

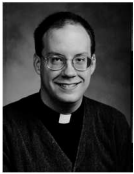


The Spirit of Saint Bernard



A publication of St. Bernard Parish
August, September and October, 2016

LIVING A VOCATION? CHOOSING SPIRITUAL JOY OVER EMOTIONAL HAPPINESS



by Fr. Michael Radowicz
Pastor

If you've spent some time reading from the Old Testament prophets, you'll quickly begin to realize that they had a thankless job. They were the voices of old calling out to the Israelites and telling them of their sinful ways. Generally speaking, having the responsibility of telling someone that they're doing wrong all of the time is not the way to win friends and forge strong bonds with people! Yet, that is what the prophets were called to do.

You can see this play out in all of the Old Testament prophecies, but it's very noticeable in the prophecies of Jeremiah and Amos. In the following dialogue, the Lord charges Jeremiah with his mission:

I will pronounce my sentence against them, for all their wickedness in forsaking Me, in burning incense to other gods, in bowing down to the works of their hands. But you, prepare yourself! Stand up and tell them all I command you. Do not be terrified on account of them, or I will terrify you before them. (Jeremiah 1:16-17)

Now ... if that doesn't sound like a tantalizing job offer, I don't know what does! In the prophecy of Amos, he faces the scathing words of King Jeroboam of Israel on behalf of his priest, Amaziah:

Jeroboam shall die by the sword, and Israel shall surely be exiled from its land. To Amos, Amaziah [the priest at Bethel] said, 'Off with you, seer, flee to the land of Judah and there earn your bread by prophesying! But never again prophesy in Bethel,

for it is the king's sanctuary and a royal temple.' Amos answered Amaziah, 'I am not a prophet, nor do I belong to a company of prophets. I am a herdsman and a dresser of sycamores. But the Lord took me from following the flock and the Lord said to me, 'Go, prophesy to my people Israel.'" (Amos 7:10-14)

These few lines portray two men who had been called to do extraordinary things for God.

He used these men as instruments to sow the seed of love into the hearts of His people once again. Their words, however, were not heeded. They were laughed at, scorned, stoned, abused and profaned for speaking as the Lord had commanded them. In these moments, do you think that they possessed emotional happiness? Hardly. But ... did they possess the virtue of

spiritual joy? Absolutely! They were doing what God had called them to do – they were where they needed to be, doing what needed to be done. They were serving the Lord and obeying His will for them. For this, they enjoyed the Lord's favor, His grace and His protection:

For I am the one who today makes you a fortified city, a pillar of iron, a wall of bronze, against the whole land. They will fight against you, but not prevail over you, for I am with you to deliver you. (Jeremiah 1:18-19)

The Lord was their source of joy and strength, and so long as they cooperated with His will, that sense of joy remained deep within them, despite many difficult situations that would rob them of any kind of emotional happiness.



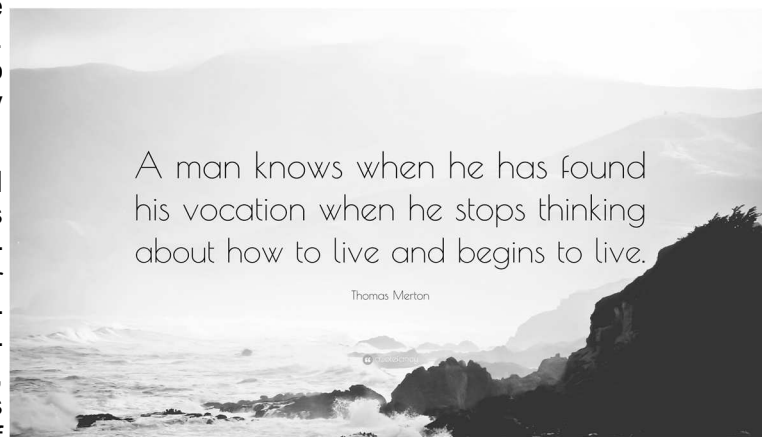
Oftentimes, when young people are searching their minds and discerning the vast array of possibilities as to what to do with their lives, there are many things that cross their mind. “What will give me the greatest payout?” “What can I do in college so as to get out with the least amount of debt?” “What can I do to make my parents proud of me?” When they seek counsel from others, they hear the infamous words, “Do whatever makes you happy.” I will not negate the fact that there is, indeed, some truth to this, friends. However, when you ask young people if they have brought their vocational discernment to God - if they have spent time listening to the voice of the Lord calling them to follow Him in a way that will bring Him the greatest glory, they look back at you like you have three heads. “What does that have to do with anything,” they oftentimes say.

The word “vocation” is defined as a “strong feeling of suitability” for a particular discipline, career or undertaking. The question to be asked, friends, is: where does that “strong feeling” of suitability come from? What is its origin, and how do we connect ourselves with it? The answer lies in the spiritual life.

St. Francis de Sales said that a “true vocation is nothing other than the firm and constant will possessed by the person called, to want to serve God in the manner and in the place where the Divine Majesty calls [him]/her. This is the best mark one could have to know when a vocation is true.” (*Les vrays entretiens spirituels*, Vol. 6, 312). Notice, friends, the focus on a vocation’s end. It is not for ourselves, but rather, for God. We exist for His praise, honor and glory, and He wishes to use each of us for a special and honored purpose. This is precisely why active vocational discernment is more of a spiritual exercise than a simple, practical decision.

How many times have you heard people say, “Well ... I can’t complain. I have everything I want in life, and much more to boot. But I’m just not happy. I feel like there should be more, but I’m coming up empty as to what that “more” is for me.” The world today, friends, is one that

is centered around stuff – material wealth, possessions and the prestige of living in the upper echelons of society. The world drives us to achieve emotional happiness, and for many, they are held captive by this false illusion that if we’re happy, then we’ll be joyful. Those who have a life-changing experience and have their eyes opened to the reality that this couldn’t be farther from the truth oftentimes begin to make drastic changes in their lives. From these experiences are born great conversion stories ... people who finally understand that emotional happiness and spiritual joy are two completely different things, and they begin to seek the later – that great virtue which can only come from Christ.



The Lord asked very difficult things of Jeremiah, Amos and the other prophets. The Lord asked difficult things of His Apostles. God the Father asked difficult things of His beloved Son. The common thread among all of these, friends, is the understanding that, to

remain joyful, they must carry out the will of the Father. It is the Father who brings joy, friends – not the world. It can be likened to a person who has discerned the vocation of healing and becomes a new doctor – an emergency room physician who has begun his ministry of medical care for the first time. Over the course of his career, there will be many things that will bring him emotional sadness – people that he couldn’t help, people who died under his care, family members who have been torn apart by grief. All of these things can place a heavy burden upon the heart, and can cause great sadness. But would they leave their line of work? Would they abandon what God has called them to fulfill? It’s a question that doctors and many, many others wrestle with every single day. As they bring these things to the Lord, they begin to realize that, while these situations are indeed difficult and emotionally draining at times, they know that they are where they’re supposed to be. They are serving in the name of Christ, and despite the sadness and devastation that they must face on a daily basis, they are rooted in the joy of

knowing that, despite the struggles, they are serving as God wants them to serve. He delights in what they are doing, and that knowledge, friends, keeps them spiritually alive and able to embrace the crosses that come with what they must do.

It's not always as easy as saying, "do what makes you happy." What we should be about, friends, is doing what makes the Lord happy with us! That is the message we need to share with our young people as they search for direction. It's not about money, it's not about prestige, fame or fortune; it is about discerning and carrying out what God has placed in your heart. And when that treasure is found, it is a delight that is far greater than anything of value in the world, for that treasure is sustained by the joy in knowing that we have discovered God's will for us, and we stop at nothing to carry it out ... faithfully, obediently, joyfully! §

MUSIC MINISTRY RECRUITMENT!



As our choirs start up shortly after Labor Day, please consider now whether you would like to become an active member of our parish music ministry. Joining a vocal ensemble, playing bells, playing instruments as part of our Saturday night group or at other Masses, and serving as a cantor are among the many opportunities available to children, youth and adults. For more information, please contact Ken Sosinski by email at liturgy@sbmsn.org or by phone at 249-9256, ext. 225. §

FUNERAL LUNCHEON HELPERS

As a part of our parish outreach, St. Bernard is privileged to assist families during a funeral by providing a luncheon to family members and guests for a nominal fee. St. Bernard is among the few parishes in the city that still provides a luncheon in-house, meaning that the lunch is prepared and served solely by parish volunteers. It is a ministry that we are very proud of, and wish to continue for many years to come. The luncheons are coordinated by the Women of St. Bernard.

We are always looking for people who are interested in helping with this important ministry. We are in need of people able to volunteer their time helping serve these luncheons. Funerals are unpredictable, and oftentimes, several can occur within a



Funeral Meals

few days of each other. We are in need of people that can help during the weekdays and on Saturdays. Would you like to help, but work or other regular commitments get in the way? No problem! We're always looking for salads and desserts to round out the luncheon menu.

A regular call list is maintained in the parish office, and calls are rotated to ensure you're only called periodically. The more helping hands we have, the easier it can be! If you are interested in this important ministry, please call Gloria in the parish office or send an email to office@sbmsn.org and let her know how you would like to help. We'll ask for the best number to reach you, and an email address (if you have one).

Burying the dead is part of the corporal works of mercy, and in this Year of Mercy, Pope Francis has invited all of us to exercise the gift of mercy in whatever ways we can. Thanks so much for prayerfully considering this wonderful opportunity. To those who have already responded to this need, we are deeply grateful for your faithful help! §

FAITH ON THE ROAD SERIES: OLO GUADALUPE SHIRNE, LA CROSSE



Our next Faith on the Road series is in the works! Please join us for a wonderful day at the Shrine of Our Lady of Guadalupe in La Crosse on Thursday,

October 13th. We'll depart from St. Bernard around 8:30am and arrive at the shrine around 11:00am, with time for private prayer preceding Mass. Light refreshments will be served on the way to the shrine. Mass will be celebrated at 12:15pm. Following Mass, a tour of the shrine will take place at 1:30pm. After the tour, pilgrims will have some time for private prayer, walking the stations of the cross, etc. We'll depart from the shrine around 3:30pm, with a stop for dinner on the way back to Madison. Approximate arrival back to St. Bernard will be at 7:30pm. Cost has not yet been set, and will largely be determined by the level of interest. If we have enough pilgrims, we'll plan to rent a bus. To reserve a spot, please contact Gloria in the parish office. §

LIVES OF THE SAINTS: ST. JOHN VIANNEY

*by Ken Sosinski
Director of Liturgy & Pastoral Music*

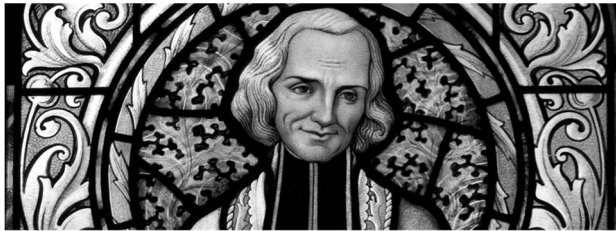
St. John Vianney, the patron saint of parish priests, was born on May 8, 1786 in the town of Dardilly, France, near Lyon. He was the fourth of six children born to Matthieu and Marie Vianney. His family was devoutly Catholic and often helped the poor and housed St. Benedict Joseph Labre, patron saint of the homeless, during his pilgrimage to Rome.

John grew up during the French Revolution and during this time the Catholic Church was banned from France. Priests could only work in secrecy or face execution, and John viewed priests as heroes. The Vianney family would travel to distant farms to attend Masses celebrated by priests who were continuously on the run. John received his First Communion at the age of 13 after receiving catechetical instruction from two nuns whose communities had been dissolved during the revolution. The Catholic Church in France would be reestablished by Napoleon Bonaparte in 1802.

John's studies had been interrupted greatly as a result of the French Revolution. At the age of 20, he was finally able to pursue studies at a presbytery school in the neighboring town of Ecully, run by Abbe' Balley. John struggled with his studies but worked very hard to obtain an education. John's studies were again interrupted in 1809 when he was drafted into Napoleon's army. Two days after he was drafted, he fell ill and the troop moved on while he recuperated. Afterwards, he met a young man who offered to help him return to the troop, but instead the man led him into a remote area deep in the mountains where many deserters had fled. While there, John opened a school in the nearby village of Les Noes. John was forced to hide when gendarmes would come through searching for deserters. He remained there for fourteen months until all deserters were granted an amnesty in 1810.

John returned to Ecully and resumed his ecclesiastical studies, attending a minor semi-

nary starting in 1812 and was ordained a deacon in June of 1815. He joined his heroes when he was ordained a priest on August 12, 1815 in the Couvent des Minimes. He said his first Mass the next day and was appointed assistant to Abbe' Balley in Ecully. He would remain there until Balley's death in 1818. Balley was a great inspiration to John, as he was a priest who remained loyal to his faith despite the French Revolution.



After Balley's death, Fr. Vianney was appointed parish priest in the town of Ars. With help from Catherine Lassagne and Benedicta Lerdet, a

home for girls, La Providence, was established in Ars. Fr. Vianney realized upon his arrival that many were either ignorant or indifferent to religion due to the effects of the French Revolution. Many would spend their Sundays dancing and drinking or working in their fields. He would spend a great deal of time in confession and often gave homilies against blasphemy and dancing. He would spend 11 to 12 hours each day in the confessional and often spent 16 hours there. His fame spread and by 1827 many people would travel there to see him. It is said he would receive up to 20,000 pilgrims each year.

Fr. Vianney had a great devotion to St. Philomena and erected a shrine and chapel in her honor. He later developed a serious illness from which he miraculously recuperated, and attributes his recovery to St. Philomena's intercession.



Fr. Vianney also possessed a great desire for the contemplative life of a monk and four times ran away from Ars, the last time being in 1853. Each time he returned to Ars with the realization that it was not meant to be. Fr. Vianney died on August 4, 1859, known as a great champion of the faith and of the poor. More than 6,000 people attended his funeral, including 300 priests. He was proclaimed "Venerable" on October 3, 1874 by Pope Pius IX, "Blessed" by Pope Pius X on January 8, 1905, and canonized in 1925 by Pope Pius XI, who also made him the patron saint of parish priests in 1929. His feast

day was originally set for August 9, then moved to August 8 after a revision of the calendar in 1960, finally being set in the 1969 revision of the calendar as August 4, the day of his death. St. John Vianney's body, found to be incorrupt by the Catholic Church, is entombed above the main altar in the Basilica at Ars.

Our parish is blessed to possess a first class relic of St. John Vianney which will be housed in the reliquary soon to be placed in our church along with the first class relic of St. Bernard.

I conclude this article with the Prayer of St. John Vianney:

I love You, O my God, and my only desire is to love You until the last breath of my life.
 I love You, O my infinitely lovable God, and I would rather die loving You, than live without loving You.
 I love You, Lord and the only grace I ask is to love You eternally...
 My God, if my tongue cannot say in every moment that I love You, I want my heart to repeat it to You as often as I draw breath. §

Sources cited: catholic.org, Wikipedia

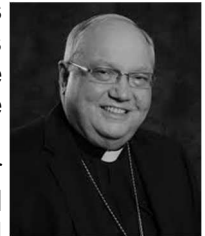
**CELEBRATING OUR WORK:
RESTORATION PROJECT MASS**

Every day when I walk into our restored worship space, I still marvel at how the Holy Spirit has brought everything together and tied it together so beautifully. Many have lauded me or the vendors or those who have been an instrumental part of this project, and my response is always the same, "All of the thanks is given to the Father, in the Holy Spirit. We were merely the instruments through which the Lord accomplished His work." I think back to where we were at this point last year, and I am grateful that we're still not there! I realize that there are some who have fully supported the project and others who have not been as enthusiastic. Regardless of where you are, I want you all to know that I have received the following compliment from many people - parishioners and visitors alike. "Father, I must say that when I enter this space, I am drawn into its beauty and the way in which it complements the liturgy. Everything works together." While I will not deny that the new items we have placed in our church add a deeper sense of the sacred, I receive true joy from those who have shared with me that they have felt a

deepening in their lives of prayer through what we've done. That was my own personal wish, and I feel that it has been accomplished.

Through your generosity, we have been able to do this, friends, and I can never thank you enough for all you have done in your pledging for the *Priests For our Future* campaign to make this project possible. This will be a lasting testament to future generations of the love we have for the space we have been given. We will all play an important role in adding to the history of our parish.

When anyone accomplishes something great, there is always an opportunity to celebrate those accomplishments. We are blessed to have our bishop and shepherd coming to celebrate our accomplishments in a special Mass of Thanksgiving, which will be held on **Sunday, August 21** at the 10:00am Mass. Bishop Morlino will be the principal celebrant and homilist, and he will be joined by many priest concelebrants. I pray that many of you will consider attending this Mass and joining together as we give thanks. Following the Mass, everyone is invited to a reception with hors d'oeuvres and refreshments in the parish center gymnasium. It promises to be a wonderful day and a great gift to all who have been the Lord's hands, bringing this project to completion. Please ... join us.



We have just a few items left to place in the church, and we hope to have them in place by the time of the Mass. After these items are added, the project will be complete! Let us thank the Lord in our hearts for the way in which we have responded to His will, and joyfully celebrate the mysteries of salvation in the space He has given us. §

Daylight-saving time ends

- Turn your clock back one hour tonight before going to bed.
- It's also time to change batteries in your smoke detectors.



November 6th



CREATING A CULTURE OF ENCOUNTER



By Dcn. Luke Syse
Seminarist, Diocese of Madison
in residence, summer 2016

Since the election of Pope Francis in 2013, many people have been struck by his vivid metaphors. His most famous metaphors serve as an invitation to create a “culture of encounter.” Pastoral workers who are “shepherds taking on the smell of the sheep,” or the Church as a “field hospital,” are, perhaps, his two best known metaphors. Both indicate two people in different states coming to a meeting point. The couplets of shepherd/sheep or wounded/doctor call to mind relationships that require real personal or physical contact. The sheep need the shepherd to be physically present so they can hear him. The wounded need the doctor to touch their flesh so they can be healed.

In his late twenties, while studying for the priesthood, Jorge Bergoglio taught literature to high school students. These years left a notable mark on the soul of our Holy Father. His ability to create vivid metaphors comes from his reading of the greatest writers of the Spanish and Italian languages. Jorge loved books and he taught these works of literature to others. Among these books, Alessandro Manzoni’s *The Betrothed* stands out as Pope Francis’ favorite.



After learning that this was Pope Francis’ favorite novel some friends and I decided to read the book. It left a deep impression on us and we were even able to visit the town in northern Italy where the novel begins. This area of the world has deep Catholic roots, to which Pope Francis can trace his own heritage (His grandparents were northern Italian immigrants to Argentina).

Manzoni develops many wonderful characters, which surround the drama of a betrothed couple whose dire circumstances prevent them from being married. Some of the characters of the novel, set in the early 1600’s, are based on real historical people. One of these is a Franciscan Friar named “Fra Cristoforo.”

Near the end of the book Fra Cristoforo is working in a makeshift field hospital on the edge of the city of Milan. The plague of 1630 (which really happened and took out 25% of the population of North/Central Italy) is spreading rapidly and killing many people. The Franciscans, as some of the only people who will risk getting the plague in order to help the sick, are given the governance of the quarantine village (field hospital). In this setting, the heroic old friar Fra Cristoforo is able to help many sick people and even to reunite “the betrothed” couple of Renzo and Lucia (a plague victim). During his service to the sick Fra Cristoforo contracts the plague and heroically dies.

Before he dies, Fra Cristoforo delivers a most powerful line in his conversation with Lucia: ‘It is now a long time ago,’ replied the old man, in a mild and serious tone, ‘since I besought of the Lord a very great mercy, that I might end my days in the service of my fellow-creatures. If He now vouchsafes to grant it me, I would wish all those who have any love for me, to assist me in praising Him.’

I distinctly recall reading this line and thinking, “that is the best line of the book.” Fra Cristoforo is the true definition of a hero—someone who gives their life for another in imitation of Jesus. Not only did he desire to give his life for others, but he humbly acknowledged that this could only be a “very great mercy” given to him by the Lord. He does not ask for praise, but instead asks that others might help him praise the Lord. He is someone whose heart is set totally on loving the Lord in service of his fellow creature. Fra Cristoforo’s example and the entire last scene of the novel seem to be the inspirations behind Pope Francis’ two metaphors of the “shepherd who smells like the sheep” and of the Church as a “field hospital.”

Fra Cristoforo was someone who lived the “culture of encounter.” His love for God led him to the very holy desire of giving his life for others. Then, when he did serve others, his love for God was increased all the more. The “culture of encounter,” has been a desire of our Holy Father’s from the very beginning of his pontificate. In *Evangelii Gaudium* 24 the Holy Father writes: “The Church which “goes forth” is a community of missionary disciples who take the first step, who are involved and supportive, who bear fruit and rejoice.”

Fra Cristoforo took the first step in helping the victims and he bore the good (and joyful) fruit of reuniting a young betrothed couple. We too, by our baptism, are asked by the Lord to become missionary disciples who are concerned with bearing good fruit. Like Fra Cristoforo we can begin by asking for the grace to be open to giving our lives to others. Going forth into

difficult situations is not easy, but it is where we will find our joy. Metaphors are not meant to be nice pieces of literature—they are meant to be lived! Let us ask the Lord for this grace to build up a culture of encounter, to create spaces where we can live out our call to be missionary disciples. Then, like Fra Cristoforo (and like Jesus himself), we will be able to lay down our lives in service to one another. §

MAKING A CASE: WORSHIPPING AD ORIENTEM

By Michael Johnson
Seminarian, Diocese of Madison
in residence, summer 2016

During the *Sacra Liturgia* conference being held in London on July 5, Robert Cardinal Sarah, prefect of the Congregation for Divine Worship and the Sacraments, made some comments that sent ripples through the Roman Catholic Church. Not for the first time, he recommended that priests celebrate the Mass "ad orientem," which literally means "towards the East." This is as opposed to the "versus populum" celebration we most typically see today. He further recommended that this begin on the first Sunday of Advent, for reasons I will explain. As of yet, there has been no official change. But why would the Church want the priest to celebrate the Mass "with his back towards the people" as some say? There are four main arguments that I would like to highlight.

First, there is the argument of precedent. To fully make this argument would take more time than I have here. Essentially, if we look at the history of the Liturgy of the Roman Catholic



Church, Mass, and indeed all prayer, was always celebrated facing the East up until roughly fifty years ago. There were a few reasons, but in essence it was because all people were to be facing the Lord, the focus of the Mass, and He was to come from the East. This, by the way, is why Cardinal Sarah recommended the change be made in Advent, the time when we most explicitly anticipate the coming of the Lord. The other argument of precedent is that all other Catholic rites, the Tridentine Mass or the Extraordinary Form, the Ordinate, as well as all Eastern Catholic rites, celebrate Mass "ad orientem." Only the "Novus Ordo," the new Mass coming from the Second Vatican Council, allows for Mass to be said "versus populum," and even

then it is a choice. Returning to Mass "ad orientem" would be a return to history and in solidarity with all other Catholics. (For more on this topic, I highly recommend Uwe Michael Lang's *Turning Towards the Lord*.)

Second, there is the spiritual argument. This is where many people may ask, "why is the priest turning his back to us?" The important thing is to think of "ad orientem" as the priest leading the people facing the Lord, in the form of the crucifix behind the altar. There is also a practical side to this argument. Priests, and all those at the altar, are humans. Humans can get distracted. If the priest is facing the people, any number of things can distract him from what should be the focus of the Mass: God. If, however, the priest is facing Christ, his attention is completely focused on Christ. I can also say this applies to the people in the pews. Instead of watching every movement of the priest and being distracted by his movements or his clothing or anything else, they, too, can focus completely on Christ.

Third, there is the argument of translation. In the original Latin of the General Instruction of the Roman Missal (the document that guides all Liturgical worship), paragraph no. 299 states "Altare extruatur a pariete seiunctum, ut facile circumiri et in eo celebratio versus populum peragi possit, quod expedit ubicumque possibile sit." The English translation has this as "The altar should be built separate from the wall, in such a way that it is possible to walk around it easily and that Mass can be celebrated facing the people, which is desirable wherever possible." Thus, it sounds as though Mass "versus populum" is desirable. The problem is that this is a bad translation, as many Latin scholars have noted. The final clause beginning with "quod" actually refers to the first part of the sentence, and thus more accurately means "the altar should be built separate from the wall, which is desirable wherever possible," etc.

Finally, there is the argument from the Missal itself. Numerous times it remarks that the priest at certain points is facing the people. This would not be necessary to mention if he were already doing so. The final indication is that when the priest consumes the Body of Christ, he is to be "facing the altar," as opposed to facing the people. Again, if facing the altar meant facing the people, there would be no reason to distinguish the two.

This is not to say that celebrating Mass "versus populum" is wrong, since clearly it is the norm now. Whether the Mass is said "ad orientem" or "versus populum" at the moment is up to the discretion of the priest. It will be interesting to see if any changes or further recommendations will be made. §



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LITURGICAL SCHEDULE

2nd, 3rd, 4th and 5th Mondays	Confessions 5:45pm—6:15pm Rosary at 6:10pm Evening Mass at 6:30pm
Tuesdays	Rosary at 11:50am Mass at 12:10pm Our Lady of the Miraculous Medal devotions following Mass
Wednesdays	Rosary at 8:10am Mass at 8:30am Mother of Perpetual Help Devotions following Mass
Thursdays	Rosary at 6:40am Mass at 7:00am
All Fridays	Rosary at 8:10am Mass at 8:30am
2nd, 3rd, 4th and 5th Fridays	Adoration of the Blessed Sacrament following Mass until 11:00am. Confessions following 8:30am Mass, dependent on president's schedule
Sundays	Saturday Anticipatory Mass 4:30pm Saturday confessions 3:30pm—4:15pm Sundays at 8:00am and 10:00am Sunday confessions 9:15am—9:45am
First Fridays	Adoration of the Blessed Sacrament beginning at 6:00pm. The Sacrament of Reconciliation is available during this time. Chaplet of Divine Mercy, Acts of Consecration and Reparation and Benediction at 7:00pm.
First Saturdays	Rosary at 8:10am Mass at 8:30am Marian devotions following Mass Confessions following devotions.

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For e-bulletins, a full calendar of events
and other late-breaking information,
visit us on the internet!!

<http://www.sbmsn.org>