



St. Gerard Catholic Church

640 Edrie Street, NE
Aiken, SC 29801
803 649-3203

Rev. Emmanuel O. Andinam, Pastor
Deacon Dr. Charles Cooper, Retired

Mission Statement

Anchored by faith, hope and love in Jesus Christ, we strive to be active disciples, serving each other and all God's people by welcoming and embracing the enriching diversity of our community of faith.

The Twenty Second Sunday in Ordinary Time August 30, 2026

Weekly Mass Schedule

Tuesday, Thursday and Friday – 8:15 AM

Saturday Vigil - 4:00 PM

Sunday - 8:00 AM and 10:00 AM

First Friday: Benediction & Divine Mercy Chaplet following 8:15 AM Mass.

Confessions: Tuesday & Thursday after Mass and by appointment

Baptisms, Marriages, Funerals: By appointment

Religious Education: Contact office for information

OCIA: Contact office 803-649-3203

Bible Study: Fridays 10:00 AM in the church hall

Website: www.stgerardinaiken.org

Readings for The Week

Sunday:

Jer 20:7-9; Ps 63:3-4,5-6,8-9; Rom 12:1-2; Mt 16:21-27

Monday:

1 Cor 2nd:1-5; Ps 119:97,98,99,100, 101,102; Lk 4:16-30

Tuesday:

1 Cor 2:10b-16; Ps 145:9,10-11,12-13ab,13cd-14; Lk 4:31-37

Wednesday:

1 Cor 3:1-9; Ps 13:12-13,14-15,20-21; Lk 4:38-44

Thursday: St. Gregory the Great, Pope and Doctor of the Church

1 Cor 3:18-23; Ps 24:1bc-2,3-4ab, 5-6

Friday:

1 Cor 4:1-5; Ps 37:3-4,5-6,24-28,36-40; Lk 5:33-39

Saturday:

1 Cor 4; 6b -15; Ps 145:17-18,19-20,21; Lk 6:1-5

Mass Intentions

Saturday Vigil August 29

4:00 PM -For our Parish

Sunday, August 30

8:00 AM - For our Parish

10:00 AM - For our Parish

Tuesday, September 1

8:15 Mass - For our Parish

Thursday - September 3

15 AM - For our Parish

First Friday, September 4

8:15 AM - For our Parish

**Benediction and Chaplet of The Divine Mercy
Following Mass**

Ministers

<u>September 5</u>	<u>September 6</u>	<u>September 6</u>
4:00 PM Vigil	8:00 AM	10:00 AM
Linda Cooper	Chuck Kenney	Chioma Nwoga
Joel Southwick	Betsy Kenney	Gregg Wright
Joan Hesik	Betsy Kenney	Gregg Wright

Pray for our Sick

Rosa Johnson, Rich Borst, John Burke, Krystal Ortiz, Michell Novotny, Casey Bay, Dennis HooChung, Joe Monahan, Michelle Bullington, Janet Menefee

Anointing of the Sick

The Rite of Anointing tells us there is no need to wait until a person is at the point of death to receive the Sacrament. In this Sacrament, the Holy Spirit gives us peace and courage to deal with the difficulties that accompany serious illness and our frailty. To receive the Sacrament of Anointing, contact the church office.

Communion for Hospital/Homebound

If you would like Holy Communion brought to someone in the hospital or confined to home, please contact the church office: 803-649-3203.

Legion of Mary

Active members meet Tuesdays at 2:00 PM in the church Conference Room. Auxiliary members can pray at home. If you are interested in becoming an active or auxiliary member of the Legion of Mary, contact the church office.

Weekly Collection 8/22-8/23/26

Budget	\$4,325.00
Collected	\$2,207.30
Short/Over	-\$2,117.70
YTD+-	-\$1,969.10

Second Collection

September 13th The Catholic University of America

Tabernacle Candle

In accordance with traditional custom, a special lamp fueled by oil or wax should be kept alight near the tabernacle to indicate and honor the presence of Christ. The candle for September is for Howard Hadlock, birthday memorial, and Jack Holder, birthday memorial.

Lady of the Valley Food Pantry

Our collection for the OLV food pantry is the third weekend of the month. Food donations are welcome at any time during the month; however, our focused collection is the third weekend of the month. The focus food for the weekend of September 19-20 is Fruit Cups or Canned Fruit.

Men's Prayer Group

Meetings are on Tuesdays in the parish social hall at 7:30 a.m. for prayer and discussion. Following the meeting, the group will attend the 8:15 a.m. Mass. For more information contact Bill Collins at 803-998-7191. All men of the parish are welcome to the meetings.

Monthly After Mass Social

The Monthly After Mass Social is the first Saturday of the month after the 4:00 p.m. The hosts for September 5th are the McHales. If you would like to host a social, contact the parish office: 803-649-3203.

Sunday After Mass Social

The Sunday After Mass social is September 20 after the 10 a.m. Mass. A sign-up sheet is on the bulletin board in the back entrance to the social hall.

Bible Study

Bible Study classes resume on Friday, September 11th. Classes are held on Fridays at 10:00 AM in the church hall. If you are unable to attend in person, you can participate by teleconference. The phone number is: 1-978-990-5273 and the Access Code is 236101#.

Deacon Chuck's Corner

Reflection: Carrying the Cross Matthew 16-21-27

In today's Gospel, we see how Jesus was so single-minded, and did not shy away from his mission; on the contrary he scolded his closest friend, Peter, very fiercely, even calling him Satan.

Our culture seems to claim that those who want to save their lives can do so, mostly by possessing more things and living in ever greater comfort. Jesus pulls no punches, he challenges us to be ready to lose our lives to be able to save them. I ask myself what this means in my life, here and now, whether I feel called to let go of something precious to me to be able to live more fully.

Jesus calls us to follow him on his way to the cross by carrying our own cross every day. Crosses may be inflicted on us by others; and taking up the cross is also accepting and living with pain, suffering of any sort, and the griefs of life we can do nothing about. If we are to be followers of Jesus, we need to let him lead, even in moments of distress — to draw us into a closer relationship with Him who invites us to lay our burdens on his shoulders.

Prayer: I pray God that I may let go and grow in trust of your unconditional and bountiful love for me. Jesus, let me recognize you too in the blessings as well as the pain, loss and insecurity. Amen.

Thinking About Becoming Catholic or Know Someone Else Thinking About It?

Are you wondering how to become Catholic? Whether you're feeling a spiritual pull, exploring the beauty of Catholic teaching, or simply curious about the process, you're not alone. Every year, thousands of people begin the journey into the Catholic Church through a process called OCIA (Order of Christian Initiation of Adults). We would welcome hearing from you and walking with you through the process. Contact Deacon Chuck Cooper at 815-985-3636 or Linda Cooper at 815-985-3637.

St. Teresa of Calcutta Feast day: September 5



Mother Teresa was born on August 26, 1910, in Skopje. To pursue missionary work, she left home at 18 to join the Institute of the Blessed Virgin Mary in Ireland. In December 1929, she departed for India, arriving in Calcutta, where she spent most of her life caring for the indigent, the sick, and the dying. Though small in stature, she

was a giant of a saint and became well known around the world. Perhaps the best-known saint of the 20th century, she proclaimed God's love for humanity and established the Missionaries of Charity, a religious congregation dedicated to serving "the poorest of the poor" in the slums of Calcutta.

Mother Teresa died on September 5, 1997. She left a testament of unshakable faith, invincible hope, and extraordinary charity. Her response to Jesus' plea, "Come be My light," made her a Missionary of Charity, a "mother to the poor," a symbol of compassion to the world, and a living witness to the thirsting love of God.

Summary of the Holy Father's words:

Dear brothers and sisters, in this final catechesis on the Second Vatican Council's Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, we recall the reasons the Council Fathers promoted a liturgical reform. When the Church carries out a reform of the liturgy — a constant process of development across the centuries — there is an important distinction to be made between the divine, immutable elements and the human elements, which may undergo various modifications. The need arose for the faithful to celebrate the liturgies more consciously and actively, not "as strangers and silent spectators," but participating fully in the salvific mystery. In this way, the Christian people learn to recognize sacred realities, offer themselves with and through the hands of the priest, and become more open to receiving God's grace. At every celebration of the Sacraments, especially the Eucharist, let us ask for God's help to be strengthened on our journey and to enter into a deeper relationship with the Lord.

Catechesis. The Documents of the Second Vatican Council.**III. Constitution *Sacrosanctum Concilium*. 8. *The motivations of the liturgical reform***

Dear brothers and sisters,

In this catechesis, we will look at why the Council Fathers sought to promote liturgical reform. The Letter from the Council that Cardinal Giovanni Battista Montini sent to the faithful of his Church states: “The liturgy is a sincere expression of both the divine and the human. It is language; it is a vehicle for divine teaching; it is a voice in dialogue with God. It is clear that it cannot renounce its didactic function, nor can it fail to offer faith and piety the opportunity to be expressed with spontaneous intelligibility.” Pope Saint Paul VI affirmed that the faithful “cannot and must no longer remain silent and passive. Their physical presence cannot be reconciled with their spiritual absence”.

The similarity between these statements and those in the Conciliar Constitution is evident: “The Church ... earnestly desires that Christ’s faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; through an understanding of the rites and prayers they should take part in the sacred action conscious of what they are doing, with devotion and full collaboration. They should be instructed by God’s word and nourished at the table of the Lord’s body; they should give thanks to God; by offering the Immaculate Victim, not only through the hands of the priest, but also with him, they should learn to offer themselves; through Christ the Mediator they should be drawn into ever more perfect union with God and with each other, so that God may be all in all”. These words express a renewed awareness of the value of the liturgy. Through the Church’s ritual actions, whilst the memorial of the work of salvation is celebrated, the opportunity is provided to experience a true relationship with God, coming into contact with the salvific event. Since the gestures and the words of the sacred liturgy are critical to realizing this experience, the participation of the faithful cannot be passive.

The Conciliar reform was intended to allow the liturgy to shine forth as “the primary source of that divine exchange in which the life of God is communicated to us”. From this conviction arose the need to make the richness of the biblical texts and prayers more accessible to all the faithful, and to streamline the order of the celebration compared with that set out in the liturgical books then in use. Since the liturgy is a living entity, it has always been subject to developments and changes throughout the centuries. The Second Vatican Council, with respect for the heritage of tradition and precisely to make it more accessible, considered it necessary to revise the liturgical books.

The aim of the Fathers is explained in the Constitution *Sacrosanctum Concilium*: “In order that the Christian people may derive an abundance of graces from the sacred liturgy, holy Mother Church desires to undertake with great care a general restoration of the liturgy itself. For the liturgy is made up of immutable elements divinely instituted, and of elements subject to change. These not only may but ought to be changed with the passage of time if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become unsuited to it. In this restoration, both texts and rites should be drawn up so that they express more clearly the holy things which they signify; the Christian people should be enabled to understand them with ease and to take part in them fully, actively, and as befits a community”.

The desire for a “general reform” did not come about suddenly, but had been evident in the actions of successive Popes since the beginning of the twentieth century. The assertion that the faithful should not attend celebrations “as strangers or silent spectators” had already been raised in Pope Pius XI’s Apostolic Constitution *Divini Cultus*. Furthermore, one may recall Pius XII’s interventions regarding the ordering of the rites of Holy Week, which he rescheduled to the hours corresponding to the events of Easter, after they had for centuries been brought forward to the morning hours. The liturgical reform promoted by the Second Vatican Council is firmly rooted in the Church’s living tradition. A correct understanding of it enables us to reject the abuses that occurred in certain sectors of the Church during the post-Conciliar period, and which still occur from time to time today, where some of the principles underlying the reform have been taken to extremes or misunderstood.

The Conciliar Constitution affirms that “Liturgical services are not private functions, but are celebrations of the Church, which is the ‘sacrament of unity’, namely, the holy people united and ordered under their bishops. Liturgical services pertain to the whole body of the Church; they manifest it and have effects upon it”. It is the primary responsibility of pastors, bishops, and each individual priest to safeguard and promote a liturgy which, while respecting liturgical norms, shines with noble simplicity and thus manifests the one, holy, catholic and apostolic Church. Such a liturgy will also be a fundamental vehicle for evangelization, the instrument of grace through which we may learn to offer ourselves and, through Christ’s mediation, be perfected in unity with God and amongst ourselves.

