



# St. Gerard's

## Roman Catholic Parish

September 10<sup>th</sup>,  
2023

Twenty-third  
Sunday in Ordinary  
Time

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/1pm-4pm (closed Friday)

125 Third Avenue North, Yorkton, SK S3N 1C4

[www.stgerard.ca](http://www.stgerard.ca) | Telephone: 306.782.2449 | Email: [office@stgerard.ca](mailto: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.*

Pastor.....	Fr. Sathi Antony	306.782.2449	Office
		306.782.0323	Rectory
Parish Office Administrator.....	Sandra Archer	306.782.2449	<a href="mailto:office@stgerard.ca">office@stgerard.ca</a>

### MASS SCHEDULE

Mon. (11<sup>th</sup>) NO MASS

Tues. (12<sup>th</sup>) 6:00pm Adoration of the Blessed Sacrament  
7:00pm Marian Belitsky

Wed. (13<sup>th</sup>) 9:00am +Evelyn Dreher  
Followed by Divine Mercy Devotion  
10:00am **ASPEN VILLA**

Thurs. (14<sup>th</sup>) **EXALTATION OF THE HOLY CROSS**  
9:00am James MacKenzie

Fri. (15<sup>th</sup>) 9:00am Randy & Anita Halliday

Sat. (16<sup>th</sup>) 2:00pm Shingoose-  
Quewezance-Pelly Wedding

5:00pm Mass for the People

Sun. (17<sup>th</sup>) **TWENTY-FOURTH SUNDAY ORDINARY TIME**

9:00am Mass for the People

11:00am Mass for the People

#### Reconciliation

½ hour before Mass Tuesday-Friday (or by appt.)

Hungry children, racial injustice,  
trafficking of humans, global warming,  
homelessness...

Lord, what can we  
do?

“If two of you agree on earth  
about anything you ask,  
it will be done for you  
by my Father in  
heaven.”

Christ,  
Lord of love,  
let us not think twice;  
let us trust in your words.  
Let us all come together and pray  
as one.

<https://liturgy.slu.edu/>

Stay  
Connected  
Online!

[www.stgerard.ca](http://www.stgerard.ca)

Generous God, help us to accept others as we want to be accepted; to love as we want to be love. We pray in Jesus' name Amen.

-The Redemptorists

## SUNDAY CONNECTION

### First Reading

*Ezekiel 33.7-9*

The Son of Man is appointed as guardian of Israel.

### Responsorial Psalm

*Psalm 95.1-2,6-9*

Song of praise to God, our salvation.

### Second Reading

*Romans 13.8-10*

The Law is summarized in the commandment to love your neighbour as yourself.

### Gospel Reading

*Matthew 18.15-20*

Jesus teaches his disciples how to settle disputes in the Church.

### Background on the Gospel Reading

Today's Gospel reading is taken from a chapter of Matthew's Gospel, which is sometimes called the "discourse on the Church" or the "church order" discourse. In this part of Matthew's Gospel, Jesus speaks more directly about matters of Church discipline and order. In today's reading we find one of only three instances in which Jesus uses the word church in Matthew's Gospel. In Matthew's record of Jesus' teaching, we can hear echoes of the kinds of issues faced by the early Christian community.

In the first part of the "discourse on the Church" (Matthew 18:1-14), Matthew addresses the Christian community's concerns about rank. Jesus responds to the disciples' question about who is greatest in the kingdom of heaven. Jesus indicates that those who wish to enter the kingdom of heaven must be like children, and he cautions those leaders who might lead these "little ones" astray. He also responds with the parable of the lost sheep, indicating how God will seek out and bring back those "little ones" who have strayed.

In today's Gospel reading, Matthew 18:15-20, Jesus addresses a common occurrence in the Christian community: a dispute between two members of the Church. Jesus outlines a procedure for settling such matters fairly. The victim should privately address the offender and attempt to resolve the dispute without outside involvement. If that fails, then the victim should bring two or three witnesses and confront the offender again. If the

dispute is still unresolved, the matter should be brought to the attention of the entire community. If the offender refuses to adhere to the reparations prescribed by the community, then Jesus suggests that the offender may be expelled from the Church.

Jesus does not discourage disagreement within the community of the Church; he acknowledges the reality of conflict and error and offers his disciples a means for addressing such matters. It is in the conclusion to this teaching that the message of hope is found: Jesus is present with the community and will guide the community in its relations. If decisions are taken in prayer, then the community can be assured of God's assistance.

## FAMILY CONNECTION

Conflict and disagreements are a natural part of family life. Yet, within our family, we have an important opportunity to learn how to resolve disagreements fairly by treating people with love and respect.

As you gather as a family this week, discuss the procedures for resolving disputes in your family. What kinds of things produce disagreements in your family? Do children frequently request the assistance of the adults when a disagreement arises? How do the adults respond? In today's Gospel, Jesus teaches his disciples the way in which they are to handle conflict within the Christian community of the Church. Read together this Gospel, Matthew 18:15-20. Invite family members to summarize the steps that Jesus proposes for resolving conflict. How might today's Gospel inform your family's handling of disagreements? If you have time, your family might choose to role play how Jesus' teaching about conflict resolution might be applied to a disagreement that sometimes occurs in your household.

In today's Gospel, Jesus also promises that he will help those who pray to him with their needs. Pray together that each member of your family will learn to handle conflict in a Christian manner. Pray together the Peace Prayer of Saint Francis (see next page).

**Prayer of St. Francis of Assisi  
(Prayer for Peace)**

Lord, make me an instrument of your peace:  
where there is hatred, let me sow love;  
where there is injury, pardon;  
where there is doubt, faith;  
where there is despair, hope;  
where there is darkness, light;  
where there is sadness, joy.  
O divine Master,  
grant that I may not so much seek  
to be consoled as to console,  
to be understood as to understand,  
to be loved as to love.  
For it is in giving that we receive,  
it is in pardoning that we are pardoned,  
and it is in dying that we are born to eternal life.

**You Are My Son: 7<sup>th</sup> Annual Made for  
Greatness men’s conference**

**September 29-30  
Christ the King Parish, Regina**

Please join us as we journey into the heart of fatherhood and son ship where we examine our mission as men, fathers and sons and how these roles enable us to encounter the immeasurable love God has for us.

Click here to register:  
<https://www.made4greatness.ca/my-son/> or  
email [register@made4greatness.ca](mailto:register@made4greatness.ca). Clergy and religious are free.

**Jewish-Christian Dialogue on  
Atonement, Reconciliation, and Apology**

Join Rabbi Jeremy Parnes and Archbishop Don Bolen in dialogue on reconciling with God and neighbour.

How do Jews and Christians understand God's forgiveness and reconciliation? What must one do to make amends? What does a Christian understanding of confession, contrition, and penance require for an apology to Indigenous Peoples and our path of reconciliation? Following the papal apology to Indigenous Peoples in 2022, what must we do going forwards?

**Wednesday, September 20 at 7pm  
Beth Jacob Synagogue  
4715 McTavish Street, Regina**

All are welcome. No registration. No charge.  
This event will not be livestreamed.

This evening of dialogue on Wednesday, September 20 falls within the Ten Days of Awe or Repentance, beginning with Rosh Hashanah (New Year’s Day 5784) on Sept. 16-17 which commemorates the Creation of the World, and Yom Kippur (the Day of Atonement) on Sept. 25.

Yom Kippur is the holiest day and a day of fasting. To re-establish oneness with God and fellow human beings, Jewish people ask for forgiveness from, and grant forgiveness to, each other. They then confess their shortcomings, promise to do better in the year ahead, and seek forgiveness from God.



**BAPTISM**

*The First Sacrament of Initiation*

To register for the next Baptism Preparation session, please contact the Parish Office 306.782.2449.



**News from the CWL**



Sept. 13 General Meeting – 7pm

Please note: The CWL will not be having a Garage Sale this year.



**News from the Knights of Columbus**



Sept. 13 Evening Bingo – 5pm  
Sept. 17 Parish Brunch  
Sept. 21 Afternoon Bingo – 12pm

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

**LET US PRAY...**

Gracious God, the work of human hands is a small thing in the depths of your Creation. Still we ask your blessing on our labours, in the home and at school, in the workplace and in the parish.

May our every action be aligned with your will, for happiness is only possible when our hearts are attentive to yours. Through Christ our Lord. Amen.



### It's None of My Business

By Sr. Dianne Bergant, CSA

This statement might sound like we are respecting the independence of others. It is none of our business how they live their lives, how they behave in society, how they worship God. We mind our own business; they mind theirs. After all, are we our brother's or sister's keepers?

Today's readings challenge this attitude. Ezekiel is told that he must proclaim God's will to the Israelites. If he reneges in his calling and someone dies in guilt, Ezekiel will be held responsible for that death. However, if the wicked refuse to hear this message, their death in guilt will be their own doing, for one must freely accept God's word. In the Gospel, Jesus outlines a way for his disciples to lead sinners back to the community. Both Ezekiel and the disciples have responsibilities to those who are not living faithfully. They both take steps to call them back. In this sense, they act as their brother's or sister's keeper. However, they do not meddle in the other's business. The sinner must freely decide to return. God does not force repentance.

This might be a hard message. Who wants to step up and point out another's error in leaving the Church? However, if we are really concerned, we will do what we can to bring them back. We might not proclaim like the prophet or the disciples did. But the way we live our lives should show them the true value in being a faithful follower of Jesus.

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There will be a developmental meeting for anyone interested in organizing and participating in the Christmas in November event. The meeting will be held in Meeting Room A on Monday September 11 at 7:00 PM. We look forward to a bigger and better event in 2023. - Submitted by Mark Bell

### THE WEEK AHEAD

- Mon. (11<sup>th</sup>): 7:00pm- Parish Fundraiser Meeting  
(Meeting Room A)
- Tues. (12<sup>th</sup>): 7:30pm- Liturgical Committee Meeting  
(Meeting Room A)
- Wed. (13<sup>th</sup>): 7:00pm- CWL General Meeting  
(CWL Room)
- Thurs. (14<sup>th</sup>): 7:00pm- Baptism Team Meeting

### THE EXALTATION OF THE HOLY CROSS

September 14

The one symbol most often identified with Jesus and his Church is the cross.

[September 14] we celebrate The Exaltation of the Holy Cross. This feast traces its beginning to Jerusalem and the dedication of the church built on the site of Mount Calvary in 335. But the meaning of the cross is deeper than any city, any celebration, any building. The cross is a sign of suffering, a sign of human cruelty at its worst. But by Christ's love shown in the Paschal Mystery, it has become the sign of triumph and victory, the sign of God, who is love itself.

Believers have always looked to the cross in times of suffering. People in concentration camps, in prisons, in hospitals, in any place of suffering and loneliness, have been known to draw, trace, or form crosses and focus their eyes and hearts on them. The cross does not explain pain and misery. It does not give us any easy answers. But it does help us to see our lives united with Christ's.

We often make the Sign of the Cross over ourselves. We make it before prayer to help fix our minds and hearts on God. We make it after prayer, hoping to stay close to God. In trials and temptations, the cross is a sign of strength and protection. The cross is the sign of the fullness of life that is ours. At Baptism, too, the Sign of the Cross is used; the priest, parents, and godparents make the sign on the forehead of the child. A sign made on the forehead is a sign of belonging. By the Sign of the Cross in Baptism, Jesus takes us as his own in a unique way. Today, let us look to the cross often. Let us make the Sign of the Cross and realize we bring our whole selves to God—our minds, souls, bodies, wills, thoughts, hearts—everything we are and will become.

*O cross, you are the glorious sign of our victory.*

*Through your power may we share in the triumph of Christ Jesus.*

*(Prayer of Christians)*

- From Saints and Feast Days,  
by Sisters of Notre Dame of Chardon, Ohio