



St. Gerard

Roman Catholic Parish

March 12, 2023

Third Sunday
of Lent

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.

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|----------------------------------|------------------|--------------|--|
| 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. (13th) 1:00pm *Funeral Mass-Helen Haltman*
 Tues. (14th) 7:00pm +Merlin Mroske
 Wed. (15th) 9:00am +Lauretta Schwitzer
 10:00am **NURSING HOME (SOUTH)**
 +Mildred Jackson
 Thurs. (16th) 2:30pm **YORKTON CROSSING**
 +Horace Jackson
7:00pm Peter Szydowski
 Fri. (17th) **12:00pm** +Sophia Tremblay
 Sat. (18th) 9:00am +Scott Struthers

5:00pm +Leonard Sharkey

Sun. (19th) **FOURTH SUNDAY OF LENT**
 9:00am Mass for the People
 11:00am +John Fedirko

The **Stations of the Cross** devotion is prayed each Friday at 7pm during Lent

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.



Come and Spend an Hour with the Lord!

Eucharistic Holy Hour Devotion
at 6pm (prior to 7pm Tuesday Mass)

Stay
Connected
Online!

www.stgerard.ca



So that we may recognize you wherever we are and proclaim your presence to all those we meet, we pray – Lord, let us be like you.

-The Redemptorists

Sunday Connection

First Reading

Exodus 17.3-7

God tells Moses to bring forth water from the rock.

Second Reading

Romans 5.1-2,5-8

Christ died for us while we were still sinners.

Responsorial Psalm

Psalm 95.1-2,6-9

Sing joyfully in the presence of the Lord.

Gospel Reading

John 4.5-42

Jesus reveals himself to the Samaritan woman at the well.

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.

FAMILY CONNECTION

Lent is a season for repentance. It is a season during which we are called to reflect upon and to live deeply the promises of Baptism. The well and the conversation about water immediately recall for us the Sacrament of Baptism. As the Samaritan woman was converted and sent on a mission because of the conversation about water, we too are converted and sent by our Baptism to preach the good news of Jesus to others. Take this opportunity to reflect upon the importance of Baptism with your family. If you have photos or other mementos of your family's Baptisms, bring them out and take some time to recall the day of Baptism and its importance to you and your family. Create a prayer table that includes these mementos and a bowl of holy water. After you have spent some time talking about Baptism, invite everyone to listen carefully and prayerfully to today's Gospel. Read John 4:5-42 together. Ask how Jesus' meeting with the woman at the well is like Baptism. (Jesus knows the woman's sin and forgives her. The woman comes to know Jesus as the Messiah. The woman invites others to meet Jesus.) Pray a prayer of blessing for each member of the family that God will help each one live the promises of his or her Baptism. Pray together the Lord's Prayer.

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

"Centering Prayer is a receptive method of Christian silent prayer which deepens our relationship with God, the Indwelling Presence ... a prayer in which we can experience God's presence within us, closer than breathing, closer than thinking, closer than consciousness itself."

- from www.contemplativeoutreach.org

After a three-year hiatus,
CENTERING PRAYER

will begin again:

Thursday, March 23 at 7pm
(following Mass)
Lower Level



News from the CWL



The next CWL meeting is on Monday, March 27 @ 7 pm. The Diocesan Convention on May 7 & 8, and one instructed vote are two items on the agenda. We are still in need of members to serve on the executive, namely President, Treasurer, and Committee Members. Co-chairing positions is an option that can be arranged. This may be the last meeting if we can't fill the executive positions. We prayerfully ask you to consider an executive position so our council can move forward. We cannot function without an executive.



News from the Knights of Columbus



Mar. 19 Bingo - 12 noon
Mar. 23 Special Needs Lunch – Parish Hall

Friends, please join the Knights of Columbus for Mass on Monday, March 20 at 7:00 pm in honour of St. Joseph. He is the Principal Patron Saint of Canada, Patron of the Universal Church, Patron Saint of fathers, and is a Father to all of us. We hope that everyone will join us to pray for St. Joseph. Learn how other countries honour St. Joseph. *St. Joseph, pray for us.*

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

At the **Annual General Meeting** held March 7, 2023, there were no nominations reported.

The 2023-2024 Parish Council is as follows:

Parish Pastoral Council

Mark Bell
Joanne Geysen
Colleen Haider
Jonathan Rosas
Paulette Cooper (CWL Rep.)
Keith Hayward (K of C Rep.)

**(4 vacancies plus
2 Members-at-large to be appointed)**

Parish Finance Council

Nathan Bewcyk
Nick Andrusyk
**(2 vacancies plus
1 Member-at-large to be appointed)**

Thank you to the following who have completed their terms serving on Council:

Pastoral Council: Wayne Exner, Rene & Ophelia Adane, Melinda Sevilla, Carm Molnar, Linda Maddaford

Finance Council: Gary Colbow, Richard Dubois, Dwight Guy & Conrad Rodney



Water for Living, or Living Water?

By Sr. Dianne Bergant, CSA

Water flows through this Sunday's readings. In the passage from Exodus, the Hebrews cry out for the water so necessary for life. In the Gospel, Jesus speaks of living water that provides eternal life.

The exchange between the Hebrews and Moses is straightforward and startling. Physical thirst led them to question the divine care that miraculously delivered them from the hands of Egyptian oppressors. We shouldn't be too quick to shake our fingers at them. How many times have we looked past blessings we take for granted, only to focus on lesser immediate needs? These desert people are our ancestors in more ways than one.

The Gospel of John is most interesting. Jesus is in Samaria, a land hated by the Jews. There he initiates a conversation with an inhabitant of the town of Sychar, someone who is an outcast in three major ways. She is a woman—no self-respecting man would be alone with a woman he didn't know. She is a Samaritan—Jews considered Samaritans unclean. And she is promiscuous—his own honor might be at risk. The woman's questionable social status does not prevent Jesus from engaging her, first in social etiquette ("Give me a drink" [4:7]), then in a theological exchange ("Whoever drinks the water I shall give will never thirst" [4:14]).

The Hebrews experienced God's saving action in their exodus, but they lacked trust. The woman, hated by the Jews, was an outcast of her own people, yet she believed. How do we respond to the water?

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Development and Peace, Caritas Canada works in solidarity with dispossessed, marginalized, and impoverished people in the global south. Your Share Lent donation to Caritas Canada helps build a world of justice. Share Lent envelopes are available in the Welcome Area or donate online at www.devp.org/en/

Catechism Theme: Prefigurations of Baptism in the Old Testament (CCC 1217-1222)

In the story of the woman at the well, Jesus symbolized the Spirit as a free-flowing artesian spring. The Church carries that rich symbol into waters of baptism.

Images of water in the Old Testament represent God's gift of life and his guidance. When God breathed his Spirit over the water in Genesis 1, God empowered water to give life and provide abundance. God saved Noah and his family through the destructive waters of a flood. He led his people through the waters of the Red Sea. He guided the chosen across the water of the Jordan River to the Promised Land.

Closely connected to the activity of the Spirit, images of water in the New Testament represent cleansing and God's gift of new life. As water and blood flowed from the side of Christ on the cross, that same water and blood washed one clean through the Spirit (see John 19:33-34). Like the waters of gestation in a mother's womb, the Spirit gives new life; "For in one Spirit we were all baptized into one body... and we were all given to drink of one Spirit." [1 Corinthians 12:13]

How does water remind you of God's life-giving Spirit?

One small conversation became a moment of revelation and salvation. A few chosen words overcame social prejudice and bridged God to a lost soul. Our moments of small conversation can connect others to God only if we allow God to speak through us.

How can you get out of God's way and allow his Spirit to speak through you in your everyday affairs?

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•PEROGIES•CABBAGE ROLLS•PEROGIES•
•CABBAGE ROLLS•PEROGIES•CABBAGE ROLLS•

PARISH FUNDRAISER Saturday, March 25th 11am – 2pm (while supplies last!!!)

- Potato & onion perogies \$45 (10 dozen)
- Potato & cheddar perogies \$50 (10 dozen)
- Cabbage rolls \$30 (5 dozen)

Perogies and cabbage rolls will be available drive-through. Please remain in your vehicle and someone will take your order & payment.