



St. Gerard's

Roman Catholic Parish

September 3rd, 2023

Twenty-second
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 | 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.

Pastor.....	Fr. Sathi Antony	306.782.2449	Office
		306.782.0323	Rectory
Parish Office Administrator.....	Sandra Archer	306.782.2449	office@stgerard.ca

MASS SCHEDULE

Mon. (4th) NO MASS
 Tues. (5th) 7:00pm +Michael Naphin
 Wed. (6th) 9:00am +Gerald Lund
Followed by Divine Mercy Devotion
 Thurs. (7th) 9:00am Harvey Rudinski
 Fri. (8th) 9:00am Sabadash Family

Sat. (9th): 5:00pm +Adeline Kolodziejak
 Sun. (10th) **TWENTY-THIRD SUNDAY ORDINARY TIME**
 9:00am Mass for the People
 11:00am Mass for the People

Holy Hour Devotion

at 6pm (prior to 7pm Tuesday Mass)

Reconciliation

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

Pope's Prayer Intention for September

For people living on the margins – *We pray for those living on the margins of society, in inhumane life conditions; may they not be overlooked by institutions and never considered of lesser importance.*

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 7TH

Stay
Connected
Online!

www.stgerard.ca



Gracious God, as we celebrate Labour Day, we pray, encourage us in our work, calm us in our rest, and inspire us in our prayer. Amen.

-The Redemptorists

SUNDAY CONNECTION

First Reading

Jeremiah 20.7-9

Jeremiah laments but cannot fail to speak in God's name.

Responsorial Psalm

Psalm 63.2-6,8-9

Our souls yearn for God.

Second Reading

Romans 12.1-2

Paul encourages the Romans to stay faithful to God.

Gospel Reading

Matthew 16.21-27

Jesus speaks of his Passion and rebukes Peter for his objection.

Background on the Gospel Reading

Today's Gospel continues the story that began in last week's Gospel. Simon Peter was called the "rock" upon which Jesus would build his Church, and yet Peter continues to show the limitations of his understanding of Jesus' identity. Now that the disciples have acknowledged that Jesus is the Messiah, Jesus confides in them the outcome of his ministry: he must suffer and die in Jerusalem to be raised on the third day. Peter rejects this prediction, and Jesus rebukes him severely, calling him "Satan." In opposing this aspect of Jesus' mission, Peter shows that he is no longer speaking based on the revelation from God but as a human being. Jesus then teaches all of the disciples about the difficult path of discipleship: to be Christ's disciple is to follow in his way of the cross.

Peter could not yet understand what it meant to call Jesus the Messiah. It is unlikely that the other disciples understood any better. Messianic expectations were a common aspect of first-century Judaism. Under Roman occupation, many in Israel hoped and prayed that God would send a Messiah to free the Jews from Roman oppression. The common view was that the Messiah would be a political figure, a king that would free Israel from Roman rule. This is perhaps what Peter envisioned when he was led to recognize Jesus as the Messiah. In this passage, however, Jesus is beginning to

teach his disciples that he would be the Messiah in a different way.

Jesus would be more like the suffering servant described by the prophet Isaiah than the political liberator. Those who would be Jesus' disciples would be called to a similar life of service. Perhaps this is what Peter feared most in Jesus' prediction of his Passion. He whom Jesus had called "rock" would also be called upon to offer himself in sacrifice and service to others. Christian leaders today are still called to sacrifice and serve others as Jesus did.

FAMILY CONNECTION

Peter was expecting a Messiah that would carry out a different plan than the one Jesus had explained. Jesus was indeed the Messiah, but his life and death would show a different understanding of what it means to be the Messiah. We too have expectations of God and our own ideas about what we think God ought to be doing in our world. Like Peter we may risk limiting our image of God by thinking only in human ways. God's plan is always more than we can ever imagine.

As you gather as a family, talk about what we expect God to be doing in our world and in our family life. Then read today's Gospel, Matthew 16:21-27. Why do you think Peter was so upset by what Jesus was saying? Notice how Jesus reprimands Peter. Do we sometimes forget to let God be God for us? That is, do we sometimes get discouraged because God doesn't act in our world in the ways that we expect? Pray together that your family will remember that God is always working for the world's salvation in ways that are beyond our human imaginings. Conclude by praying together today's Psalm, Psalm 63.

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





BAPTISM

The First Sacrament of Initiation

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



**Let Justice
and Peace Flow**

Season of Creation 2023

A Mighty River
Amos 5: 24

2023 SEASON OF CREATION PRAYER

World Day of Prayer for the Care of Creation
September 1, 2023

Creator of All,

From your communion of love life sprung forth like a mighty river and the whole cosmos came into being.

On this Earth of overflowing love, the Word was made flesh and went forth with the life-giving waters proclaiming peace and justice for all creation.

You called human beings to till and keep your garden. You placed us into right relationship with each creature, but we failed to listen to the cries of the Earth and the cries of the most vulnerable. We broke with the flowing communion of love and sinned against you by not safeguarding the conditions for life.

We lament the loss of our fellow species and their habitats, we grieve the loss of human cultures, along with the lives and livelihoods that have been displaced or perished, and we ache at the sight of an economy of death, war and violence that we have inflicted on ourselves and on the Earth.

Open our ears to your creative, reconciling and sustaining Word that calls to us through the book of Scripture and the book of creation. Bless us once again with your life-giving waters so that the Creator Spirit may let justice and peace flow in our hearts and overflow into all creation.

Open our hearts to receive the living waters of God's justice and peace, and to share it with our suffering brothers and sisters, all creatures around us, and all creation.

Bless us to walk together with all people of good will so that the many streams of the living waters of God's justice and peace may become a mighty river all over the Earth.

In the name of the One who came to proclaim good news to all creation, Jesus Christ. Amen.



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

Areena Pamploma

May this child and her family
experience joy and new life.

CENTERING PRAYER

Thursday, September 7th at 7pm

Lower Level

(please use east entrance)



News from the CWL



Sept. 13

General Meeting – 7pm



News from the Knights of Columbus



Sept. 6	Combined Meeting – 7pm
Sept. 8	Evening Bingo – 5pm
Sept. 9	Tentative Exemplification – 12pm
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

News from the Archdiocese of Regina

You Are My Son: 7th Annual Made for Greatness men's conference from September 29-30 at 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. Clergy and religious are free.



Bringing Home
the Word **+**

The Cost of Discipleship

By Sr. Dianne Bergant, CSA

In 1937, *The Cost of Discipleship* by a German Lutheran pastor, Dietrich Bonhoeffer, was published. The book reflected on the Sermon on the Mount, and the demands it outlined led to Bonhoeffer's arrest and eventual death at the hands of the Nazis. It can be very dangerous to be faithful to Jesus' way of life. This shouldn't surprise us. Jesus' teaching cost Jesus his life.

Though the Gospel reading does not provide us with a program of action, it repeats Jesus' charge to take up our cross and follow him. This cross is different for each of us; it makes very personal demands. We are called to lose our life for his sake. This was true at the time of Jesus; it is true today.

This was true at the time of the prophet Jeremiah as well. He was called to proclaim God's word to his own people. They would not listen. Instead, "I am an object of laughter; / everyone mocks me" (Jeremiah 20:7). The prophet wants relief from his prophetic responsibility. Who wouldn't? What follows is quite moving. He makes up his mind that he will stop talking about God—but he can't. "It [the word of God] is as if fire is burning in my heart... / I grow weary holding back" (Jeremiah 20:9). That is the cost Jeremiah had to pay. The cross was the cost Jesus paid. And what of us?

© 2023 Liguori Publications. Used with permission.



New to the parish?? WELCOME!!!

Please complete a New Parishioner Form and place it in the collection basket at Mass. Or stop by the Parish Office. We'd love to meet you!

THE WEEK AHEAD

- Mon. (4th): Labour Day – Parish Office Closed
- Wed. (6th): *Deadline for Sacrament Preparation Registration*
7:00pm- K of C Combined Meeting
- Thurs. (7th): 7:00pm- Centering Prayer

MAKE FAMILY PRAYER A PRIORITY

The frantic pace of family life can often mean that prayer gets lost in the shuffle. Here are five simple and practical suggestions to encourage family pray more:

When you rise from bed, get down on your knees. Try this method for morning prayer: Put your bedroom slippers or shoes under your bed at the end of the day. Each morning, while on your knees retrieving your footwear, say a quick prayer offering the whole day to God.

Communicate with God whenever you climb into the car. Many families spend a whole lot of their time in the family vehicle. As you buckle up, say a quick prayer that you will be aware of God's presence wherever you are going and whatever you are doing.

Place a prayer jar in the kitchen. Keep a jar in the kitchen in which each family member, each day, places a note listing a "special intention" that others in the family can pray for. Before each family member goes to bed, he or she pulls a note from the jar and prays for that need.

Say Thank You before you eat. Before each meal, take a few moments to thank God who provides all that you need and blesses you with the lives of those around the table. Try mixing up 'set' prayers with spontaneous prayers, silent prayers and sung prayers.

Pray when people or events upset you. If you want a reliable way to pray more each day, make a habit of saying a short prayer whenever someone irritates you. A quick "Help me, God" is sufficient. You'll never run out of opportunities!

www.aucklandcatholic.org.nz

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 Holy See

MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE WORLD DAY OF PRAYER FOR THE CARE OF CREATION

1st September 2023

Dear brothers and sisters!

“Let Justice and Peace Flow” is the theme of this year’s ecumenical Season of Creation, inspired by the words of the prophet Amos: “Let justice flow on like a river, righteousness like a never- failing stream” (5:24).

The evocative image used by Amos speaks to us of what God desires. God wants justice to reign; it is as essential to our life as God’s children made in his likeness as water is essential for our physical survival. This justice must flow forth wherever it is needed, neither remaining hidden deep beneath the ground nor vanishing like water that evaporates before it can bring sustenance. God wants everyone to strive to be just in every situation, to live according to his laws and thus to enable life to flourish. When we “seek first the kingdom of God” (*Mt* 6:33), maintaining a right relationship with God, humanity and nature, then justice and peace can flow like a never-failing stream of pure water, nourishing humanity and all creatures.

On a beautiful summer day [in July 2022, during my pilgrimage to Canada](#), I reflected on this on the shores of Lac Ste. Anne in Alberta. That lake has been a place of pilgrimage for many generations of indigenous people. Surrounded by the beating of drums, I thought: “How many hearts have come here with anxious longing, weighed down by life’s burdens, and found by these waters consolation and strength to carry on! Here, immersed in creation, we can also sense another beating: the maternal heartbeat of the earth. Just as the hearts of babies in the womb beat in harmony with those of their mothers, so in order to grow as people, we need to harmonize our own rhythms of life with those of creation, which gives us life”. [1]

During this Season of Creation, let us dwell on those heartbeats: our own and those of our mothers and grandmothers, the heartbeat of creation and the heartbeat of God. Today they do not beat in harmony; they are not harmonized in justice and peace. Too many of our brothers and

sisters are prevented from drinking from that mighty river. Let us heed our call to stand with the victims of environmental and climate injustice, and to put an end to the senseless war against creation.

The effects of this war can be seen in the many rivers that are drying up. Benedict XVI once observed that: “the external deserts in the world are growing, because the internal deserts have become so vast”. [2] Consumerist greed, fuelled by selfish hearts, is disrupting the planet’s water cycle. The unrestrained burning of fossil fuels and the destruction of forests are pushing temperatures higher and leading to massive droughts. Alarming water shortages increasingly affect both small rural communities and large metropolises. Moreover, predatory industries are depleting and polluting our freshwater sources through extreme practices such as fracking for oil and gas extraction, unchecked mega-mining projects, and intensive animal farming. “Sister Water”, in the words of Saint Francis of Assisi, is pillaged and turned into “a commodity subject to the laws of the market” (*Laudato Si'*, 30).

The United Nations Intergovernmental Panel on Climate Change has stated that acting now with greater urgency means that we will not miss our chance to create a more sustainable and just world. We can and we must prevent the worst from happening. “Truly, much can be done” (*ibid.*, 180), provided we come together like so many streams, brooks and rivulets, merging finally in a mighty river to irrigate the life of our marvellous planet and our human family for generations to come. So let us join hands and take bold steps to “Let Justice and Peace Flow” throughout our world.

How can we contribute to the mighty river of justice and peace in this Season of Creation? What can we, particularly as Christian communities, do to heal our common home so that it can once again teem with life? We must do this by resolving to transform our *hearts*, our *lifestyles*, and the *public policies* ruling our societies.

First, let us join the mighty river by transforming our *hearts*. This is essential for any other transformation to occur; it is that “ecological conversion” which Saint John Paul II encouraged us to embrace: the renewal of our relationship with creation so that we no longer see it as an object to be exploited but cherish it instead as a sacred gift from our Creator. Furthermore, we should realize that an integral approach to respect for the environment involves four relationships: with God, with our brothers and sisters of today and tomorrow, with all of nature, and with ourselves.

As to the first of these relationships, Pope Benedict XVI spoke of the urgent need to recognize that creation and redemption are inseparably linked: “The Redeemer is the Creator and if we do not proclaim God in his full grandeur – as Creator and as Redeemer – we also diminish the value of the redemption”. [3] Creation refers both to God’s mysterious, magnificent *act* of creating this majestic, beautiful planet and universe out of nothing and to the continuing result of that act, which we experience as an inexhaustible *gift*. During the liturgy and personal prayer in “the great

cathedral of creation”, [4] let us recall the great Artist who creates such beauty, and reflect on the mystery of that loving decision to create the cosmos.

Second, let us add to the flow of this mighty river by transforming our *lifestyles*. Starting from grateful wonder at the Creator and his creation, let us repent of our “ecological sins”, as my brother, Ecumenical Patriarch Bartholomew, has urged. These sins harm the world of nature and our fellow men and women. With the help of God’s grace, let us adopt lifestyles marked by less waste and unnecessary consumption, especially where the processes of production are toxic and unsustainable. Let us be as mindful as we can about our habits and economic decisions so that all can thrive – our fellow men and women wherever they may be, and future generations as well. Let us cooperate in God’s ongoing creation through positive choices: using resources with moderation and a joyful sobriety, disposing and recycling waste, and making greater use of available products and services that are environmentally and socially responsible.

Lastly, for the mighty river to continue flowing, we must transform the *public policies* that govern our societies and shape the lives of young people today and tomorrow. Economic policies that promote scandalous wealth for a privileged few and degrading conditions for many others, spell the end of peace and justice. It is clear that the richer nations have contracted an “ecological debt” that must be paid (cf. *Laudato Si’*, 51). [5] The world leaders who will gather for the COP28 summit in Dubai from 30 November to 12 December next must listen to science and institute a rapid and equitable transition to end the era of fossil fuel. According to the commitments undertaken in the Paris Agreement to restrain global warming, it is absurd to permit the continued exploration and expansion of fossil fuel infrastructures. Let us raise our voices to halt this injustice towards the poor and towards our children, who will bear the worst effects of climate change. I appeal to all people of good will to act in conformity with these perspectives on society and nature.

Another parallel perspective has to do with the Catholic Church’s commitment to synodality. This year, the closing of the Season of Creation on 4 October, the feast of Saint Francis of Assisi, will coincide with the opening of the Synod on Synodality. Like rivers in nature, fed by myriad tiny brooks and larger streams and rivulets, the synodal process that began in October 2021 invites all those who take part on a personal or community level, to coalesce in a majestic river of reflection and renewal. The entire People of God is being invited to an immersive journey of synodal dialogue and conversion.

So too, like a river basin with its many tiny and larger tributaries, the Church is a communion of countless local Churches, religious communities and associations that draw from the same shared waters. Each source adds its unique and irreplaceable contribution, until all flow together into the vast ocean of God’s loving mercy. In the same way that a river is a source of life for its surroundings, our synodal Church must be a source of life for our common home and all its inhabitants. In the same way

that a river gives life to all kinds of animal and plant life, a synodal Church must give life by sowing justice and peace in every place it reaches.

In Canada, in July 2022, I spoke of the Sea of Galilee where Jesus brought healing and consolation to many people and proclaimed “a revolution of love”. Lac Ste. Anne, I learned, is also a place of healing, consolation and love, a place that “reminds us that fraternity is genuine if it unites those who are far apart, [and] that the message of unity that heaven sends down to earth does not fear differences, but invites us to fellowship, a communion of differences, in order to start afresh together, because we are all pilgrims on a journey”. [6]

In this Season of Creation, as followers of Christ on our shared synodal journey, let us live, work and pray that our common home will teem with life once again. May the Holy Spirit once more hover over the waters and guide our efforts to “renew the face of the earth” (cf. *Ps* 104:30).

Rome, Saint John Lateran, 13 May 2023

FRANCIS

[1] *Homily at Lac Ste. Anne*, Canada, 26 July 2022.

[2] *Homily for the Solemn Inauguration of the Petrine Ministry*, 24 April 2005.

[3] *Conversation at the Cathedral of Bressanone*, 6 August 2008.

[4] *Message for the World Day of Prayer for the Care of Creation*, 21 July 2022.

[5] “A true ‘ecological debt’ exists, particularly between the global north and south, connected to commercial imbalances with effects on the environment, and the disproportionate use of natural resources by certain countries over long periods of time” (*Laudato Si'*, 51).

[6] *Homily at Lac Ste. Anne*, Canada, 26 July 2022.