

THIRTEENTH SUNDAY IN ORDINARY TIME

June 27, 2021

Immaculate Conception

306-834-2269

Pastor

Parish Council Chairperson

CWL President

Father Dan Yasinski

Gordon Stang

Aimée Stang

WE ARE ON THE NET!! www.kldmatholic.com



MASS TIMES: June & July

Luseland Saturday 5:30 p.m.

Major Saturday 7:30 p.m.

Dodsland Sunday 9 a.m.

Kerrobot Sunday 11 a.m.

Collection: \$700

GOSPEL: Mark 5:21-43

The gospel today is about desperate women. The woman experiencing hemorrhages had suffered greatly for many years. The 12-year-old daughter of Jairus, just at the age of womanhood, was on the point of death. To both of them Jesus speaks of faith. "Do not be afraid, just have faith." Jesus touches both of these suffering ones – an action that would make him ritually "unclean," since one woman was bleeding, and the other considered dead. But Jesus' touch heals them both.

1. Do you believe that your faith in the Lord might bring healing to others?
2. Do you need to reach out to touch Jesus in prayer?
3. Are there people that Jesus wants to touch through you?

MESSAGE FROM CATHOLIC BISHOPS OF SASKATCHEWAN ABOUT DISCOVERY OF GRAVES AT COWESSESS FIRST NATION

Dear First Nations, Metis, and Inuit communities; Families and Citizens:

With the news this morning of the location of 751 unmarked graves at the former Marieval Indian Residential School at Cowesses First Nation, the Catholic Bishops of Saskatchewan acknowledge that this experience is heartbreaking and devastating for all – and especially residential school survivors, their families and communities. We offer our condolences but we know that this is not enough and our words must move to concrete action.

We are here to listen to you as you communicate those ways we can walk with you in addressing the Calls to Action, rebuilding relations, addressing issues of justice, and working towards a more just society. The discoveries of gravesites near former residential schools opens deep wounds and brings back terrible memories which re-traumatize. While we cannot imagine how difficult the process must be for survivors, intergenerational survivors and their communities, we honour and support the ongoing investigation of such grave-sites.

In the press conference this morning, Chief Cadmus Delorme stated, "the truth is there," at the cemetery. We need to hear that truth. We have heard you telling us that healing and reconciliation can only come after the hard work of listening to the truth, a spirit of repentance, concrete acts of justice, and working with you to bring transformation and healing. Chief Delorme went on to say: "Everybody has to reset... Investment in healing from the core outwards has to happen. Once the truth has been given and told and accepted, then reconciliation will prevail."

We are moved by and strongly support this vision, and commit ourselves to walk in solidarity with you, and to stand by you.

May the Creator guide us as we listen to and receive the truth, that we might together take the necessary steps towards justice, healing, and reconciliation.

Sincerely Yours in Christ, Most Rev. Donald Bolen, Archbishop of Regina, Most Rev. Bryan Bayda, Most Rev. Murray Chatlain, Most Rev. Mark Hagemoen, Most Rev. Stephen Hero,

Date	Reader
July 3 (Saturday)	Blanche
July 10 (Saturday)	Sharon
July 17 (Saturday)	Marlene
July 24 (Saturday)	Darren

HOLY ROSARY PILGRIMAGE

The Holy Rosary Shrine Pilgrimage will take place on Sunday, July 4 beginning at 3 p.m. with Adoration, Reconciliation and Praying of the Rosary. The celebration of the Eucharist with Bishop Mark Hagemoen will begin with the Parade of Banners at 4 p.m. July 4. All SHA guidelines will be in place. Only 150 people will be able to attend on July 4. KLDM parishioners may register by contacting our parish office at (306)834-2269 or by email dyasinski@rcdos.ca. There will **not** be a tent set up; please bring your own lawn chair, umbrella, water etc. No meal will be provided, but you are welcome to bring your own picnic supper to enjoy following Mass.

CALLED TO BELIEVE IN THE CHURCH, By Peter Oliver, [Olive Branch Marriage and Family Ministry](#)

Three lanky individuals in their early twenties make their way home from a basketball court. The sun is bright, the grass green, and they are young, excited about the world around them and charting their course into the future. It's Sunday and their parents went to Church this morning, but they didn't. Wouldn't it be nice if these young people believed in the Church? On the face of it, this seems like a rather sentimental question, but it is actually a deeply theological inquiry with significant anthropological and sociological properties. The gospel from this past Sunday can help us explore its implications.

The late Dr. John J. Pilch's commentary on Sunday's gospel, found on the [Sunday Web Site](#) developed by St. Louis University, offers us insights into the worldview of the people of the Mediterranean during Jesus' time. Dr. Pilch draws our attention to Mark 4:39 in which Jesus, "rebuked the wind, and said to the sea, "Quiet! Be still!" He observes that "Western readers of this story struggle to understand how a human being could control nature by word alone. Jesus' Middle Eastern contemporaries had no such problem."

The reality that Dr. Pilch points to is actually a lot more pervasive than our capacity to believe a person can influence the forces of nature by the power of their words. From our earliest formative years Westerners are challenged to analyze and dissect, to employ a scientific lens and to thoroughly reject anything that cannot be calculated or quantified. We live with a profound level of doubt concerning all things mysterious and divine. A recent meditation found in Henri Nouwen's book, *Bread for the Journey*, helped me think about some of the consequences of this kind of formation. Pointing to the statement of belief concerning the Trinity (I believe in God the Father almighty...) found in the Apostle's Creed, Nouwen brought my attention to something I had not noticed before. "The Apostle's Creed does not say that the Church is an organization that helps us to believe in God, Father, Son, and Holy Spirit. No, we are called to believe in the Church with the same faith we believe in God."

Nouwen's testimony is quite dramatic and quite important. He is equating belief in the Trinity with belief in the Church. The Church is a divinely constituted reality. It is the actual Body of Christ. The real presence of God bringing about God's transforming action in the here and now and it is instrumental in moving history toward its final culmination in the second coming.

Nouwen freely acknowledges that this is difficult for us to believe but he goes on to say, "... whenever we separate our belief in God from our belief in the Church, we become unbelievers." That is a startling conclusion, but the situation is a bit more complicated.

Our uncertainty about belief in the Church and questions about the power of Jesus' words to still the sea are echoed thousands of times in our lack of confidence in God's power to affect the concrete realities of our lives. Before we ever give thought to our belief in the Church, we have ingested an extraordinary amount of doubt concerning our belief in almost everything – God, Church, leadership, meaning, other people's motives, our capacity to know, the possibility of happiness and even reality itself. The reality is that we come to the Apostolic faith, the "I believe in the Church", as unbelievers.

The trio mentioned in the opening sentence of this article did not go to Church but there is a good chance that their parents, who did go to Church, would be extremely uncomfortable with the kind of belief that came quite naturally to the people of Jesus' time. It's also probable that we share in this unbelief and likely that we do not believe that our faith, expressed in words, can do anything that would approximate Jesus' power over the unruly waves. It follows quite naturally that a good number of us don't really believe in the Church.

This Sunday it would be helpful to spend some time contemplating Jesus through the lens of the apostles in the unsteady boat. Their capacity to believe has not been thoroughly undermined so they can probe issues of faith that elude us. Their question is not "do I believe" he can do this? Instead, Jesus' power moves them to ask, "Who then is this whom even wind and sea obey? (Mk 4:41)"

Time spent contemplating people with an alternative worldview can move us a step closer to belief in the divine entity we call the Church. The confidence that this kind of belief inspires delights in the youthful energy of the homeward bound basketball players and that gives life to the same awe experienced by the disciples in the boat.