no man father” (Matthew 23:9), but because mere words do not make one a child of Abraham and therefore a member of the reconstituted Israel. The rich man has not produced the deeds of loving kindness that would have signified repentance from his self-centered, callous way of life.

but if someone from the dead goes to them, they will repent.’ 31 Then Abraham said, ‘If they will not listen to Moses and the prophets, neither will they be persuaded if someone should rise from the dead.’”

This parallels the story of Jesus’ friend Lazarus of Bethany who was at the banquet and whose resurrection from the dead failed to convince the Jewish leaders of Jesus’ messiahship. This concluding verse not only emphasizes that knowledge of the Law is insufficient, for the Law must be kept with humble repentance, but also teaches that wondrous events, even resurrection from the dead, do not automatically save men. By this story, the well-off in Luke’s community are urged to help the Lazarus’ in their midst. Although the poor are saved by grace alone (as shown in the story), they too need to respond to God’s call.

It is also important to realize, as pointed out last week, that from Jesus’ own lips we hear of the ability of those who have gone before us to intercede for those they have left behind.



What is a tabernacle?

Philip Kosloski | Jul 13, 2017

The gold box in a Catholic church is sacred, set apart for a very special purpose.

One of the primary and most distinctive fixtures of any Catholic church is a box or cabinet, typically made of gold placed in the front and center of a church. The exact shape varies, but you will most often find a red vigil lamp lighted next to it.

As Catholics we call the box a tabernacle and it contains the “holy of holies,” Jesus present in the Eucharist.

The word *tabernacle* means “dwelling place” and refers to the “tent of meeting” that the Israelites built to facilitate their worship of God in the desert (Exodus 26). God commanded Moses’ brother Aaron, the chief priest, to offer sacrifice within the Tabernacle, and specified that three things be kept inside:

1. The Ark of the Covenant
2. The golden lampstand (Menorah)
3. The golden table of the Bread of the Presence

Additionally, within the Ark of the Covenant, Moses was to put some of the manna that God gave to the Israelites. The manna is often described in the Old Testament as the “bread of angels,” and was a heavenly bread that the people of Israel ate in the desert (Psalm 78:25).

Both the manna and the Bread of the Presence (a sacrificial offering of bread that was eaten by the priests, along with wine) have distinct parallels to the Eucharist that Catholics consume, and are seen as prefigurements of it.

When celebrating the Mass, the early Christians knew that they could not simply dispose of the left-over Eucharistic bread and at first, because they were being persecuted and did not have churches, they distributed all the remaining hosts to be carried to the sick and home-bound.

When the persecution ended Christians started to build churches and, at the same time, tabernacles to house the reserved Blessed Sacrament. The first tabernacles were often shaped like a golden dove within a tower suspended over the altar.

According to the Catholic Encyclopedia, by the Middle Ages there were four chief methods of preserving the Eucharistic bread.

in a cabinet in the sacristy, a custom that is connected with early Christian usage;

in a cupboard in the wall of the choir [sanctuary] or in a projection from one of the walls which was constructed like a tower, was called Sacrament-House, and sometimes reached up to the vaulting;

in a dove or pyx [a round container made of precious metal], surrounded by a cover or receptacle and generally surmounted by a small baldachino, which hung over the altar by a chain or cord;

lastly, upon the altar table, either in the pyx alone or in a receptacle similar to a tabernacle, or in a small cupboard arranged in the reredos or predella of the altar.

It wasn't until the 17th century that more specific guidelines were laid down and tabernacles began to resemble those that we see in our churches today.

The *Catechism* further explains the history of the tabernacle and how "the tabernacle was first intended for the reservation of the Eucharist in a worthy place so that it could be brought to the sick and those absent outside of Mass. As faith in the real presence of Christ in his Eucharist deepened, the Church became conscious of the meaning of silent adoration of the Lord present under the Eucharistic species. It is for this reason that the tabernacle should be located in an especially worthy place in the church and should be constructed in such a way that it emphasizes and manifests the truth of the real presence of Christ in the Blessed Sacrament." (1379).

The Real Presence? How Can We Be Sure?

As mentioned above, the use of a tabernacle in Catholic churches rests solely on the doctrine of the Real Presence of Christ in the Eucharist, the knowledge that Jesus himself is truly present under the appearances of bread (and wine). In other words, the tabernacle is not used in a symbolic way, to symbolize God's presence among us, but in a real way (like the Tabernacle of the Old Testament) to house and protect the real presence of God in the Eucharist.

This is also why Catholics genuflect when passing the tabernacle. We do so in honor of the real presence of Christ present in the Eucharistic bread reserved and protected in the tabernacle. The vigil lamp burns as a sign of Christ present. On Holy Thursday night, after the Mass of the Lord's Supper, the Blessed Sacrament is removed from the main tabernacle to an altar of repose elsewhere in the church, for a time of adoration. For the period from Holy Thursday night through the beginning of the Easter Vigil on Holy Saturday night, a time when we recall Jesus' death and burial, the tabernacle is empty, with the door left open and the vigil lamp extinguished.

Without the Eucharist, the tabernacle is simply an empty gold box.

SANCTUARY LAMP

In the Old Testament God commanded that a lamp filled with the purest oil of olives should always burn in the Tabernacle of the Testimony without the veil (Exodus 27:20, 21). The Church prescribes that at least one lamp should continually burn before the tabernacle (Rit. Rom. iv, 6), not only as an ornament of the altar, but for the purpose of worship. It is also a mark of honor. It is to remind the faithful of the presence of Christ, and is a profession of their love and affection. Mystically it signifies Christ, for by this material light He is represented who is the "true light which enlighteneth every man" (John 1:9). If the resources of the church permit, it is the rule of the Caerem. Episc. (I, xii. 17) that more than one light should burn before the altar of the Blessed Sacrament, but always in uneven numbers, i.e. three, five, seven, or more. The lamp is usually suspended before the tabernacle by means of a chain or rope, and it should hang sufficiently high and removed from the altar-steps to cause no inconvenience to those who are engaged in the sanctuary. It may also be suspended from, or placed in a bracket at the side of the altar, provided always it be in front of the altar within the sanctuary proper (Cong. Sac. Rit., 2 June, 1883). The altar-lamp may be made of any kind of metal, and of any shape or form. According to the opinion of reputable theologians, it would be a serious neglect, involving grave sin, to leave the altar of the Blessed Sacrament without this light for any protracted length of time, such as a day or several nights (St. Lig., VI, 248). For symbolical reasons olive oil is prescribed for the lamp burning before the altar of the Blessed Sacrament, for it is a symbol of purity, peace, and godliness. Since pure olive oil, without any admixture, causes some inconvenience in the average American climate, oil containing between 60 and 65 per cent of pure olive oil is supposed to be legitimate material. Where olive oil cannot be had, it is allowed, at the discretion of the ordinary, to use other, and as far as possible vegetable, oils (Cong. Sac. Rit., 9 July, 1864). In case of necessity, that is, in very poor churches, or where it is practically impossible to procure olive or vegetable oils, the ordinary, according to the general opinion of theologians, would be justified to authorize the use of petroleum. We are of the opinion, however, that there are but few parishes that can claim this exemption on the plea of poverty. Gas (Ephem. Lit., IX, 176, 1895) and electric lights (Cong. Sac. Rit., 4 June, 1895) are not allowed in its stead. The Caerem. Episc. (ibid.) would have three lights burn continually before the high altar, and one light before the other altars, at least during Mass and Vespers. Before the Blessed Sacrament, wherever kept, a lamp should be constantly burning. Our bishops have the power of granting permission to a priest, under certain circumstances, to keep the Blessed Sacrament in his house. In such cases, by virtue of Faculty, n. 24, Form. I, the priest may keep it without a light, if otherwise it would be exposed to the danger of irreverence or sacrilege. For the same reason we believe it may be kept also in the church without a light during the night.

8 Things to Know and Share About the Guardian Angels

It is considered theologically certain that each member of the faith has a special guardian angel from the time of baptism.

Jimmy Akin

October 2 is the memorial of the Guardian Angels in the liturgy.

Here are 8 things to know and share about the angels it celebrates . . .

1) What is a guardian angel?

A guardian angel is an angel (a created, non-human, non-corporeal being) that has been assigned to guard a particular person, especially with respect to helping that person avoid spiritual dangers and achieve salvation. The angel may also help the person avoid physical dangers, particularly if this will help the person achieve salvation.

2) Where do we read about guardian angels in Scripture?

We see angels helping people on various occasions in Scripture, but there are certain instances in which we see angels providing a protective function over a period of time.

In Tobit, Raphael is assigned to an extended mission to help Tobit's son (and his family in general).

In Daniel, Michael is described as "the great prince who has charge of your [Daniel's] people" (Dan. 12:1). He is thus depicted as the guardian angel of Israel.

In the Gospels, Jesus indicates that there are guardian angels for individuals, including little children. He says:

See that you do not despise one of these little ones; for I tell you that in heaven their angels always behold the face of my Father who is in heaven (Matt. 18:10).

3) What does Jesus mean when he says these angels "always behold" the face of the Father?

It may mean that they are constantly standing in his presence in heaven and able to communicate the needs of their charges to him.

Alternately, based on the idea that angels are messengers (Greek, *angelos* = "messenger") in the heavenly court, it may mean that whenever these angels seek access to the heavenly court, they are always granted it and allowed to present the needs to their charges to God.

4) What does the Church teach about guardian angels?

According to the Catechism of the Catholic Church:

From its beginning until death, human life is surrounded by their watchful care and intercession. Beside each believer stands an angel as protector and shepherd leading him to life. Already here on earth the Christian life shares by faith in the blessed company of angels and men united in God [CCC 336].

5) Who has guardian angels?

It is considered theologically certain that each member of the faith has a special guardian angel from the time of baptism.

This view is reflected in the *Catechism of the Catholic Church*, which speaks of "each believer" having a guardian angel.

Although it is certain that the faithful have guardian angels, it is commonly thought that they are even more widely available. Ludwig Ott explains:

According to the general teaching of the theologians, however, not only every baptized person, but every human being, including unbelievers, has his own special guardian angel from his birth [*Fundamentals of Catholic Dogma*, 120].

This understanding is reflected in an Angelus address by Benedict XVI, who stated:

Dear friends, the Lord is ever close and active in humanity's history and accompanies us with the unique presence of his Angels, whom today the Church venerates as "Guardian Angels", that is, *ministers of the divine care for every human being*. From the beginning until the hour of death, human life is surrounded by their constant protection [[Angelus, Oct. 2, 2011](#)]. To Be Continued

Praise the Lord who lifts up the poor.

TREASURES FROM OUR TRADITION

Although June is the month most associated with weddings in the United States, September has become more popular in recent years. Wedding celebrations always require some savvy planning, and people who have a talent for hospitality in the mix. At the wedding feast at Cana, the mother of Jesus was recruited to deal with some of the details of the banquet, and when a very understandable crisis arose, she did what she could to rescue the party. Anyone who has ever run out of ice, dessert, or table settings knows the stress!

Slowly, the memory of Jesus Christ's blessing of this marriage feast led the Church to form a way to bless marriages. A thousand years ago weddings migrated from the family home to the doors of the church, where the celebration was held in public view. From this practice came a prayer called the "Nuptial Blessing," one of the most solemn prayers in our tradition. It is very much like the prayers by which baptismal water and chrism are consecrated, the ordination prayer over a priest, and the Eucharistic Prayers over bread and wine. Four hundred fifty years ago, weddings moved inside the church building. All of this gives married couples good reason to celebrate their anniversaries well, especially with the clinking of glasses filled with good wine.

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

PUMPKIN PATCH

This year the Pumpkin Patch will be from October 15th until the 30th. The school field trip hours are 9:00 am to 1:00 pm. The family time during the week is 4:00 pm to 6:00 pm. The weekend hours are Noon to 6:00 pm.

Please remember that our church depends on our fund raisers to bring in the money to help meet our financial obligations. With this in mind, please consider volunteering for a few hours, a day, or whatever you can spare.

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.

"Prepare a full account of your stewardship!"

Here are some simple truths about stewardship you might want to keep in mind: A steward is a person who is given responsibility for the preservation and productivity of the property of another. The first question of a *Good Steward* is "For what am I responsible?" For *disciples of Jesus Christ*, being a *Good Steward* is not an option! It is an obligation of our baptism. A *Good Steward* is aware that everything we have and everything we ever will be comes from God and belongs to God. *Good Steward* is not a title - it is the way we imitate Jesus Christ! A *Good Catholic Steward* accepts responsibility for a constantly growing Faith; for a mature Prayer Life that is about Listening to God; for all of the Talents and Abilities and Gifts we have received from God; for the welfare of our Community of Faith; and Evangelization - helping others find God. A *true disciple of Jesus Christ* will eventually hear: "Good and faithful steward, come, enter into My Kingdom." Don't we all hope to hear that?

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; 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 Oalman; 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 Juminius; Charolotte Luna; Elba Quiles; Branden David; Ralph Ziegler; Wayne Landry; Sylvia Guillot; Ryan Guerra



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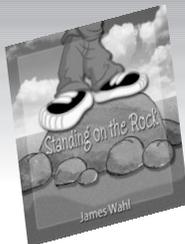
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