



St. Gerard

Roman Catholic Parish

June 11th, 2023
The Solemnity of
the Most Holy
Body & Blood of
Christ

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. Louis Nguyen	306.782.0323	louisyorkton@gmail.com
		306.621.8068	Emergencies
Parish Office Administrator.....	Sandra Archer	306.782.2449	office@stgerard.ca
Caretaker.....			

MASS SCHEDULE

Mon. (12th) NO MASS
 Tues. (13th) NO MASS
 Wed. (14th) 9:00am +Al & +Rita Herchuk
Followed by Divine Mercy Devotion
 10:00am **ASPEN VILLA**
 Fran Meehan
 Thurs. (15th) 9:00am +Terry Dierker
 2:30pm **YORKTON CROSSING**
 +Mildred Jackson
 Fri. (16th) **SACRED HEART OF JESUS**
 9:00am +Horace Jackson
 Sat. (17th) **IMMACULATE HEART OF THE BVM**
 9:00am +Patricia Fletcher

5:00pm +Mike Diakuw

Sun. (18th) **ELEVENTH SUNDAY IN ORDINARY TIME**
 9:00am +Anastacio Tan Uy &
 +Epepania Cajilla
 11:00am +John Demisky

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.

**World Day of Prayer
for the Sanctification of Priests
June 16**

Stay
Connected
Online!
www.stgerard.ca



God of abundance, give us the grace to humbly and gratefully receive the Eucharist as our food for eternal life. We pray in Jesus' name.

-The Redemptorists

SUNDAY CONNECTION

First Reading

Deuteronomy 8.2-3,14b-16a

Moses tells the people to remember how God delivered them from slavery in Egypt.

Responsorial Psalm

Psalm 147.12-15,19-20

Praise God, Jerusalem!

Second Reading

1 Corinthians 10.16-17

Though many, we are one body when we partake of the Body and Blood of Christ.

Gospel Reading

John 6.51-58

Jesus says, "I am the living bread."

Background on the Gospel Reading

This Sunday we celebrate a second solemnity during this period of Ordinary Time in the liturgical calendar. Today is the Solemnity of the Most Holy Body and Blood of Christ. This day was once called *Corpus Christi*, which is Latin for "Body of Christ." In the revised Lectionary the name for this day is expanded to reflect more completely our Eucharistic theology.

Today's Gospel is taken from the Gospel according to John. The reading is part of a discourse between Jesus and a crowd of Jews. The discourse comes shortly after the miracle of Jesus' multiplication of the loaves and fishes. In John's Gospel, miracles such as this are identified as "signs" through which people come to believe that Jesus is the Son of God. These signs are followed by dialogue, or discourse that interprets and explains the miracle. In John's Gospel, Jesus' multiplication of the loaves is said to have occurred near Passover, thus linking it to the Exodus story and God's saving action toward the Israelites.

Having seen Jesus multiply the loaves and fishes, the crowd pursues him, perhaps seeking more food but also looking for another sign. Jesus tells the crowd that he is the bread of life. He explains that just as God gave the Israelites manna to sustain them in the desert, so now God has sent new manna that will give eternal life. It is in this context that Jesus repeats those words in today's Gospel and tells them again that he is the living bread that came down from heaven.

Jesus' words are not well understood by the crowd; they argue that Jesus is not from heaven but born of

Mary and Joseph. The crowd also has trouble understanding how Jesus could give them his flesh to eat. Jesus tells them that when they eat his flesh and drink his blood, they will remain forever connected to him. These are difficult words, but they are important because they seek to show us our intimate connection with Jesus.

This is the mystery that is at the heart of our Eucharistic theology. In the elements of bread and wine, Jesus' Body and Blood are truly present. When we share in the Body and Blood of Christ, Jesus himself comes to dwell within us. This communion with the Lord makes us one body, brings us eternal life, and sends us forth to be Christ's Body in the world.

FAMILY CONNECTION

Our faith teaches us that when we gather to celebrate Mass, Jesus is present to us. The bread and wine truly become the Body and Blood of Christ. This is what we mean by the word transubstantiation: Jesus makes himself present to all who receive the Body and Blood of Christ.

If there are children in your family who have already celebrated their First Holy Communion, invite them to share their memories of this special day. If there are family photos taken on this occasion, bring them out and share them together. Adults in the family may also share memories or photos that they have of their First Communion. Then read together today's Gospel, John 6:51-58. Reflect together on what Jesus means when he calls himself the "living bread." Recall that every time we receive the Eucharist, Jesus keeps the promise he made in today's Gospel—those who eat his flesh and drink his blood will remain forever connected to him. Perhaps family members can share what it means for them to receive Jesus in the Eucharist. Together thank God for this gift of Holy Communion. Pray together the Lord's Prayer or today's Psalm.

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



Blessing of the Graves



Yorkton Memorial Gardens
Saturday, June 17, 2023

If your loved one is buried at the cemetery, please meet at the main gate at **1:00 pm**. There will be a Prayer Service for all in attendance, and then Father Louis will bless the grave of your loved one.

CENTERING PRAYER

Thursday, June 22 at 7pm
Lower Level
(please use east entrance)



All are invited to the



**Celebration of
Confirmation & First Eucharist**

at the anticipated Sunday Mass
Saturday, June 24th @ 5:00 pm

Archbishop Donald Bolen, Celebrant



Please continue to pray for the children of our Parish Family who will be receiving Confirmation (Second Sacrament of Initiation) and First Communion (Third Sacrament of Initiation).



News from the CWL



CWL Members and LADIES of the Parish are invited to attend the **CWL Social & BBQ Supper** on Wednesday, June 14th. Social Hour 4:30–5:30 pm. Supper at 5:30 pm.

Tickets are \$10.00 each and are available before and after weekend Masses. Deadline to purchase tickets is TODAY Sunday, June 11th. If you would like to bring a salad or dessert for the supper, please sign the sheet on the table in the Welcome Area.

Ladies of the Parish attending the CWL windup will be invited to shop at **St. Gerard's CWL New to You Boutique**. Cost of items will be a donation with all proceeds going to St. Michael's Camp. If you have any items that you would like to donate, please drop off at St. Gerard's before June 14th. All items not bought will be donated to women in need in our community. For more information, please call Della Faul 306.745.2943.



News from the Knights of Columbus



June 18 Bingo – evening - 5pm

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



Farewell to Father Louis

Thursday, July 13th
St. Gerard's Social Hall

Doors open at 5pm. Supper at 6pm

Menu: Buns and cold cuts, salad and dessert, coffee, tea, juice

Tickets: \$10.00 each; available after each Saturday evening/Sunday Mass.

Deadline to purchase tickets is Sunday, July 2nd.

The **Saint Philomena Walking Pilgrimage**, sponsored by the Archdiocese of Regina, will be happening again this year. We start on August 11th in Yorkton and finish on August 14th at Rama. This is a guided pilgrimage with rest stops, meals, support vehicles, and a trailer carrying tents and sleeping gear to each overnight stop. Pilgrims are invited to join us for all or part of the walk. For more information see our website at stphilomena.ca or phone 306-728-5525.



We are What We Eat

By Paige Byrne Shortal

Let's play a game. Can you name the homograph (same word, different meaning) for each of the following: the sound a dog makes and the outside of a tree; opposite of heavy or opposite of dark; building where money is kept or the sides of a river; when somebody goes away or parts of a tree; a place for stray animals or sixteen ounces.

If you answered, "bark, light, bank, leaves, pound," you win!

What if I asked for the homographic phrase for Consecrated Bread or Christian Community?

That's right, it's "Body of Christ." Jesus uses the same word, "Body"—*soma* in Greek—when he takes bread and states, "This is my body." St. Paul also uses *soma* in his letter to the Corinthians: "Now you are the Body of Christ...."

The bark of a tree and a dog's bark are coincidental homographs. They aren't related to each other. Not so with *soma*. Without the Body of Christ as the Eucharistic Bread, there is no Body of Christ as Community. And without the Community there is no Eucharist. Each is dependent on the other.

When we emphasize the Body of Christ as the Eucharistic Bread or Blessed Sacrament, we have what is called a "high" theology, Christology, and ecclesiology. [Theology: study Christ; ecclesiology: study of the church (*ekklesia*).] This "vertical spirituality" celebrates the awesomeness of God; the majestic Christ who is King of all Creation; a glorious Church that transcends this world.

When we emphasize the Body of Christ as Community, we are engaged in "low" theology, Christology and ecclesiology, and a "horizontal spirituality." God is near; Jesus is our brother who walks with us; the Church is fully engaged in the suffering of this world.

Never imagine that you must choose. Both are equally true. We are, literally, what we eat. We consume and venerate the Real Presence, the Body of Christ in the Eucharist so that we can be the Body of Christ as Community, present as Christ in this World.

Catechism Theme: Question and Answer Summary on the Eucharist (CCC 1407-1418)

Why is Eucharist the high point of Christian life?

The Eucharist is the high point of Christian life because 1) Eucharist remembers and celebrates the sacrifice of Jesus on the cross, and 2) in the Communion, Jesus unites his followers with himself. (1407)

How is the risen Jesus active in the Eucharist?

Since the Eucharist celebrates the sacrifice of Jesus on the cross, the Jesus acts as high priest (by offering himself to God the Father) and victim (who died in our place). The ordained priest represents Christ as priest in the Mass; the consecrated bread and wine is Christ sharing himself with us. (1411)

What are the sacramental signs of Eucharist?

The sacramental signs of Eucharist are 1) the bread and wine, 2) the prayer asking for the blessing of the Holy Spirit and 3) the word of Consecration ("This is my body...this is my blood of the new covenant..."). (1412)

Is only part of Jesus present in Eucharist or all of Jesus?

All of Jesus is present in the consecrated bread and wine, not merely his Spirit. Jesus is present "Body, Blood, soul and divinity." (1413)

What is necessary in order to receive Eucharist?

In order to receive Eucharist, one must be forgiven of serious (or "mortal") sins. Someone with a serious sin must receive the sacrament of Reconciliation before they receive Eucharist. (1415) Eucharist does forgive less serious (or "venial" sins) and strengthens one against serious sin. (1416)

How many times a year must a Catholic receive Eucharist?

A Catholic must receive Eucharist at least once a year, but all Catholics are encouraged to go every time they attend Mass. (1417)

Why does one genuflect in front of the tabernacle?

Since the tabernacle contains the consecrated bread (which is really Jesus), one shows honour to the consecrated hosts (known as the "Blessed Sacrament") by genuflecting. (1418)