

SUNDAY CONNECTION

First Reading

Acts of the Apostles 2.14,22-33

Peter and the apostles announce that Jesus has been raised from the dead.

Responsorial Psalm

Psalm 16.1-2,5,7-11

God will show us the path of life.

Second Reading

1 Peter 1.17-21

You were saved by Christ's sacrifice.

Gospel Reading

Luke 24.13-35

Jesus appears to two disciples who are walking to Emmaus.

Background on the Gospel Reading

On most Sundays during the Easter season in Cycle A, our Gospel is taken from the Gospel of John. This week's Gospel, however, is taken from the Gospel of Luke. As in last week's Gospel, today's Gospel shows us how the first community of disciples came to believe that Jesus had risen from the dead. In these stories we gain insight into how the community of the Church came to be formed.

When we read today's Gospel, we may be surprised to learn that these friends of Jesus could walk and converse with him at some length yet not recognize him. Again we discover that the risen Jesus is not always easily recognized. Cleopas and the other disciple walk with a person whom they believe to be a stranger; only later do they discover that the stranger is Jesus. We learn that the first community met and recognized Jesus in the breaking of the bread, just as we meet Jesus in the Eucharist.

We can imagine the feelings of the two disciples in today's reading. They are leaving their community in Jerusalem. Their friend Jesus has been crucified. Their hope is gone. They are trying to make sense of what has occurred, so that they can put the experience behind them.

Jesus himself approaches the two men, but they take him for a stranger. Jesus asks them what they are discussing. He invites them to share their experience and interpretation of the events surrounding his crucifixion and death. When the two disciples have done so, Jesus offers his own interpretation of his crucifixion and resurrection, citing Jewish Scripture.

In that encounter we find the model for our Liturgy of the Word—what we do each time we gather as a community for the Eucharist. We reflect upon our life experiences and interpret them in light of Scripture. We gather together to break open the Word of God.

In the next part of the story, we find a model for our Liturgy of the Eucharist. The disciples invite the stranger (Jesus) to stay with them. During the meal in which they share in the breaking of the bread, the disciples' eyes are opened; they recognize the stranger as Jesus. In the Eucharist too we share in the breaking of the bread and discover Jesus in our midst. Just as the disciples returned to Jerusalem to recount their experience to the other disciples, we too are sent from our Eucharistic gathering. Our experience of Jesus in the Eucharist compels us to share the story with others.

FAMILY CONNECTION

Families, as the domestic church, have the opportunity to make the family meal a time of prayerful encounter with one another and with Jesus. At a family meal we share our experiences of the day and connect them with the experiences of others in the family. We can also enjoy the meal as an opportunity to reflect upon our family life in light of Scripture. At their best our family meals can connect us to Jesus too.

Choose a family meal this week to share one another's experiences of the week in a special way. Perhaps invite family members to plan and prepare the meal together. Begin the meal by reading today's Gospel, Luke 24:13-35. As you eat, talk together about how the disciples discussed their experiences in Jerusalem and how they came to understand them differently when Jesus interpreted those events in the light of Scripture. Then invite each family member to share the things that are going on in his or her life. Consider what Jesus might say to each person if he were sitting at your dinner table. Conclude with a special prayer after your dinner. Pray a prayer of blessing for each family member, asking that Jesus continue to be present in each person's life, helping each one to be a better follower of Jesus. Conclude with a Sign of Peace.



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.

This will be the last session until the fall.

CENTERING PRAYER

Thursday, April 27 at 7pm

Lower Level

(please use east entrance)

Our practise of Stewardship has a global impact. Environmental stewardship means the responsible use and protection of the natural environment through resource conservation, sustainable practices to enhance ecosystem resilience, to ensure human well-being now and for future generations.

- Submitted by Linda Maddaford



News from the Knights of Columbus



April 25 Articles for "The Word" due
April 29 Bingo-evening @ 5pm

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

THE WEEK AHEAD

Tues. (25th): 9:30am- Cabbage Roll Bee
Wed. (26th): 7:30pm- Pastoral Council Meeting
(Lower Level)
Sat. (29th): 5:00pm- Sacrament Prep. Program
(Parish Hall)

News from the Archdiocese of Regina

TRAUMA-INFORMED PERSPECTIVE WORKSHOP – YORKTON DEANERY

Are you interested in learning about trauma and how it impacts people? Trauma comes in many forms. Some areas we will look at are natural disasters, accidents, sudden death and other areas. Everyone is welcome to join us for a Trauma-informed Perspective workshop on Saturday, May 6, 2023, from 9:30 - 4:30 St. Gerard Parish Hall. For more information or to register, email: csaeducation@archregina.sk.ca

“The Doctrine of Discovery is Not a Doctrine”

with Archbishop Donald Bolen and Archbishop Richard Smith (Re-released from the "Up Front with the Archbishop" podcast)

In light of the Vatican's recent repudiation of the "Doctrine of Discovery", we are very pleased to share the following conversation between Archbishop Donald Bolen and Edmonton Archbishop Richard Smith on Archbishop Smith's "Up Front" podcast discussing this latest statement from the Vatican and the true history and context of the Church's relationship with this so-called doctrine.

Show Snippet: "Those definitions going hand in hand speak to any concept, argumentation, and justification for European colonizing powers to come and take indigenous lands. And what the Vatican was repudiating was, in a broad sense, any of those argumentations or justifications used to do so, saying it was never right; indigenous people always had rights."

Discover more great conversations on the Archdiocese of Edmonton's Up Front with the Archbishop Podcast:

caedm.ca/upfront/thinkingfaith.libsyn.com/the-doctrine-of-discovery-is-not-a-doctrine-with-archbishop-donald-bolen-and-archbishop-richard-smith-re-leased-from-the-up-front-with-the-archbishop-podcast

Catechism Theme: Faith (The first theological virtue) (CCC 2087-2089)

We can find the ground of the Christian life in the First Commandment: "You shall worship the Lord your God and him only shall you serve." The commandment focuses our love upon something greater than ourselves. Without adherence to this commandment, our love would be misplaced or would collapse into the self-absorbing pity.

Hesitation (also know as involuntary doubt) is the first obstacle to faith. It builds up anxiety, making faith difficult to accept. Hesitation can lead to voluntary doubt, the active rejection of a faith article. Wallowing in doubt can cause spiritual blindness and incredulity. Apostasy (abandoning the faith) and schism (breaking away from the Church) may result.

We must remember, however, that involuntary doubt in the articles of faith can lead to a deeper understanding if trust in God and his Church remains. Trust makes apostasy and schism more difficult.

Have you or any Christian you know have a faith doubt, but remained faithful? How might that be possible?

Catechism Theme: Hope (The second theological virtue) (CCC 2090-2092)

The Catechism defines hope as "the confident expectation of divine blessing and the beatific vision." In other words, hope expects what faith explains. In this way, hope and faith are linked together.

The opposite of hope is despair and presumption. With despair, we reject any possibility for God's forgiveness and love. With presumption, we either assume in our own abilities (the mistaken notion we are truly in control). or, we assume God will forgive and love us without change in our hearts. Like faith, true hope only comes from God. Hope leads us to depend upon God and his power to change us.

How has God given you hope? How has your faith sustained your hope in the past?

Catechism Theme: Charity (the third theological virtue) (CCC 2093-2094)

If we truly worship God, we place him first in our lives. The commandment to worship God alone entails the obligation to love him and everything he created. This love expresses itself in the virtue of charity when we actively share ourselves for the good of others.

Indifference, ingratitude, a lukewarm heart, and spiritual sloth can block the exercise of charity. Indifference neglects charity. Ingratitude fails to acknowledge the gift charity brings. A lukewarm heart and spiritual sloth simply puts off responding to God's love and the obligation to pass that love onto others.

When we are given faith and hope by God, we must respond in charity. Thus, the three weave together, for all three are gifts from God. Faith enlightens our minds and directs our trust. Hope inflames our hearts. And charity empowers our will to action.

How has the sharing of another Christian's time and talent inspired you to share what you have? How has your self-sharing strengthened your faith in God?

The Christian road we travel is paved with challenges to faith. But the greater the challenge, the closer he walks with us. Like the two companions walking to Emmaus, the Lord joins us to open our minds and hearts to his presence. He invites us back to share our lives with others in fellowship.

As he has done for us, the Lord asks us to do for those who have fallen away. Be present and listen

to them. Make Scripture come alive and personal through examples of love. And break bread with them. In that way, they will return with their stories of God's goodness to strengthen us.

Who do you know has walked away from Christ and his Church? How can you listen to them, make faith come alive for them, and break bread with them?

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**Bringing Home
the Word** 

He Will Walk You Home

By Sr. Dianne Bergant, CSA

It was a very simple encounter. Two people, possibly husband and wife, on their way home from Jerusalem to a neighboring village, are joined by a lone traveler walking on the same path. The couple was downcast for some reason, and the lone traveler showed interest and concern. It was nothing out of the ordinary, just simple human interest. However, it's often just such an unexpected situation that becomes a profound event of God.

Jesus was talking beside them, explaining their sacred writings, and they did not recognize him. What would it take for them to realize the identity of their companion? As he appeared to continue his journey, they offered him hospitality: "Stay with us" (Luke 24:29). Though they didn't understand who he was or everything he had said to them, their hearts were open to him and so he stayed. "At table, he took bread, said the blessing, broke it, and gave it to them" (Luke 24:30). That did it! Now they knew. "He was made known to them in the breaking of bread" (Luke 24:35).

This is another moving story about the past and the present. How often we fail to recognize Jesus in our midst. He is with us in the very ordinary events of life, like walking home or preparing a meal. He is there even in our misunderstandings and disappointments. When we realize this, our hearts burn within us. We begin to see that the entire world is a place of encounter. Every human action holds the possibility of revelation.

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Remember to stop by the Parish Office to see the selection of Baptism, Confirmation & First Communion gifts. And children's books, bibles, crucifixes, and other religious articles. New rosaries have arrived!