



# St. Gerard

Roman Catholic Parish

July 9<sup>th</sup>, 2023  
Fourteenth Sunday  
in Ordinary Time

July 16<sup>th</sup>, 2023  
Fifteenth Sunday in  
Ordinary Time

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/1pm-4pm (closed Friday)  
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*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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Caretaker.....

### MASS SCHEDULE

Mon. (10<sup>th</sup>) NO MASS  
Tues. (11<sup>th</sup>) 7:00pm +Al & +Rita Herchuk  
Wed. (12<sup>th</sup>) 9:00am +Olga Duff  
*Followed by Divine Mercy Devotion*  
10:00am **ASPEN VILLA**  
Fran Meehan  
Thurs. (13<sup>th</sup>) 9:00am Rosalie Woloschuk  
Fri. (14<sup>th</sup>) 9:00am +Barbara Hornung  
Sat. (15<sup>th</sup>) 9:00am Todos Family

5:00pm +Victor Jeanroy  
7:00pm **GOOD SPIRIT LAKE HALL**

Sun. (16<sup>th</sup>) **FIFTEENTH SUNDAY ORDINARY TIME**

9:00am Mass for the People  
11:00am +Nestor Kindratsky

### MASS SCHEDULE

Mon. (17<sup>th</sup>) NO MASS  
Tues. (18<sup>th</sup>) 7:00pm Special Intentions  
Wed. (19<sup>th</sup>) 9:00am Mary Ryhorski  
*Followed by Divine Mercy Devotion*  
10:00am **NURSING HOME SOUTH**  
+Horace Jackson  
Thurs. (20<sup>th</sup>) 9:00am +Al & +Rita Herchuk  
2:30pm **YORKTON CROSSING**  
Fri. (21<sup>st</sup>) 9:00am +Charin Nowakowski  
Sat. (22<sup>nd</sup>) 9:00am +August & +Curtis Burant

5:00pm +Ilario Pugliese  
7:00pm **GOOD SPIRIT LAKE HALL**

Sun. (23<sup>rd</sup>) **SIXTEENTH SUNDAY ORDINARY TIME**

9:00am Mass for the People  
11:00am +Walter Wintonyk



Stay  
Connected  
Online!  
[www.stgerard.ca](http://www.stgerard.ca)



Loving God, help us to welcome each other as we wish to be welcomed, to respect everyone as we wish to be respected, to love as we wish to be loved. Amen.

-The Redemptorists

SUNDAY CONNECTION

**First Reading -** *Zechariah 9.9-10*  
The Lord shall come to reign in Zion.

**Responsorial Psalm** *Psalm 145.1-2,8-11,13-14*  
A prayer of praise to God who is our king.

**Second Reading** *Romans 8.9,11-13*  
Those in whom the Spirit of God dwells must now live according to the Spirit, not the flesh.

**Gospel Reading** *Matthew 11.25-30*  
Jesus prays in thanks to God, who has revealed himself to the lowly.

Today’s reading from Matthew’s Gospel comes after a discourse in which Jesus reproaches people who have witnessed his mighty deeds yet still lack belief. In this context, today’s Gospel explains the reason for this unbelief and reveals what is necessary for faith. Today’s Gospel also continues to enhance our understanding of discipleship as last week’s Gospel did.

Jesus first prays in thanksgiving to God who has made himself known to Jesus’ disciples. He praises

God who has made himself known to the “little ones” and not to the wise and learned. As in other recent readings from Matthew’s Gospel, a contrast is made here between the unbelieving Pharisees, who are wise and learned, and the faithful disciples, tax collectors, and sinners with whom Jesus keeps company.

The second part of this reading calls to our attention the unity between the Father and the Son. God has made himself known through Jesus, and in knowing Jesus, we come to know the Father. In Jesus’ life and in his person, God reveals himself to us.

In the concluding sentences of today’s Gospel, Jesus’ teaching is again contrasted to the teaching of the Pharisees. This common theme of Matthew’s Gospel probably reflects tension that existed between Jesus and the Pharisees and between the Pharisees and the community of Christians for whom Matthew wrote. Pharisaic Judaism became the predominant form of Judaism after the destruction of the Temple in Jerusalem about 70 A.D. Here that tension is expressed as alternative paths of holiness. The careful observance of the Mosaic law taught by the Pharisees could be experienced by some as difficult and burdensome. In contrast, Jesus’ way of holiness is presented as uncomplicated and even restful.



**Do You Know Who I Am?**

By Sr. Dianne Bergant, CSA

That question usually means: “Do you know how important I am?” Reputation, status, and celebrity are extraordinarily significant in today’s society. Vulnerable, unsure beings that we are, we need to be reassured that we are important. And we are important, though usually not in the way society might perceive it.

Each of us is unique. Yet our personal uniqueness does not diminish the uniqueness of others, and there’s the rub! So often we think that it does. That’s when we might try to put others down or demand, “Do you know who I am?” Often we don’t really know who we are. This is where humility enters the picture.

In today’s first reading, the king rides on a donkey. He doesn’t need a mighty warhorse to show others his importance or to reassure himself of his royal identity. Nor does he need military armaments like a chariot or bow to establish peace. He is secure with himself. He knows who he is—no more, but no less.

The Gospel portrays Jesus as “meek and humble of heart” (Matthew 11:29). He knows who he is. He is the Son of the Father, sent by the Father to do the will of the Father. All things are in his hands, because he received everything from the Father. He does not have to broadcast this or argue with others to convince them. He knows who he is. He is the Son—no more, but no less. And what about you? Do you know who you are?

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E	R	R	E	V	E	L	C	E	D	BLESS	EARTH	CLEVER
S	S	E	L	B	L	U	H	E	E	ENTRUSTED	LABOUR	YOKE
A	T	E	D	A	B	E	T	R	S	GENTLE	HUMBLE	HEART
G	A	S	B	L	M	S	T	E	A	REST	BURDEN	LIGHT
A	E	O	E	H	U	T	K	B	E			
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T	E	L	H	E	E	A	R	T	H			
S	T	E	N	T	R	U	T	S	D			



We welcome into our  
Catholic Christian Community  
those who were baptized  
recently at St. Gerard:

Marie Vergantinos  
Teddy Kyle

Beau McGillivray     Scottlyn Gorman  
Scarlett Kaminski

May these children and their families  
experience joy and new life.

**ST GERARD CHURCH**

**SACRAMENT  
PREPARATION  
PROGRAM  
2023 - 2024**

**FIRST RECONCILIATION  
CONFIRMATION  
FIRST EUCHARIST**

**GRADE 2 AND UP**

FOR MORE DETAILS AND TO REGISTER  
EMAIL US AT  
OFFICE@STGERARD.CA  
BEFORE THURSDAY, SEPTEMBER 7<sup>TH</sup>



### News from the Knights of Columbus



July 23                      Bingo – afternoon – 12 pm

If you are interested in joining the Knights, please call  
Tom @ 306.728.8664. [www.kofc-2031.ca](http://www.kofc-2031.ca)



### ARE YOU MOVING THIS SUMMER?

Whether it is near or far, please remember to  
**notify the Parish Office** so that we can  
update our parish records. Thanks!

And if you are moving away, all the best to you  
in your new spiritual home!

## A Prayer

O Lord, who else or what else can I desire but you?  
You are my Lord, Lord of my heart, mind, and soul.  
You know me through and through. In and through  
you everything that is finds its origin and goal. You  
embrace all that exists and care for it with divine love  
and compassion. Why, then, do I keep expecting  
happiness and satisfaction outside of you? Why do I  
keep relating to you as one of my many relationships,  
instead of my only relationship, in which all other  
ones are grounded? Why do I keep looking for  
popularity, respect from others, success, acclaim,  
and sensual pleasures? Why, Lord, is it so hard for  
me to make you the only one? Why do I keep  
hesitating to surrender myself totally to you?

Help me, O Lord, to let my old self die, to let me die  
to the thousand big and small ways in which I am  
still building up my false self and trying to cling to  
my false desires. Let me be reborn in you and see  
through you the world in the right way, so that all my  
actions, words, and thoughts can become a hymn of  
praise to you.

I need your loving grace to travel on this hard road  
that leads to the death of my old self to a new life in  
and for you. I know and trust that this is the road to  
freedom.

Lord, dispel my mistrust and help me become a  
trusting friend. Amen.

Text excerpts taken from "You are the Beloved" by Henri J.M. Nouwen  
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Books.

Summer for many is a lazier time of the year. The  
longer hours of daylight give us license to cram a little  
more fun into each day. Yet trouble never takes a  
vacation, and burdens that weigh on us in December  
are just as heavy in July. Our prayer list remains  
lengthy with the names of those needing healing, work,  
reconciliation—or hope, by any other name.

Jesus knows all about carrying loads too heavy to lift,  
and suffering anguish too deep to express. He has  
experienced forgiving the enemy, snatching victory  
from defeat and even death. For those who feel they  
labour to no purpose, Jesus has stories to tell about  
three years of thankless ministry, followed by  
betrayal—not to mention twenty centuries of a variably  
faithful church. In Jesus alone do we find a place to lay  
the burden down.

*Write down three burdens that you've carried a while  
and would like to lay down. Put them at the foot of a  
cross or in a Bible. Ask Jesus to carry them for you.*

LET US PRAY... Lord, we confess to you that we are  
not the people you created us to be. You know our  
failings and our weaknesses well, for you plainly see  
the hearts of all. Inspire us with the fire of your word,  
that we might incarnate the truth of Scripture in the lives  
we lead. Teach us to take risks for love's sake. Amen.

- Bayard Inc.

SUNDAY CONNECTION

**First Reading** *Isaiah 55.10-11*  
The Word of the Lord shall achieve its purpose.

**Responsorial Psalm** *Psalms 65.10-14*  
A prayer of praise to God for his abundance.

**Second Reading** *Romans 8.18-23*  
Together with all of creation, we await God's redemption.

**Gospel Reading** *Matthew 13.1-9*  
Jesus teaches that the kingdom of heaven is like seed that has been sown on good soil.

Today's Gospel marks the beginning of the third long discourse given by Jesus in the Gospel of Matthew. Over the next few weeks, the Gospel readings will consist of the entire 13<sup>th</sup> Chapter of Matthew's Gospel, a lengthy teaching discourse.

Throughout this discourse, Jesus will offer several parables to illustrate for his listeners what he means by the kingdom of heaven. He begins with the parable of the sower, which appears rather straightforward—of course seeds grow best in good soil. Seeds that miss the soil, are sown on rocky ground, or are sown among other plants will not grow. The surprise in the parable is the enormous yield of the seed that is sown on good soil.

Jesus then explains his use of parables. Jesus seems to suggest that he uses parables to teach because the meanings of parables are not self-evident. The hearer must engage in some degree of reflection in order to comprehend the message of a parable. In this way, the medium—the parable—models the point of the parable of the sower. Those who are willing to engage themselves in the effort to understand will be rewarded by the discovery of the message and will bear fruit.

To bring home the point, Jesus interprets the parable of the sower to his disciples. The different types of soil in which the seeds are sown are metaphors for the disposition with which each individual hears the teaching about the kingdom of heaven. Some will be easily swayed away from the kingdom of heaven. Some will receive it for a time but will lose it when faced with difficulties. Some will hear the word but will then permit other cares to choke it out. Yet some will receive it well, and the seed will produce abundant fruit.

[www.loyolapress.com/catholic-resources/liturgical-year/sunday-connection](http://www.loyolapress.com/catholic-resources/liturgical-year/sunday-connection)



**Lower the Volume  
So You Can Listen**

By Kathleen M. Basi

In the absence of clarity, the only way to hold the course is to stay in touch with the One who sees the big picture. Prayer is the foundation of a lived faith.

Sometimes I think past generations had an easier time following God. The Israelites had the finger of the Almighty carving commandments in stone. The early Church had flesh-and-blood encounters with the Son of God. We, on the other hand, have to make do by asking, "What would Jesus do?"

It seems like an easy question until you start trying to answer it. After all, Jesus never told us how to address terrorism, prenatal testing, or the hookup culture. Even perennial problems like poverty require us to distinguish between collective (governmental) and personal responsibility. As we consider the future, how do we discern a Christian response to sticky moral quandaries?

The answer is as deceptively simple as the question. The answer is prayer. But prayer is more than a shopping list tacked to a rosary or Chaplet of the Divine Mercy. Asking God for what we need is good and holy, but prayer is a two-way street; we also have to listen. Listening requires quiet, and the paradigms that govern modern life leave little room for quiet. Lack of stimulus makes us nervous. We can't exercise without an iPod. We can't eat in restaurants without a widescreen TV in every corner. Smartphones ensure that the web is a touch away at all times.

In many ways, this is a blessing; however, it also means God has to shout to be heard. And although God certainly can shout, it's not his preferred mode of communication. God doesn't inscribe messages on billboards; he speaks softly to pilgrim hearts (see 1 Kings 19:12)—those who seek to hear his voice in everything they encounter, who take time to "be still and know that I am God" (Psalm 46:11). And therein lies the first challenge—to set aside the background noise that fills modern life.

It may not feel like it, but the moral conundrums of generations past were as much a muddle to the people living through them as ours are now. Their problems look simple because we have the advantage of hindsight. The future will always be shrouded in uncertainty. Confidence comes when we humbly admit we don't have the answers. It comes when we remove distraction and allow our hearts and minds to be molded into a clearer reflection of God. If we reflect God, we can trust that we have direction in our stumbling—even if we can't see the endpoint.

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## **Stewardship Reflection from 1 Corinthians Chapter 16 (NIV)**

### The Collection for the Lord's People

<sup>1</sup>Now about the collection for the Lord's people: Do what I told the Galatian churches to do. <sup>2</sup>On the first day of every week, each one of you should set aside a sum of money in keeping with your income, saving it up, so that when I come no collections will have to be made.... <sup>13</sup>Be on your guard; stand firm in the faith; be courageous; be strong. <sup>14</sup>Do everything in love.

### **Count Your Blessings Every Day**

If you woke up this morning with more health than illness...you are more blessed than the one million people who won't survive this week.

If you have never experienced the danger of battle, the loneliness of imprisonment, the agony of torture, the pangs of starvation...you are ahead of 20 million people around the world.

If you attend a church meeting without fear of harassment, arrest, torture or death...you are more blessed than almost three billion people in the world.

If you have food in your refrigerator, clothes on your back, a roof over your head and a place to sleep...you are richer than 75% of this world's peoples.

If you have money in the bank, in your wallet, and spare change in a dish some place...you are among the top 8% of the world's wealthy.

If your parents are still married and alive...you are very rare.

If you hold your head up with a smile on your face and are truly thankful...you are blessed because the majority can, but most do not.

If you can hold someone's hand, hug them or even touch them on the shoulder...you are blessed because you can offer God's healing touch.

If you can read this message ...you are more blessed than over two billion people in the world that cannot read anything at all.

You are so blessed in so many ways you may never even know. May God continue to bless you now, forever and always.

- *Anonymous*

### **Prayer for the Earth**

We pray for the strength to fight for the rights of the poor,  
to cherish original peoples and each of our brothers and sisters,  
that we clearly hear their voices, recognizing and honouring their dignity.

We strive for a world that can preserve each distinctive culture in all its richness,  
letting the beauty of our humanity shine forth.

In a special way we pray for the natural world, our source of nourishment,  
that we truly appreciate its overwhelming natural beauty.

We pray that our Church communities follow the path of Integral Ecology –  
that we continue to safeguard the life teeming around us  
in rivers, fields, oceans and forests.

- Adapted from "Querida Amazonia", Apostolic Exhortation

## Catholic Social Teaching: All Are in God's Image, Likeness

Kathy Kuczka

My friend Trevor employs Rosa, a woman from El Salvador, to clean his apartment. On each cleaning day, Trevor gets lunch for Rosa and for himself, and they eat together. By these simple acts, Trevor is practicing Catholic social teaching. By paying Rosa a just wage, he recognizes the dignity of her work. By buying her lunch and by inviting her to eat with him, he shows that he respects her and is in solidarity with her. All of these elements—showing respect for human beings, honoring the dignity of work, and being in solidarity—have long been part of Catholic social doctrine.

The social teaching of the Church instructs the faithful on how to live the teachings of Christ amid the challenges of a changing society.

The seeds of Catholic social teaching are found in the 1891 encyclical *Rerum novarum* (*Rights and Duties of Capital and Labor*). In this encyclical, Pope Leo XIII addressed social and economic issues at a time when the industrial revolution and political changes created a widening gap between the wealthy and the working poor. The encyclical affirms the dignity of the poor, a worker's right to just wages, the right to form trade unions, and the right to own property. The seven social teachings are:

**Life and dignity of the human person:** The foundation of all Church social teaching is the understanding that every human being is made in the image and likeness of God and is therefore sacred. This fundamental belief, the Church says, is the basis for a moral society.

Anything that insults human dignity—from abortion to capital punishment to social and economic disparities—is contrary to Catholic social teaching and to the Gospel.

**Call to family, community, and participation:** Humans are social beings who depend on one another in both good and bad times. The human community has a right and a duty to participate in society, seeking together the common good and the well-being of all. At the heart of the community is the family. The family, the domestic church, is a sign of unity and gives witness to the Gospel by participating in human institutions for the betterment of society.

**Rights and responsibilities:** Because every human life has value, all persons, regardless of status, are entitled to basic human rights, including the right to life, the right to health, the right to work, the right to food, the right to shelter, the right to family, and the right to participate in society. Along with those rights comes the responsibility to ensure that others are afforded those same human rights.

**Option for the poor and vulnerable:** The Church's love and concern for the most vulnerable is rooted in Jesus' compassion for the poor. The commitment to the poor is not simply for the sake of charity, it is to help the poor become active participants in society so that they might contribute to the common good.

**The dignity of work and the rights of workers:** According to Catholic social teaching, a job is more than a means to earn a living; it is a participation in God's work. Therefore, the worker must be protected by rights such as the right to productive work, the right to decent wages and benefits, the right to organize, the right to own property, and the right to economic initiative.

**Solidarity:** Despite our ethnic, economic, and political differences, we are one human family. In a world that is becoming more and more global, it is critical to focus on what we have in common rather than what makes us different. At the heart of solidarity is the desire for and pursuit of peace and justice.

**Care for creation:** Human beings have been entrusted as the stewards of all creation. We are called to do our part to protect and preserve our common home, to temper consumption with moral considerations for the poor, for humanity as a whole, and for future generations.

For some, Catholic social teaching brings comfort: for others, challenge. Reflect on which of the teachings challenge your beliefs and which affirm your beliefs. Discern how you might be called to act so that the Church's social teaching is no longer a secret but a new way of being for the human race.