



May 19, 2024
Pentecost Sunday
St. Norbert's Parish
P.O. Box 101
Long Lake, WI 54542
E-mail: stnorbertlonglake@yahoo.com
Website: www.stnorbertlonglake.com
Weekly Mass ~ Sunday 10:30 am

Administrator - Fr. Anil Polumari
Priest Celebrant - Fr. John Cerkas

Mass Intentions

May 19th - Elias & Anna Hildebrand **May 26th - Ginny Haebig**

Announcements

Dates Open for Petitions:

June 16th, June 30th

July 14th, August 25th

Parish Support - May 12, 2024 - \$255.00

Trustees & Parish Council Members

Rick Roberts 715-966-6112

John Touchett 715-674-5339

Darlene Gilligan 715- 889-6232

Francie Gilligan 715- 889-2151

Bonnie Lewis 715-889-1043 (Sec.)

Servers, Lectors, Cantor, Greeters

John Rodaer, Francie Gilligan, Maline Enders, Mary Counard & Amy Curti

Additional Area Masses

St. Leonard's Church (Laona) Mass Schedule

Sun 9:00am, Tues -Fri 7:30am, Sat 4:00pm

St. Hubert (Newald) Saturday 4:00pm

Stipend Fees Set by the Diocese (Fees to change July 1, 2024)

Wedding - \$75.00 Funeral - \$50.00 Mass - \$10.00 Baptism - \$10.00

(Payable to St. Norbert's Church - Contact Parish Bookkeeper)

Baptism - By Appointment/Confessions - Every Sunday after Mass

Mass Hymns May 28th

Entrance Hymn:

#196

Creator Spirit, By Whose Aid

Verses 1 & 2

Final Hymn:

#390

The Spirit Sends us Forth

Verses 1, 2 & 4

Bulletin Connection -Pentecost was the Jewish festival of the harvest (also called the Feast of Weeks), celebrated 50 days after Passover, when the first fruits of the corn harvest were offered to the Lord. A feast of pilgrimage (hence the presence in Jerusalem of so many “devout Jews of every nation”), Pentecost also commemorated Moses’ receiving the Law on Mount Sinai. For the new Israel, Pentecost becomes the celebration of the Spirit of God's compassion, peace and forgiveness – the Spirit that transcends the Law and becomes the point of departure for the young Church's universal mission (the planting of a new harvest?). In his Acts of the Apostles (Reading 1), Luke invokes the First Testament images of wind and fire in his account of the new Church’s Pentecost: God frequently revealed his presence in fire (the pillar of fire in the Sinai) and in wind (the wind that sweeps over the earth to make the waters of the Great Flood subside). The Hebrew word for spirit, **ruah**, and the Greek word **pneuma** also refer to the movement of air, not only as wind, but also of life-giving breath (as in God’s creation of man in Genesis 2 and the revivification of the dry bones in Ezekiel 37). Through his life-giving “breath,” the Lord begins the era of the new Israel on Pentecost. Today’s Gospel of the first appearance of the Risen Jesus before his ten disciples (remember Thomas is not present) on Easter night is John’s version of the Pentecost event. In “breathing” the Holy Spirit upon them, Jesus imitates God’s act of creation in Genesis. Just as Adam’s life came from God, so the disciples’ new life of the Spirit comes from Jesus. In the Resurrection, the Spirit replaces their sense of self-centered fear and confusion with the “peace” of understanding, enthusiasm and joy and shatters all barriers among them to make of them a community of hope and forgiveness. By Christ’s sending them forth, the disciples become *apostles* – “those sent.”

As scientists sound the alarm about artificial intelligence, what are the real dangers? And what does this mean for us? Artificial intelligence (AI) used to be nothing more than the stuff of wildly creative science fiction. If we did imagine such a thing, we pictured benign and helpful AI like sweet R2-D2 from *Star Wars*. But as time went on and AI began to be a real possibility, there were darker forebodings. For example, the murderous villains of *2001: A Space Odyssey* and *Ex Machina* are a computer and robot who gain sentience. Now, in news so strange that it seems to have come from a science-fiction novel, **developers of artificial intelligence are speaking out with concern and calling for tighter laws and restrictions**. A recent New York Times article, “‘The Godfather of A.I.’ Leaves Google and Warns of Danger Ahead,” blares a warning signal about what could come. **But what exactly are the dangers of artificial intelligence?** So much of the commentary is long on fear mongering but short on practical details. **And how worried do we need to be?** Let’s take a closer look. **The dangers of AI** Artificial intelligence poses three main risks: Disinformation in the short term, Job loss in the medium term, Loss of control in the long term. The biggest concern is disinformation, which is already a problem. “There is no guarantee that these systems will be correct on any task you give them,” one researcher told The New York Times, and there’s no way to tell what’s real and what’s fake. Job loss is the next most pressing issue. An estimated 80% of the U.S. workforce could have at least 10% of their work tasks affected, and 19% of workers might see at least 50% of their tasks impacted. Loss of control is a fairly distant possibility at this point, but it’s concerning enough that it’s come up a lot in the flurry of coverage. **Hope for the future** Pope Francis spoke about these concerns in 2019. His response is helpful to understand these issues from a Catholic perspective. He pointed out that job replacement might not always be bad news: [Robots in the workplace] could put an end to certain arduous, risky, and repetitive types of work – that emerged, for instance, at the start of the industrial revolution in the 19th century – which often cause suffering, boredom, and exhaustion. But disinformation might be the most serious and pressing concern. He said, It is possible, as never before, to circulate tendentious opinions and false data that could poison public debates and even manipulate the opinions of millions of people, to the point of endangering the very institutions that guarantee peaceful civil coexistence. In a worst case scenario, AI-generated disinformation could lead to a future of online distrust. We may see a world in which we can trust very little that we see on our screens. **The flip side** But the flipside to that? **What we do in the real world has never been more important**. The more technology becomes dangerous, the more we need to be deeply rooted in our physical reality and our local communities. **We desperately need real people and things around us that we can rely on and trust**. Ultimately, there is very little that you and I can do about the future of AI, which is in a few very powerful hands. This news might be our wake-up call to embrace a “real world” lifestyle, connecting tangibly and in person with other people, and putting less time and attention into the online world. But that only carries us so far. After all, most of us won’t give up screens completely. **We can find inspiration in the example of saints** such as Blessed Carlo Acutis, who enjoyed technology and appreciated it, while not letting it have power over him. **Technology harnessed by moral standards is an immense force for good**. So most of all, we can

hope and pray that those in power follow Pope Francis' advice: A better world is possible thanks to technological progress, if this is accompanied by an ethic inspired by a vision of the common good, an ethic of freedom, responsibility and fraternity, capable of fostering the full development of people in relation to others and to the whole of creation.