



Rev. Damian Zuerlein, Pastor

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Cabrini Parish Center Offices open 9 am to 4 pm, Monday through

Friday, (402) 934-7706, 1248 South 10th Street, 68108

Website: www.stcabriniomaha.org

Daily Mass Schedule

Tuesday, Aug. 18	11:30 AM	+Frank & Rose Mary Berry
Wednesday, Aug 19	11:30 AM	+Deceased Members Raviella/ Marazzo Family
Thursday, Aug. 20	11:30 AM	+Rosemarie Leonard
Friday, Aug. 21	11:30 AM	Chuck & Mary Gilmore (Anniversary)
Saturday, Aug. 22	5:00 PM	+Michael J. Sproven
Sunday, Aug. 23	9:00 AM	+Deceased Members Vacanti Family
Sunday, Aug. 23	11:00 AM	+Nino D’Agusta
Sunday, Aug. 23	5:30 PM	Pro Populo

Reconciliation Schedule

Saturdays, 3:30 - 4:30 pm
(northwest room)

Bulletin Additions

To have information published in the upcoming bulletin, please email bulletineditorcabrini@gmail.com by **Tuesday noon.**

Prayer Ministry

If you would like to request prayer from our Prayer Team, for yourself or someone else, please contact Ann Lenz at amlenz@archomaha.org (402) 934-7706.

If you desire to be prayed with in-person, Prayer Ministers gather after the 11:30 am Mass the first Friday of every month to pray with and for intentions. You are always welcome!

Stewardship

Weekly Collection

August 8-9

Sunday Tithe– Collections	\$	12,765.00
All Saints Gift Fund	\$	398.00
Organ Fund	\$	30.00
Improvement Fund	\$	147.00
St. Vincent de Paul	\$	352.00

20th Sunday in Ordinary Time

“For the gifts and the call of God are irrevocable.” - ROMANS 11:29

God has a special mission in mind for each of us. He has given us the gifts we need to accomplish that mission. We are called to be good stewards by using those gifts to do the work that He has planned for each of us. If we deny our gifts or fail to use them as God calls us to use them, then some part of His work will be left undone. Each of us has a part in God’s salvation plan.

St. Mary Magdalene Church

(Our Sister Parish in the Archdiocesan Families)

109 South 19th Street, Omaha, NE 68102

smmomaha@msn.com

Rev. Rodney Adams, Pastor

E-Mail: rtadams@archomaha.org (402) 342-4807

MASS TIMES

Sunday
7:30 am / 9 am / 11 am / 12:15 pm / 5:15 pm
Monday-Friday
7 am / 12:05 pm / 5:15 pm
Saturday
12:05 pm / 5:15 pm / 7 pm

CONFESSION TIMES

Confessions are heard approximately fifteen minutes

Pastor’s Letter

Dear Friends,

Pope Leo has generated a bit of controversy among the political class in the United States because of his opposition to the war we are waging against Iran. I am not sure why his opposition was a surprise to Trump and his team. Years earlier, St. Pope John Paul II spoke out very strongly against Bush and his war against Iraq. War is always a failure. Pope Leo asked the Cardinals during their last gathering in Rome to help him rethink the ancient Catholic teaching on the Just War Theory. In Pope Leo’s mind, in the modern world there is no such thing as a just war.

In Chapter Five of his encyclical on AI, he addresses the problem of using AI to wage war:

We must now turn our attention to the yet more tragic issue of war. Here the question is not merely the efficiency of new tools, but also the risk that technology, detached from ethics and responsibility, will render decisions about life and death more rapid and impersonal, and will present the use of force as an immediate and viable option. In an increasingly interdependent world, peace is not simply one issue among others, but a prerequisite for the universal common good and a test of the moral maturity of peoples, especially of those who bear responsibility for governing.

The digital revolution is changing the nature of conflict. Alongside conventional warfare, there are hybrid forms such as cyberattacks, information manipulation, campaigns of influence and the automation of strategic decisions. AI acts as an accelerating factor in these processes, particularly within a context where many technologies are intrinsically ambivalent. Consequently, what is created for defense can be rapidly repurposed for offense, and the fine line between protection and aggression becomes blurred. While AI can enhance the defense and protection of civilians, it can also lower the threshold for the use of force, shield people from responsibility and foster a culture in which the enemy is reduced to a statistic and the victim to “collateral damage.” Faced with these transformations, we must recall the principles of Social Doctrine — the dignity of the person, the common good, the universal destination of goods, subsidiarity, solidarity and justice — for they are criteria for judging whether technologies truly serve humanity or are subjugating it. We should, therefore, consider these principles as guidelines for our decision-making...

If we examine global dynamics, we can recognize more clearly the spread of a culture of power characterized by polarization and violence. The modern Babel can be seen not only in the globalized technocratic paradigm, but also in the remote clash between opposing imperialisms, between powers that wish to preserve their supremacy, and those that aspire to seize that supremacy, resulting in a multiplicity of local conflicts. Moreover, there seems to be no limit to the race — driven by a dehumanizing ambition — to develop evermore powerful technologies or to secure control over them. Yet, despite this downward spiral, we can also glimpse a great part of humanity that is striving to remain human and working to build the holy city of coexistence and peace. All too often, we are unwitting builders and clumsy architects of this city, capable of generous gestures but lacking an overall vision. This building project is slower, less visible and less spectacular, and awaits a better understanding and greater coordination so that it may become the conscious and clear responsibility of every community, from families to States, and the relations between Nations. It is this prospect of commitment, this construction site of hope, that we call the “civilization of love.”

More on war versus a civilization of love next week.

Peace,

Fr. Damian