

THE ROMAN CATHOLIC PARISHES OF OUR LADY OF LORETTO (LODGE GRASS), ST. CHARLES BORROMEO (PRYOR),  
ST. DENNIS (CROW AGENCY), ST. FRANCIS XAVIER (ST. XAVIER), ST. KATERI TEKAKWITHA (WYOLA)

## 25th Sunday in Ordinary Time

### OPENING SONG

Rain Down #621

**SCRIPTURE READINGS** begin on page 200

**MASS PARTS** Mass of Creation #884-888

### CLOSING SONG

Baakukkoolak Jesus

### 25TH SUNDAY IN ORDINARY TIME

In today's Gospel, Jesus moves from Galilee to teach in Judea where he is sought out by great crowds and tested by the Pharisees on issues such as marriage and divorce. Jesus also encounters a rich young man who is unable to accept Jesus' demand that he leave his

possessions to follow him. Jesus' response to the rich young man sounds very much like the conclusion we will find in today's Gospel: the first will be last and the last will be first.

On the surface, the parable of the workers in the vineyard appears to be an offense to common sense. Those who work a longer

### SUNDAY MASS SCHEDULE

**9:00 AM** Saint Dennis

**10:30 AM** Saint Charles Borromeo

**12:30 PM** Our Lady of Loretto

**4:00 PM** Saint Francis Xavier

### DAILY MASS SCHEDULE

TUESDAY, WEDNESDAY, THURSDAY

**6:00 PM** Saint Dennis

FRIDAY

**6:00 PM** Our Lady of Loretto

### CONFESSIONS

Before mass and on request.

### OTHER ACTIVITIES

TUESDAYS

**6:00 PM** Sewing Group

Meeting Room in Small Hall  
(St. Dennis)

Bro. Mike Dorn OFM Cap. Administrator/Pastor • Phone: (406) 620-7500

Bro. Thomas Skowron OFM Cap. Assoc. Pastor • Phone: (406) 425-2567

Bro. Jerry Cornish OFM Cap. Youth Ministry

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day ought to be paid more than those who work just an hour or two. When viewed in this way, the landowner seems unfair. That is because we are reading into the parable our own preconceived notions of how fairness and equality should be quantified.

A close read shows us that the landowner paid on the terms that were negotiated. The landowner, it seems, has acted completely justly. The parable goes beyond that, however, and we come to see that the landowner is not simply just, he is exceptionally just. He is radically just. He has given those who labored in the field for a full day their due pay. But he has also given a full-day's wage to those who worked only a single hour. No one is cheated, but a few receive abundantly from the landowner just as we receive from God more than what is merely justifiable or due. God, like the landowner, is radically just and abundantly generous. The workers who complain are made to look foolish as they lament the fact that landowner has made all workers equal. Indeed, what more could one ask for than to be treated as an equal at work or anywhere else?

The parable reminds us that although God owes us nothing, he offers abundantly and equally. We are occasionally tempted to think that our own actions deserve more reward, more of God's abundant mercy, than the actions of others. But God's generosity cannot be quantified or partitioned into different amounts for different people. When we think that way, we are trying to relate to God on our terms rather than to accept God's radically different ways.

## Family Connection

The workers in this parable sound very much like squabbling children, comparing what they have each been given and making complaints to the parent. Among children there is a tendency to equate love with gifts and material things. This tendency can devolve into a spirit of entitlement, which runs counter to the spirit of gratitude. Any effort we make to overcome this tendency, to keep love from being entwined with gifts and possessions, will enable our children to accept completely the love that God gives freely and generously.

Observe together any tendency within your family to make comparisons. Are children sometimes heard saying that another child received a greater portion of a favorite food at dinner or dessert? Does one person complain that a parent spends more time with one child over another? Ask if such comparisons are helpful. Discuss together why such comparisons are made. Then read together today's Gospel, Matthew 20:1-16. Consider these questions: Why do the workers grumble? Is the landowner's assessment accurate? Unfortunately, we are sometimes like these workers when we make the comparisons we discussed earlier.

Conclude in prayer together remembering that love cannot and ought not to be measured. Sit quietly together acknowledging God's great love for each person as individuals and for your family. Pray together today's psalm, Psalm 145, or the Lord's Prayer.



# DIOCESE OF GREAT FALLS-BILLINGS

## OFFICE OF THE BISHOP

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[www.diocesegfb.org](http://www.diocesegfb.org)

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September 18, 2023

Dear Brothers and Sisters in Christ,

This is the first letter that I write to you as the Bishop of the Diocese of Great Falls-Billings. In just a few days, on October 4, Pope Francis will open the first session on the 16<sup>th</sup> Ordinary General Assembly of the Synod of Bishops in Rome. We have had a part leading up to this Synod with the listening sessions throughout the diocese leading up to our Diocesan Synod, and participation from a variety of individuals in the regional, national, and continental stages.

This is an important time in the life of the church. A synod is above all, an event of prayer and listening that involves not only the members of the Synodal Assembly, but everyone. Indeed, we are all called to unite in a communion of prayer, invoking the Holy Spirit to guide us in discerning what the Lord is asking of the Church today.

I am asking and inviting each of you to unite in unceasing prayer for the Holy Father, Pope Francis, for all the members of the Synodal Assembly, and for each other. Prayer is first and foremost an opportunity to listen to God. Secondly, prayer is adoration. Listening must be followed by adoring silence in awe for what God is doing and saying to the church. Prayer as intercession is the third aspect. We believe in the effectiveness of intercessory prayer as we ask the Lord to enlighten our hearts to the power of God's life-giving Spirit so that we may discern his will. When we intercede, we show that we are interested, that we belong. It means that we participate. Finally, prayer is thanksgiving. In giving thanks, we recognize the primacy of God's action and grace in all that we do and in how we live.

With prayer, listening, adoration, intercession, and thanksgiving, we will be present by the power of the Holy Spirit at the Synodal Assembly.

I invite and encourage each of our pastors and parish communities to include prayers for the Synodal Assembly especially on the weekend of October 1, the 26<sup>th</sup> Sunday in Ordinary Time, but also throughout the month of October. Please remember the Synod in the homily, the Universal Prayers, and the final blessing. I am attaching some prayers that could be utilized for the Universal Prayers and the final blessing.

I am so grateful to be your Bishop and I thank you for your prayers for the synodal journey and your prayers for me. Please know of my prayers for you. May the Spirit of the Lord enlighten us and lead us always in the way of his will.

In Christ's peace, joy, and love,

+ *Jeffrey M. Fleming*

## INFANT/CHILD BAPTISMS (UNDER 7)

Our next class for parents/godparents is on Saturday, October 7th from 10:30-11:30am at St. Dennis with baptisms to follow for families having theirs done afterwards inside the chapel. Other dates and locations will be scheduled accordingly. Visit [crowcatholicparishes.com](http://crowcatholicparishes.com) or contact one of the priests to register.

## ALTAR SERVERS & BIBLE SHARING

If you're interested in helping at liturgies as an altar server and/or growing in your faith by reading the bible with others, please contact Br. Thomas (phone: 406-425-2567). We're waiting for you!

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## CLOSING SONG

Traditional Crow Indian hymn and melody attributed to John Well Known, c1920



E - HE-LA YA-HE - HE-LE Báa - ku-kkoo-lak HE - HE-LE  
*He is in heaven.*



Je - sus báa - ku - kkoo-lak. HE HE-LE  
*Jesus is in heaven.*



Bii kux-shih. WE E\* - HE- LE Bii kux-shih. WE E\* - HE- LE  
*Be my protector.*



Baa baat-cháa - che íis - chii - saa - lee - tak. HE - LE  
*Almighty one, before whom there is no one,*



Bii kux-shih. WE E\* - HE- LE *(Optional ending here)\**  
*Be my protector.*



Bii kux -shih. WE E\* - HE- LE  
*Be my protector.*

