

3rd Sunday of Lent – Mar 15, 2020

ST. MARY PARISH

WEEKDAY MASSES

Tues. Mar 17 - 9:00 a.m. Joan Daciuk Req'd by Tony Daciuk
 Wed. Mar 18 - 9:00 a.m. Josephine Vandepas Req'd by Evelyn Goetz & Family
 Wed. Mar 18 - 10:30 a.m. Caressant Care
 Thur. Mar 19 - 9:15 a.m. Ray Collins Req'd by Evelyn Collins
 Fri. Mar 20 - 9:00 a.m. Rosemary Thoms Req'd by Cathy & John Stephen
 Fri. Mar 20 - 7:00 p.m. Stations of the Cross and Mass
 Sat. Mar 21 - 4:00 p.m. For Souls in the Purgatory
 Sun. Mar 22 - 9:00 a.m. The People of the Parish

LECTORS

COMMUNION

MINISTERS

Sat. Mar 21 - 4:00 p.m. Pauline Mills Joyce Dinneen
 Sun. Mar 22 - 9:00 a.m. Marian Flanigan C. Dalla Costa/ R. Rozier

GIFTBEARERS

MASS

FACILITATOR

Sat. Mar 21 - 4:00 p.m. J. Jeffery Sun. Mar 22 – Carl Dalla Costa
 Sun. Mar 22 - 9:00 a.m. J. Meulensteen

ALTAR CARE – Mar 19- Helen Seifried & Pauline Mills

TRAVELLING BLESSED MOTHER – Mar 21 - Mar 28 Linda Shupe

ST. PETER'S, Ayton – Offertory \$380.00

Fri. Mar 20 – 8:00 p.m. Stations of the Cross
 Sun. Mar 22 - 11:00 a.m. Garvey and Burns Families Req'd by Estate of B. Burns
 Communion Minister – C. Murphy Lector- G. Lennox Usher – P. Schiestel

ST. THOMAS, Harriston – Offertory \$255.00

Fri. No Mass during winter

St. Mary weekly donation:

of givers

\$1 - \$10	24	
\$10.01 - \$20		21
\$20.01 - \$50		10
\$50.01 - \$100	2	
\$100.01 →		1
Total # of Givers	58	

Vocation

“But the one who drinks of the water that I will give will never be thirsty.” If God is calling you to serve him as a priest, contact Fr. Michael King, Vocation Director, Diocese of Hamilton at 905-528-7988 or email: vocations@hamiltondiocese.com

"Christ within me, Christ behind me, Christ before me, Christ beside me, Christ to win me, Christ to comfort and restore me, Christ beneath me, Christ above me, Christ inquired, Christ in danger, Christ in hearts of all that love me, Christ in mouth of friend and stranger."

~
St. Patrick



Happy St. Patrick's Day

LENT: Every Friday in Lent, there will be Stations of the Cross at 7 pm followed by Holy Mass. All are encouraged to participate.

Bless those who curse you, and pray for your enemies, and fast for those who persecute you.

- Didache

We must fast with our whole heart, that is to say, willingly, wholeheartedly, universally and entirely.

- St. Francis de Sales

50/50 February's winning ticket is # 3709326

and the winner is Marian Flanigan.

Spring Supper, Ham and Scalloped Potatoes,

Saturday, March 21, 2020 at 5.30pm, **St. Mary R.C.Church** \$15.00 pp. \$8.00 /child under 10, For Tickets please call: 519-323-9112, 519-509-4204, 519-323-1054.

Donations of dessert would be greatly appreciated, There will be a sign-up sheet at the back of the church.

PRAY FOR THE SICK

We pray for all our sick parishioners, especially Nellie Franco, Colleen McManus, Adell Mueller, Mary Carney, Dustin Purvis, Lucas Reinhart, Laura Walker, Bert Holmes, David McCarthy, Lonta Williams, Glen Wright, Bob McIntee.

DIOCESAN CALENDAR

Mon. – Rev. K. Miskiewicz **Tues.** –Rev. T. Sehl
Wed. – Franciscan Fathers (O.F.M.)
Thurs. – Rev. J. Kuntz **Fri.** – Rev E. Mahony
Sat. – Rev. F. J. Ahouansou

PARENTING TIP OF THE MONTH

Lent is an important time in the Church and a great time for parents to talk to their children about it. Lent begins on Ash Wednesday and ends on Holy Thursday, a six week period where we set aside time to reflect on Jesus' suffering and dying, which ultimately led to His Resurrection and eternal life for all who believe and live the faith. Lent is a time for fasting, prayer and reflecting on how much God loves us. Talk to your kids about Jesus and how he tried to change the world; work together as a family to better yourselves as His followers; consider giving something up for Lent and talk about how that small suffering can help relate to how Jesus suffered for everyone. Easter is a time of great celebration, use Lent to help your children understand why!

MARRIAGE TIP OF THE MONTH

Lent is great time to build your marriage bond! Instead of "giving up" something, take a fast from criticizing, complaining or even ignoring your spouse; pray together daily and reflect on how you are called to live your marriage vocation; engage in a Lenten retreat and/or attend the Stations as a couple; read and reflect on a passage of the Bible; consider giving of your time and talent as a couple during the six weeks of Lent. Every activity you undertake will benefit your spiritual life and will also build your bond as a couple as you engage in your Lenten practices together.

Background on the Gospel Reading

On this Sunday and the next two Sundays, we break from reading the Gospel of Matthew to read from John's Gospel. The Gospel of John is the only Gospel not assigned to a particular liturgical year. Instead, readings from John's Gospel are interspersed throughout our three-year liturgical cycle.

In today's Gospel, the dialogue between Jesus and a woman from Samaria is among the most lengthy and most theological found in Scripture. The most startling aspect of the conversation is that it happens at all. Jesus, an observant Jew of that time, was expected to avoid conversation with women in public. The animosity between the Jews and the Samaritans should have prevented the conversation as well. The woman herself alludes to the break from tradition: "How can you, a Jew, ask me, a Samaritan woman, for a drink?" Yet Jesus not only converses with the woman, he also asks to share her drinking vessel, an action that makes him unclean according to Jewish law.

The initial conversation between Jesus and the woman is better understood if we consider the importance of water, especially in the climate of Israel. At first, the woman understands Jesus' promise of "living water" in a literal sense: "Sir, give me this water, so that I may not be thirsty or have to keep coming here to draw water." With no running water, the daily trip to the well by the women of the community was of paramount importance. The women of the town would have traveled to the well in the early morning, but this woman came to the well at noon, the hottest time of the day. The timing of her visit is a clear sign that she is an outcast within the Samaritan community. We learn in her conversation with Jesus that she is an outcast because of her "many husbands."

Behind the conversation lies the animosity and rivalry between the Jews and the Samaritans. Samaritans shared Jewish ancestry, but Samaritans had intermarried with foreigners when they lived under the rule of the Assyrians. Samaritan religion included worship of Yahweh, but was also influenced by the worship of other gods. When the Jews refused Samaritan help in the building of the Temple at Jerusalem, the Samaritans eventually built a temple for themselves at Mt. Gerizim (the same mountain mentioned by the woman at the well). Like the Jews, the Samaritans believed that a Messiah would come.

The high point of the conversation is when Jesus reveals himself to her as the Messiah. His answer to the Samaritan woman's questions about worship is meant to predict a time when worshiping in truth and spirit will become the way to worship.

After the conversation, the Samaritan woman becomes a disciple. Even though she is an outcast and not a Jew, she returns to her town to lead others to Jesus and to wonder whether she has found the Messiah. The Samaritan townspeople return with her to meet Jesus for themselves, and many are said to come to believe in him.

The significance of the encounter between Jesus and the Samaritan woman has many levels. The first is personal: The woman is herself converted to belief in Jesus as Messiah because he knows her sin but speaks with her just the same. The second is social: Having come to know Jesus as the Messiah, the Samaritan woman becomes an evangelist to her own people.

The third level of the story is educational: Jesus uses his encounter with the Samaritan woman to teach his disciples that God's mercy is without limit. The disciples return from their shopping quite confused to find Jesus talking with a Samaritan, and a woman at that! But the conversion of the Samaritan townspeople is a foretaste of the kind of open community that will be created among those who believe that Jesus is the Messiah.

