

St. Gerard

Roman Catholic Parish

April 2, 2023

Palm Sunday of the **Passion of the Lord**

Established December 11, 1904

LORD'S DAY MASS TIMES Saturday at 5:00 pm, Sunday at 9:00 am & 11:00 am

CONTACT US

Parish Office Hours: Monday - Thursday 9am-noon/lpm-4pm (closed Friday)

125 Third Avenue North, Yorkton, SK S3N 1C4

www.stgerard.ca | Telephone: 306.782.2449 | Email: office@stgerard.ca

St. Gerard Parish is located on Treaty 4 Territory, the traditional lands of the Nêhiyawak, Nahkawé, and Nakota, and homeland of the Dakota, Lakota, and Métis peoples.

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rish Office Administrator Sandr aretaker	a Archer 306.782.2449 offi	ice@stgerard.ca

MASS/SERVICE SCHEDULE

Mon. (3rd) NO MASS

Tues. (4th) 9:00am Keith & Debbie Hayward

Wed. (5th) 9:00am +Cresencia Castro Barce

THE SACRED PASCHAL TRIDUUM

Thurs. (6th): **Thursday of the Lord's Supper**

7:00pm +Stan Skaluba

Adoration of the Blessed Sacrament until 11:45 pm

(7th): Friday of the Passion of the Lord (Universal Day of Fasting and Abstinence)

The Celebration of the Passion of the Lord 3:00pm

Sat. (8th): **Holy Saturday** 2:00pm Blessing of Festive Food

The Resurrection of the Lord

At the Easter Vigil in the Holy Night 8:00pm

Sun. (9th): At the Mass of Easter Day

> 9:00 am Special Intentions 11:00 am Mass for the People

SACRAMENTS

Infant Baptism: Please phone the Parish Office to register for Baptism Preparation. 306.782.2449

RCIA: For adults wishing to be received into the Catholic Church, contact Father Louis. 306.782.0323.

Matrimony: Please contact Fr. Louis 12 months prior to the date when you would like to be married, 306,782,0323

Reconciliation: Saturday at 8:30am or anytime by appointment. 306.782.0323

Anointing: Please contact Father Louis at 306.621.8068.



So that we may enter into this Holy Week and pray together with other believers for the salvation of the world, we pray - Lord, let us be like you. - The Redemptorists

Stay Connected Online!

www.stgerard.ca

SUNDAY CONNECTION

Gospel at the Procession with Palms

Matthew 21.1-11

Jesus enters Jerusalem as the crowd waves palm branches and shouts, "Hosanna!"

First Reading

Isaiah 50.4-7

The Lord's Servant will stand firm, even when persecuted.

Responsorial Psalm

Psalm 22.8-9,17-20,23-24

A cry for help to the Lord in the face of evildoers.

Second Reading

Philippians 2.6-11

Christ was obedient even to death, and God has exalted him.

Gospel Reading

Matthew 26.14-27.66

Jesus is crucified, and his body is placed in the tomb.

Background on the Gospel Reading

Today we begin Holy Week, the days during which we journey with Jesus on his way of the cross and anticipate his Resurrection on Easter. Today's liturgy begins with the procession with palms to remind us of Jesus' triumphant entrance into Jerusalem.

The events of Jesus' Passion are proclaimed in their entirety in today's Liturgy of the Word. Those events will be proclaimed again when we celebrate the liturgies of the Triduum—Holy Thursday's Mass of the Lord's Supper, the Good Friday of the Lord's Passion, and the Easter Vigil. In communities that celebrate the Sacraments of Initiation with catechumens, these liturgies take on special importance because they invite the catechumens and the community to enter together into the central mysteries of our faith. These days are indeed profound and holy.

In Cycle A, we read the Passion of Jesus as found in the Gospel of Matthew on Palm, or Passion, Sunday. (On Good Friday, we will read the Passion of Jesus from the Gospel of John). The story of Jesus' Passion and death in Matthew's Gospel focuses particularly on the obedience of Jesus to the will of his Father. As Jesus sends his disciples to prepare for Passover, he indicates that the events to come are the will of the Father (Matthew 26:18). In Jesus' prayer in the garden, he prays three times to the Father to take away the cup of suffering, but each time, Jesus concludes by affirming his obedience to the Father's will (Matthew 26:39-44). Even Matthew's description of Jesus' death shows Jesus' obedience to the Father.

Another theme of Matthew's Gospel is to show Jesus as the fulfillment of Scripture. Throughout the Passion narrative, Matthew cites and alludes to Scripture to show that the events of Jesus' Passion and death are in accordance with all that was foretold. And if the events were foretold, then God is in control. In addition, Matthew is particularly concerned that the reader does not miss the fact that Jesus is the Suffering Servant of the Old Testament.

Jesus acts in obedience to the Father even in death, so that sins may be forgiven. Matthew makes this clear in the story of the Lord's Supper. As Jesus blesses the chalice, he says: ". . . for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins." (Matthew 26:28)

While the Gospels of Matthew and Mark have many parallels in their narrative of the Passion, there are a few details worth noting that are unique to Matthew. Only Matthew indicates the price paid to Judas for betraying Jesus. The story of Judas's death is also found only in Matthew, as is the detail that Pilate's wife received a warning in a dream and that Pilate washed his hands of Jesus' death. Finally, Matthew's Gospel alone mentions the earthquakes and other phenomena that happened after Jesus' death.

Matthew places the responsibility for Jesus' death on the Sanhedrin, the chief priests and elders who were responsible for the Temple. However, the animosity that those Jewish leaders and the Jewish people demonstrate toward Jesus is not to be interpreted in ways that blame the Jewish people for Jesus' death. Throughout Matthew's Gospel, the narrative reflects the tension that probably existed between the early Christian community and their

Jewish contemporaries. At the Second Vatican Council, the Council Fathers made clear that all sinners share responsibility for the suffering and death of Jesus and that it is wrong to place blame for Jesus' Passion on the Jewish contemporaries of Jesus or on Jewish people today.

There are many vantage points from which to engage in Jesus' Passion. In the characters of Matthew's Gospel, we find reflections of ourselves and the many ways in which we sometimes respond to Jesus. Sometimes we are like Judas, who betrays Jesus and comes to regret it. We are sometimes like Peter, who denies him, or like the disciples, who fell asleep during Jesus' darkest hour but then act rashly and violently at his arrest. Sometimes we are like Simon, who is pressed into service to help Jesus carry his cross. Sometimes we are like the leaders who fear Jesus or like Pontius Pilate, who washed his hands of the whole affair. Jesus dies so that our sins will be forgiven.

The events of Jesus' Passion, death, and Resurrection are called the Paschal Mystery. No amount of study will exhaust or explain the depth of love that Jesus showed in offering this sacrifice for us. After we have examined and studied the stories we have received about these events, we are left with one final task—to meditate on these events and on the forgiveness that Jesus' obedience won for us.

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BAPTISM

The First Sacrament of Initiation

The next Baptism Preparation Session will be held **Sunday, May 14 at 3pm**. If you have a child who you wish to be baptized, or if you are expecting a child, please contact the Parish Office to register.



News from the Knights of Columbus



Apr. 6 Bingo-evening-4.00

Apr. 12 Combined planning and general meeting-7.00

If you are interested in joining the Knights, please call Tom @ 306.728.8664. www.kofc-2031.ca

Do you know... The Jewish Passover, *Pesach*, begins at sundown Wednesday, April 5, 2023. Easter, the Christian Feast of liberation, grew out of the Jewish feast of *Passover*. In our Easter Vigil we preserve the Passover readings which celebrate freedom from slavery in Egypt and recall the new interpretation given to the Feast by the Death and Resurrection of Jesus. - ORDO 2022-2023. CCCB. Ottawa. ON

PASTORAL COUNCIL MEETING HIGHLIGHTS

As there are several vacancies on the Pastoral Council, Father Louis and the parish are unable to continue with several programs which affect not only parishioners but the local (and global) community. These may include, but are not limited to, **Religious Education** (sacrament prep., marriage prep., adult faith formation) and **Social Justice** (including the Giving Tree, Community Dinners and Development and Peace). If you would like to see our parish continue to thrive, and are willing to commit some time, please contact the Parish Office.

Placing of the Palm Branches in the Home

After the family returns from church, they may place the palm branches in a place of honour.

Leader:

Blessed are you, Lord our God, creator of the universe and source of mercy and love,

you sent your Son in human flesh to be our king.

He proclaimed that your kingdom is near, and taught that those who rule must be servant of all.

He crowned his life, not with the glory of this world,

but by fulfilling your will and offering his life for the salvation of the world.

On the third day you raised him in glory and exalted him at your right hand.

Today we proudly carry this palm branch in his honour, and place it in our home as a sign of his victory over sin and death.

May the presence of the palm branch remind us of the glory of your kingdom and inspire us to love and serve you in others.

Glory and praise to you, Lord God, for ever and ever.

All: Amen

(from Blessings and Prayers for Home and Family)





Who is This Man?

By Sr. Dianne Bergant, CSA

He is a convicted criminal. He is a threat to the sovereignty of Rome, because he might be a rival king; a challenge to Jewish religious tradition, for he interprets the law by his own authority. Still, he is just a common carpenter, a sometimes preacher and healer like many others. He's a man whose friends and followers have deserted him and are in hiding. This is how some might describe Jesus. But we know better.

He fits well the Isaian image—a man with "a well-trained tongue" who knows "how to answer the weary" (Isaiah 50:4). He also resembles the Psalm 22 sketch of one to scoff at and mock, one whose hands and feet are pierced, an image also found in the Gospel account of his suffering and death. This is a man rejected, beaten, and nailed to wood like a piece of flimsy material. Who is this man and why was he so hated?

The hymn in Philippians 2 probably offers the best likeness of him. He was in the form of God, but out of love for others he took on the form of a slave so that he might serve them. What about this was so objectionable? Does he represent an idea of God that is too different from the one with which we have grown comfortable? As a man for others, does he put our own selfishness to shame? Does his desire to serve challenge our propensity to control? Is this why he has been rejected?

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The Good Friday Collection is requested by the Holy See to help maintain the Church's holy places in the Holy Land, so important to the faith of Christians everywhere, and also to support the faithful who struggle to survive under political and economic oppression and persecution.

This Pontifical Collection will be taken during the Good Friday celebration on April 7, 2023.

FAMILY CONNECTION

Palm, or Passion, Sunday begins the most sacred week of the Church year—Holy Week. During these days, we prepare ourselves for Easter by prayerful reflection upon the events of Jesus' Passion and death. You might display a crucifix in a prominent place this week, as reminder of the salvation Christ won for us. The crucifix can also be the focal point for family prayer during Holy Week.

Because of the length and complexity of the Passion narrative, young children have difficulty remaining attentive when it is proclaimed in its entirety. Families can choose to read a portion of this Sunday's Gospel each day of Holy Week, providing ample opportunity for children to ask questions and respond to the events described there. In this way, the entire week can become a "way of the cross."

Each day during Holy Week, the family can gather in a prayerful space with a crucifix as the focal point. The Passion as found in Matthew's Gospel might be read as follows throughout the week:

Sunday: Matthew 21.1-11 (Gospel at the

Procession with Palms)

Monday: Matthew 26.14-25
Tuesday: Matthew 26.26-35
Wednesday: Matthew 26.36-56
Thursday: Matthew 26.57-27.14
Friday: Matthew 27.15-54

After reading from the Gospel each night, the family might reflect on the reading together. Conclude your prayer time together by praying the Lord's Prayer and/or singing an appropriate hymn, such as "Jesus, Jesus," "Were You There?" or "What Wondrous Love Is This."

www.loyolapress.com/catholic-resources/liturgical-year/sunday-connection

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