



Saint Bernard

A Roman Catholic Community

January 16, 2022

2nd Sunday in Ordinary Time



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Saturday Mass

Misas de Sábado

8:00 a.m. • English

5:00 p.m. • English Sunday Vigil

7:00 p.m. • Español Misa Dominical

Sunday Mass • Misas de Domingo

7:30 a.m. • English

9:00 a.m. • English

11:00 a.m. • English

1:30 p.m. • Español Nuevo Horario

Weekday Mass • Misas entre Semana

8:00 a.m. - English

6:15 p.m. • Bilingual

Office Hours • Horario de oficina

Monday - Friday • Lunes a Viernes

9:00 a.m. – 4:00 p.m.

Closed 12 - 1pm & on Weekends

Cerrado 12 - 1pm y el fin de semana

Pastor

Fr. Toribio Gutierrez

frtoribiogutierrez@gmail.com

Associate Pastor

Fr. Khoa Mai

kaem.2011@mail.com

Religious Ed/ Confirmation

Avelina Jiménez:

Call • Text: 562-325-0757

fhcsacrament@gmail.com

RCIA

Desi & Ervin Ortiz

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Parish Information

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Saint Bernard Catholic Community



Saint Bernard Bellflower



Saint_Bernardcc

Totals

January 9, 2021

Envelopes \$3,527.00	Pantry \$110.00
Plate \$1,973.00	Online giving \$1,405.00
Christmas \$120.00	Parochial Improvements
Solemnity of Mary \$27.00	\$747.00
Mailed donations \$1,076.00	Church A/C \$5,000.00
Santo Niño \$550.00	

Thank you for your generosity!

Parish News

Bingo

For health precautions, Bingo is suspended until further notice.

Parish Closed

The Parish Office will be closed this Monday, January 17, due to the observance of Dr. Martin Luther King Jr Day.

Religious Education

Religious Ed classes will take place online for the rest of January. Youth Confirmation sessions will resume on January 26 and Religious education on January 22.

Noticias Parroquiales

Parroquia Cerrada

La oficina parroquial estará cerrada este lunes 17 de enero debido al día del Dr. Martin Luther King Jr.

Educación religiosa

Las clases de educación religiosa se llevarán a cabo en línea durante el mes de enero. Las clases de Confirmación de jóvenes regresaran el 26 de enero y la educación religiosa el 22 de enero.

Mass Intentions

Saturday 01/15/2022

8:00am

Venus Veronica Alejo-Beaman - †

5:00pm

Carl R. Harley Aurora T. Garcia - †

Aurora I. Garcia - †

Sunday 01/16/2022

7:30am

Rene Reynoso - Thanksgiving

Sumi Halder and daughter - Sp. Int.

9:00am

Belen G. Mendoza - †

11:00 am

Alex Muratalla - †

Maria Soledad Reyes - †

1:30 pm

Isidro Carrillo- †, Rafael - †

Monday 01/17/2022

6:15pm

Fatima Ramirez - HB

Wednesday 01/19/2022

8:00am

Belen Gamboa -HB

6:15pm

Alicia Gallardo - 1yr †

Thursday 01/20/2022

8:00am

Alice Perez -HB

Belen Gamboa -HB

Eden Almoneda - RIP

Alfredo Elchico, Sr. - †

Emmelita Marcelino HB & thanksgiving,

Jorge Antonio Carrillo - †

Friday 01/21/2022

8:00am

Cristina Bernardo Purification Tabuhan - †

6:15pm

Merced Aguilar Y Jose Antonio Villalobos -Sp Int.

Saturday 01/22/2022

8:00am

John Ramirez - Sp. Int.

Dear Grandma

With Christ crucified, his disciples had to explain his extraordinary teaching. They had to be understood according to the thought and culture of their time. The Greek philosophers never reached for the mere reason to express that God is loving Father, Our Father equally ... Much less, they came to believe in the equality of all men as stated by Jesus Christ. The most they managed was to think about the need for a stationary Prime Mover. But not in a God the Father creator of all things visible and invisible. They had dreamed that love had to conquer hate, but they never managed to see it in reality. The Life of Jesus and the unconditional Love of him is for us the axis of the story. The Greek philosophers could not write any parables of the prodigal son.

Some believers began to philosophize their faith, trying to understand the one and triune God, with the desire to unveil the sacred mystery, "because it is necessary to give a reason for the plan of God who has manifested himself in Christ, and his saving plan for him. man. And it is that, in the eyes of Jews and pagans, if Christians worship Christ they worship two gods. To escape this accusation, some say falsehoods such as:

- Christ is a man adopted by God as his Son (adoptionism);
- Christ is inferior to the Father (subordinationism);
- Christ is the only God who has come to us under another mode (modalism).
- The only God is himself Christ and the Father (they affirm that the Father was also born, suffered and died)
- Sabellianism affirmed that God is not Trinitarian, but that he only has 3 functions.
- Christ is only God, and his humanity only appearance (docetism).
- Christ is NOT man, but a divine creature (Arians)
- Christ is only a super man, but not God (Ebionites).
- Christ is neither God nor man, but an angel (certain Gnostics).
- Christ is God and man separately, in two different persons (Nestorians).
- Christ is God and man not separately, but in a single person and confused in a single nature (Monophysites).

These and countless other heresies are the result of a great desire to know the identity of the Triune God. But they are heresies. Faced with heresies, the faith of the Church affirms that Christ is God and man in one person (not separated), but not confused (with two natures, divine and human).

Estimados Feligreses:

Crucificado Cristo, sus discípulos hubieron de ser testigos de su enseñanza extraordinaria. Se tuvieron que dar a entender de acuerdo al pensamiento y cultura de su época. Los filósofos griegos nunca alcanzaron por la mera razón a expresar que Dios es Padre Amoroso, Padre Nuestro por igual... Mucho menos, llegaron a creer en la igualdad de todos los hombres tal y como lo expuso Jesucristo. Lo más que lograron fue pensar en la necesidad de un Primer Motor inmóvil. Pero no en un Dios Padre creador de todas las cosas visibles e invisibles. Ellos habían soñado con que el amor tenía que vencer al odio, pero nunca lograron verlo en la realidad. La Vida de Jesús y su Amor incondicional es para nosotros el eje de la historia. Los filósofos griegos no pudieron escribir ninguna parábola del hijo pródigo.

Algunos creyentes comenzaron a filosofar su fe, intentando entender al Dios uno y trino, con el ansia de desvelar el sagrado misterio", pues hay que dar razón del designio del Dios que se ha manifestado en Cristo, y su plan salvífico sobre el hombre. Y es que, a los ojos de los judíos y de los paganos, si los cristianos adoran a Cristo adoran a dos dioses. Para escapar a esta acusación unos dicen falsedades tales como:

- Cristo es un hombre adoptado por Dios como Hijo suyo (adopcionismo);
- Cristo es inferior al Padre (subordinacionismo);
- Cristo es el Dios único que ha venido a nosotros bajo otro modo (modalismo).
- el monarquianismo: decía que el único Dios es él mismo Cristo y el Padre (afirman que el Padre también nació, sufrió y murió)
- el sabelianismo afirmó que Dios no es trinitario, sino que sólo tiene 3 funciones.
- Cristo es sólo Dios, y su humanidad sólo apariencia (docetismos).
- Cristo NO es hombre, sino una criatura divina (arrianos)
- Cristo es sólo un súper hombre, pero no Dios (ebionitas).
- Cristo no es ni Dios ni hombre, sino un ángel (ciertos gnósticos).
- Cristo es Dios y hombre por separado, en dos personas distintas (nestorianos).
- Cristo es Dios y hombre no separadamente, sino en una sola persona y confundidos en una sola naturaleza (monofisitas).

Estas y otras innúmerables herejías son resultado de un gran deseo de conocer la identidad del Dios uno y trino. Pero son herejías. Frente a las herejías, la fe de la Iglesia afirma que Cristo es Dios y hombre en una sola persona (no separados), pero no confundidos (con dos naturalezas, divina y humana).

Second Sunday in Ordinary Time

This Sunday we begin the liturgical season of Ordinary Time. For many Sundays in this lectionary cycle (Cycle C), our readings will be taken from the Gospel of Luke. Occasionally, however, we will read from John's Gospel. This is true of today's Gospel reading, which describes the beginning of Jesus' ministry and his first miracle.

To situate today's reading within the context of John's Gospel, we note that John's report of this event follows Jesus' call of his first disciples. John tells us that Jesus and his disciples were invited to this wedding at Cana, as was Jesus' mother, Mary. There is no parallel report of this miracle at Cana in the Synoptic Gospels.

In the Church's liturgical history, the wedding feast of Cana is closely associated with the baptism of the Lord and the adoration of the infant Jesus by the Wise Men. In this context, the sign Jesus performs at the wedding feast is celebrated as an epiphany or a manifestation of Jesus' divinity. Yet awareness of Jesus' impending passion and death is ever present in John's Gospel. Even in this report of Jesus' first sign, the language used anticipates Jesus' passion. When Jesus says to his mother that his hour has not yet come, he protests against her wishes in language that John will use again when reporting Jesus' Last Supper with his disciples. When introducing the story of Jesus washing his disciples' feet, John writes that Jesus knew that his hour had come. In John's Gospel, Jesus is very much in command and aware of all that is to happen to him.

Here, as elsewhere in John's Gospel, Mary is not mentioned by name, but is referred to instead as the mother of Jesus. Mary is influential in Jesus' first sign. She will also be present at his Crucifixion, a witness to the final manifestation of his divinity. John's Gospel describes seven signs that indicate Jesus' identity to his disciples. John never speaks of these signs as miracles because their importance is not in the deed that Jesus performs but in what these deeds indicate about Jesus' identity. Here, as when John describes the other signs, the disciples are said to begin to believe, but no mention is made as to whether the other wedding guests are even aware of what has happened.

Marriage and wedding feasts are metaphors used in Scripture to describe God's salvation and the Kingdom of God. Here at the beginning of Jesus' public ministry, John's Gospel seeks to establish that Jesus is going to re-interpret and fulfill Yahweh's promise to Israel. Jesus establishes the New Covenant. A hint about what this New Covenant will be like is made evident in the deed that Jesus performs. Asked to do something to address the awkward situation that the absence of wine at a wedding feast would create, Jesus' miracle produces vast quantities of wine—six jars holding thirty gallons each are filled to overflowing with choice wine. This lavish response to a simple human need is a vision for us of the abundance of God's kingdom. It challenges us to respond generously when confronted with human need today. We respond as best we can, fully confident that God can transform our efforts, bringing the Kingdom of God to fulfillment among us. ©Loyola Press

Joseph Aurel Galipeau

We ask for your prayers for Joseph Aurel Galipeau who now rests in peace. Aurel and his wife, Mary Jo, were ministers of infant baptism, well-suited for it because of their cheerful and gentle spirit. Later, Aurel served as an Extraordinary Minister for Holy Communion for some time. Their 5 daughters attended St. Bernard School. Aurel and Mary Jo graced the dance floor in parish dinner-dance events with their smooth and fluid waltzes, so beautiful to behold. They were among the first to purchase their tickets because dancing was their favorite thing to do together. Please keep Aurel and his daughters in your prayers as he joins Mary Jo with our Creator.

