

MAR 14-15, 2020



## OUR LADY, QUEEN OF THE YOUGH CATHOLIC COMMUNITY

*Pennsylvania Charitable Trusts*

*Our vision is to lead all whose lives we touch  
into a living relationship with the person of  
Jesus Christ through Word and Sacrament,  
Service and Fellowship.*

**[www.youghcatholic.org](http://www.youghcatholic.org)**



**JESUS MET HER AT THE WELL, LOVED HER IN SPITE OF HER SIN,  
AND OFFERED HER THE LIVING WATER THAT ONLY HE CAN GIVE.**

**To our visitors ...** If you are just passing through, we are glad you chose to worship with us. If you are seeking a new church home, please know there is always room in our pews and a place in our hearts for you.

### DEVIVO CENTRE

116 South 2nd Street  
Connellsville, PA 15425

724.628.6840 (f) 724.628.0838

MON-THU 8:30am-noon / 1-4pm  
FRI 8:30am-1pm

### BRADY CENTRE

459 Ranch Road  
Dunbar, PA 15431

724.277.4236 (f) 724.277.8954

MON, TUE, THU, FRI 9am-3pm

**SATs 5:15-5:45pm at IC**

*Confession*

**and by appointment**

**We work with the Holy Trinity Conference of Saint Vincent DePaul** to help our neighbors in need. Their number is 724.562.3341.

**We are grateful for the advertisers** who cover the cost of printing our bulletins.

Please frequent their businesses in support of them.

This week's featured advertiser is DEMUTH FLORIST.

Our Faith Community consists of the Parish Families of Immaculate Conception, Connellsville (1869), Saint Aloysius Gonzaga, Dunbar (1874), Saint John the Evangelist, Connellsville (1895), and Saint Rita of Cascia, Connellsville (1915).



We also embrace the former Parish Families of Saint Vincent de Paul, Leisenring (1888-2008), Sacred Heart, Dawson (1889-2007) Our Lady of Mount Carmel, Connellsville (1901-1913), Saint Emory, Connellsville (1903-1970), Holy Trinity, Connellsville (1903-2008), Saint Polycarp, West Leisenring (1917-1997).

## OUR STAFF - WHO WE ARE AND WHAT WE DO

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**SAT-SUN, MAR 7-8, 2020**  
**STEWARDSHIP OF TREASURE**

**IMMACULATE CONCEPTION**

Adult.....\$4,763.00  
 Loose.....730.00  
 Maintenance.....127.00  
**Total .....\$5,620.00**  
 Cemetery.....\$37.00  
 Ash Wednesday.....\$100.00  
 Flowers.....\$12.00  
 Lenten Self Denial.....\$491.00  
 Accent.....\$24.00  
 Home Missions.....\$88.00



**ST. ALOYSIUS**

Adult.....\$3,921.00  
 Loose.....112.00  
 Children/Young Adults.....7.00  
 Parish Improvements.....534.00  
**Total .....\$4,574.00**

Catholic Family Religious Ed.....\$169.00  
 Home Missions.....\$61.00



**ST. JOHN**

Adult.....\$2,704.00  
 Loose Collection.....316.00  
 Maintenance.....130.00  
**Total .....\$3,150.00**  
 Ash Wednesday.....\$120.00  
 Lenten Self Denial.....\$285.00  
 Home Missions.....\$115.00



**ST. RITA**

Adult.....4,585.00  
 Loose Collection.....311.00  
 Maintenance.....87.00  
**Total .....\$4,983.00**  
 Cemetery.....\$125.00  
 Easter Flowers.....\$5.00  
 Ash Wednesday.....\$131.00  
 Lenten Self Denial.....\$336.00  
 Accent.....\$25.00  
 Home Missions.....\$75.00

In your current collection packet there is an envelope for Easter flowers. A Mass will be offered on Easter SUN for the intention of those who donated for these flowers.

Please pray for the repose of the souls of JOHN C. KOWALCZYK, CATHERINE DOROTHY MALACHIN and ROSE MARIOTTI, who died recently. May their souls and the souls of the faithful departed, through the mercy of God, rest in eternal peace.



*Third*  
 SUNDAY  
 IN  
 LENT

**MAR 15, 2020**  
**Exodus 17:3-7**  
**WATER IN THE DESERT**

In the desert of our lives there are plenty of complaints. Bills are too high. Friends are too few. Health is too frail. Faith is too weak. In the desert of our lives there is plenty of blame. Our leaders are unconcerned. Children are too demanding. Society is sinful. Life is not fair. In the desert, the people of Israel grumble against Moses. They have too little water, and they blame Moses. Moses blames God, and asks for some divine intervention. God tells Moses, "I will stand in front of you on the rock." Moses strikes the rock; water gushes forth.

Life brings its share of struggle. We sometimes rebel against the very place God has invited us to be. We forget that God has given us life, has entered into covenant with us, and stands ever before us. So we complain. We may not realize that we are standing right at the water for which we thirst.

The discomforts of your life will not be hard to name. Have you brought some of them on yourself? Has God placed some of them in your path? Do you trust that God stands with you, water at the ready? From where will that water come?

*Lectionary Bulletin Inserts: Reflections on the 1<sup>st</sup>/2<sup>nd</sup> Readings, Year A © 2019 Archdiocese of Chicago: Liturgy Training Publications. All rights reserved. Written by Paul Turner. Lectionary for Mass © 2001, CCD.*



**DLA: "PLANT A SEED".** Plant a seed by contributing to the Office of Faith, Family and Discipleship, which supports parish youth ministry. When we plant the seeds of faith, we provide opportunities for people to develop meaningful relationships with God, and we inspire them to be disciples of His son, Jesus Christ. "Grow in the Lord" and donate today to the 2020 Diocesan Lenten Appeal at [DioceseofGreensburg.org/GROW](http://DioceseofGreensburg.org/GROW).

If you have not received a DLA pledge card in the mail please call Lou Ann at the Connellsville office at 628-6840, or Susan at the Dunbar office at 277-4236.

IC	SA	SJ	SR
<u>DLA Goal</u>	<u>DLA Goal</u>	<u>DLA Goal</u>	<u>DLA Goal</u>
\$38,133	\$26,715	\$18,319	\$34,301
<u>Pledged</u>	<u>Pledged</u>	<u>Pledged</u>	<u>Pledged</u>
\$13,370 (35%)	\$9,180 (34%)	\$5,375 (29%)	\$14,130 (41%)
70 gifts	36 gifts	21 gifts	84 gifts

Please remember, dear parishioners of Immaculate Conception, St. John, St. Rita and St. Aloysius, return your pledge card at Mass or return it to your parish office. Please mark the name of your parish on the outside of your envelope. This helps us in the offices. Alternatively, you can make your pledge online at [donatediocesegreensburg.org](http://donatediocesegreensburg.org). Fr Paul

**Belated birthday wishes to**  
**MARGARET CARBONARA,**  
**who turned 100 on FEB 15.**



## MASS SCHEDULE & INTENTIONS



<b>SAT, MAR 14</b>	<b>VIGIL</b>
4:00pm SR	Micheline Natale (The Don Natale Family)
5:00pm SA	Connie Kelly (The Misconin Family)
6:00pm IC	Pro Populo
<b>SUN, MAR 15</b>	<b>3RD SUNDAY OF LENT</b>
8:00am SR	Anthony Dellavechia (Family)
9:00am SA	Rose Novak (Stella & Tim Martin)
9:30am IC	Bernard & Elizabeth Farris (Children)
11:30am SJ	Lettie Perez (Husband, Children & Grandchildren)
<b>MON, MAR 16</b>	<b>LENTEN WEEKDAY</b>
8:00am SR	John T. Micklus (Mary Ann Micklus)
8:30am SA	Tom Bell (Judie Kosisko)
5:30pm IC	Holy Hour & Evening Prayer
6:00pm SA	Stations of the Cross
<b>TUE, MAR 17</b>	<b>ST. PATRICK, BISHOP</b>
8:00am SJ	Tommy McGuinness (Chris, Denise & Sarah laquinta)
8:30am SA	Ted Martin (John & Paula Bell)
<b>WED, MAR 18</b>	<b>ST. CYRIL OF JERUSALEM, BISHOP, DOCTOR OF THE CHURCH</b>
8:00am SR	Guy & Anna Rose (Guy & Patricia Rose)
8:30am SR	Adoration until 6pm.
12:10pm IC	Stations of the Cross
6:00pm SR	Patsy Beneke (Anita Ritch)
<b>THU, MAR 19</b>	<b>ST. JOSEPH, SPOUSE OF THE BLESSED VIRGIN MARY</b>
8:00am IC	Sam Guarigulia (Phillip Elias)
8:00am SA	Prayers for Priests & Padre Pio Devotions
8:30am SA	Barb Madore (Eleanor Balena)
<b>FRI, MAR 20</b>	<b>LENTEN WEEKDAY</b>
8:00am SR	Rock & Canada Families (Rosella Kerns)
8:15am SA	Divine Mercy Chaplet
8:30am SA	Harry & Dorothy Lizza (Don & Cheryl Clements)
6:30pm SJ	Stations of the Cross
<b>SAT, MAR 21</b>	
11:30am IC	Confession
	<b>VIGIL</b>
4:00pm SR	Pro Populo
5:00pm SA	George Trimbath (Wife, Carol)
6:00pm IC	Brittany Daniels (Grandparents, Patty & Tom)
<b>SUN, MAR 22</b>	<b>4TH SUNDAY OF LENT</b>
8:00am SR	Marie "Carmie" Rozell (Greg & Lisa Skowronek)
9:00am SA	Sylvester & Melvina Rendine (Terry, Kristin & Christopher)
9:30am IC	Theresa Shal (Kathryn Gaylord)
11:30am SJ	Cecilia Neighbors (John & JoAnn Peschko)

## WAYS TO ENHANCE YOUR LENT:

### HOLY HOUR/EVENING PRAYER

MONs at IC - 5:30-6:30pm

### STATIONS OF THE CROSS

MONs at SA - 6pm

WEDs at IC - 12:10pm

FRIs at SJ - 6:30pm

### CVLLE MINISTERIUM LUNCHEs

TUEs - noon-1pm

at Cville Presbyterian Church

701 S Pittsburgh Street

Prayer/reflection by local clergy

plus a free light meal

(free-will offerings welcome)

### ADULT FAITH ENRICHMENT

TUEs, MAR 24, 31 at SJ - 6:30pm  
with Sisters of Charity from Seton Hill

### ADORATION

WED's at SR - 8:30am-6pm

### EVENING MASS

WEDs at SR - 6pm

### BIBLE STUDIES

WEDs at IC - 6:30-8pm

FRIs at SA - 9-10am

### GETTING MORE OUT OF YOUR MINISTRIES

WEDs at SR - 6:45-7:30pm

Fr. Dan's series especially for Lectors,  
Cantors, Eucharistic Ministers

### ADDITIONAL TIMES OF CONFESSION

Next week will be

SAT, MAR 24 at IC - 11:30am

### REGIONAL PENANCE SERVICES

MON, MAR 23

at St. Florian in United - 7pm

MINISTRY SCHEDULE - MAR 21				MINISTRY SCHEDULE - MAR 22			
	SR-4PM	ST. AL-5PM	IC-6PM	ST. RITA-8AM	ST. AL-9AM	IC-9:30AM	ST. JOHN-11:30AM
ACOLYTES/ SERVERS	K Callahan K Callahan	C Baldwin C Baldwin	E Snyder G Galley	E Armstrong G Joseph	M Ross J Hustosky	L Bandemer A Bandemer	G Schradel J Bielstein
EXTRAORDINARY MINISTERS	K Grenaldo M Sabatula D Grenaldo	T Nedrow K Andolino P Herron	D Calinao P Calinao P Daniels	C Porter L Lauffer B Bielecki	J Wallace A Trimbath T Grover	I McKenna M DeFazio S Reagan	L Martin J Kosinski N Holonich
CROSS BEARERS	M Martray	W Trimbath	A Geary	C Joseph	A Mongell	A Zavatchan	B Bielstein
LECTORS	G Panzella	T Szepesi	L Grinko	R Kozel	B Martin	L Galiardi	R Marciante
ROSARY		Volunteer			Volunteer		

# What's Happening at home

St. John's frozen pirohi are available for purchase before Mass from 10:30-11am and after Mass from 12:30-1pm. \$10/dozen.

St. Aloysius Altar Rosary Society will meet on MON, MAR 16 in the social hall at 6:30pm.



Our next Youth Group meeting will be WED, MAR 18, beginning with 6pm Mass at St. Rita.

Snacks, games and a Lenten lesson will follow in the school, until 8pm.

Tom Severin's Bible study on the book of Job will meet in IC's Sciberras Hall, 6:30-8pm, on WED, MAR 18.

Fr. Dan's "GETTING MORE OUT OF YOUR MINISTRIES" series will continue on WED, MAR 18 in St. Rita Church after Mass, 6:45-7:30ish. This week's focus will be on Lectors.

St. Al's FRI Lenten Bible study continues on MAR 20 in the social hall following 8:30am Mass.

The Children's Choir will rehearse on SAT, MAR 21 in IC's choir loft at 11am.

St. John's Chicken Dinner will be held in Moravek Hall on SUN, MAR 22, 12:30pm 'til sold out.



Dinner includes 1/2 a baked chicken, potato, vegetable, salad, rolls and butter, dessert and beverage. Cost is \$10 and \$5 for kids under 12. Take-out is available. A basket raffle and 50/50 raffle will be held at the dinner. If you'd like to donate a basket please call Carol at 628-9415 or Stephanie/Toni at 628-8878. Basket drop-off is in Moravek Hall on SAT, MAR 21 from 10am-noon.

The next Adult Enrichment talk will be on TUE, MAR 24 at 6:30pm, in St. John's Moravek Hall. Sr. Colette Hanlon, SC will discuss the topic "Developing a Resilient Spirituality".

IC Holy Name is having a Pancake, Buckwheat and Sausage Breakfast on SUN, MAR 29 in Sciberras Hall, 7:30-11:30am. Adults \$5.50, kids 9/under \$3.

St. Rita Christian Mothers' annual Women's Day of Recollection will be held on SUN, MAR 29, beginning at 1:30pm at St. Rita Church.



Fr. Dan Carr will serve as Retreat Master. Women of all area parishes are invited to this devotional day, which will include a Time for Reflection, Rosary and Benediction (no Mass), followed by a catered dinner in Bucci Hall. Cost is \$18, payable in advance to St. Rita Christian Mothers, and includes a coffee/cinnamon roll break plus dinner. Please call Mary at 628-6832 by MON, MAR 23 for reservations.

IC Christian Mothers will be making nut, poppyseed, apricot and cinnamon rolls to be sold the weekend of APR 4, 5. Monetary donations to help cover the cost of supplies are welcome, and may be put in an envelope marked "ICCM donation" and dropped in the collection basket, or taken to the DeVivo Centre.

**TUE, MAR 17 IS THE FEAST OF ST. PATRICK, BISHOP, MISSIONARY (C. 389-461)**

When Patrick was 16, his father's farm in Britain was invaded and Patrick was carried off to Ireland in slavery. He spent the next 6 years tending sheep, and suffered greatly from loneliness. But in his isolation he found a deep sense of God's love for him.

Finally Patrick was able to escape and make his way home to Britain, where he became a monk and studied so that he could return to Ireland as a missionary. By the year 433 he had also become a bishop. Patrick returned to Ireland and preached to the Irish in their own language, which he had learned during his captivity. By the time he died 25 years later, most of the Irish people were baptized.

St. Patrick's Day always comes during Lent, when the church readies catechumens for baptism at Easter. Patrick used the 3-leafed shamrock to explain the mystery of the Holy Trinity.

**A LENTEN SACRIFICE.** An Irish man moves into a tiny hamlet in County Kerry, walks into the pub and promptly orders 3 beers. The bartender raises his eyebrows, but serves the man 3 beers, which he drinks quietly at a table, alone, and then orders 3 more. As this continued every day the bartender said, "The folks around here are wondering why you always order three beers". "It's odd, isn't it?" the man replied, "You see, I have 2 brothers, and 1 went to America, and the other to Australia. We promised each other that we would always order an extra 2 beers whenever we drank, assuming that all the 3 of us were drinking together." Then one day the man comes in and orders only 2 beers. As this continued for several days, the bartender approached him with tears in his eyes and said, "Folks around here, me first of all, want to offer condolences to you for the death of your brother. You know - the 2 beers and all...." The man ponders this for a moment, then replies with a smile, "You'll be happy to know that my 2 brothers are alive and well. It's just that I, myself, have decided to give up drinking for Lent."



Please remember the people on our prayer list: Taryn Calhoun, Barb Check, Mason Collins, Joe Connell, Jim Garstecki, Doug Pirl, Karla and Kevin Tressler, John Emanuel, Joanne Fox, Robert Ruck, Eugene Onusko, and Patrick and Joan Frazier.



## SCRIPTURE READINGS FOR THIS WEEK:

MON: 2 Kgs 5:1-15b; Ps 42:2, 3; 43:3, 4; Lk 4:24-30

TUE: Dn 3:25, 34-43; Ps 25:4-51b, 6, 7bc, 8-9; Mt 18:21-35

WED: Dt 4:1, 5-9; Ps 147:12-13, 15-16, 19-20; Mt 5:17-19

THU: 2 Sm 7:4-5a, 12-14a, 16; Ps 89:2-5, 27, 29; Rom 4:13, 16-18, 22; Mt 1:16, 18-21, 24a or Lk 2:41-51a

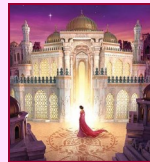
FRI: Hos 14:2-10; Ps 81:6c-11ab, 14, 17; Mk 12:28-34

SAT: Hos 6:1-6; Ps 51:3-4, 18-21ab; Lk 18:9-14

SUN: 1 Sm 16:1b, 6-7, 10-13a; Ps 23:1-6; Eph 5:8-14; Jn 9:1-41  
[1, 6-9, 13-17, 34-38]

### IC is hosting a trip on SAT, AUG 29 to see QUEEN ESTHER at the Sight & Sound Theatres in Lancaster.

Cost of \$150 includes bus, show and dinner. There are only 48 tickets, so get yours ASAP. Call Guy or Patty at 880-4919 to make a reservation, or with any questions. A \$25 deposit per ticket, payable to IC, reserves your spot. Envelopes should be marked "Lancaster Trip" and may be put in the collection basket or dropped off at the DeVivo Centre. Balance of payment is due by MON, JUN 1.



**VITALITY.** Most of the people we like and enjoy are those who seem filled with vitality. They may be young or old, beautiful or ordinary looking, but their vitality makes them attractive. With such people there is both giving and receiving. We find them energizing, yet we also feel they appreciate what we give to them. Sharing ideas and experiences, we gain new insights and understanding. Simple energy is part of the picture, yet we all know people, even old or handicapped, who are still very vital.

Vitality depends on blood flow and brain flow and spirit flow. For all three of these there are some actions and attitudes that are essential. To begin with, "couch potatoes" never make the grade. Vitality doesn't come from merely sitting around, whether physically, mentally or spiritually. Maybe this is why it is so important to have the season of Lent each Spring. Beyond its deep religious

significance, it is a time of revival, coming back to life. The "hunkering down" of winter is over. This is a time for moving out, stretching our arms and legs and brains, ready to begin another season of planting and harvest.

What resources can help us regain vitality? First, we do well to look to those around us with full acceptance of who they are, enjoying the good and accepting the fact that they, like us, are not perfect. Second, be willing to give of yourself. It is an interesting fact that those who give generously also receive more - but forget about trying to balance it out. Enjoy both the giving and the pleasures of whatever may come your way. Third, take time to think things through, so you can live intentionally and productively. Finally, trust in God and in others.

Vitality takes work, but we gain so much in really living our lives, fulfilling our potential and enjoying the beauties that God and others provide for us.

### SOME POSITIVE SUGGESTIONS FOR LENT

- ◆ Seek out a forgotten friend
- ◆ Dismiss suspicion - trust instead
- ◆ Write a love letter
- ◆ Give a soft answer
- ◆ Pray
- ◆ Laugh a little more
- ◆ Forgive all grievances
- ◆ Earn confidence
- ◆ Keep a promise
- ◆ Appreciate everyone
- ◆ Accept and love all God's children

ON THIS, THE THIRD SUNDAY OF LENT, THE RCIA CELEBRATES THE FIRST OF THE THREE SCRUTINIES.



The Scrutinies are special prayers said for the elect - those preparing for the sacraments of Baptism, Confirmation and First Eucharist - that call us to join with them in asking God for the forgiveness of sin and protection from evil.

The Gospel proclaimed at the Mass where the elect are present is always the story of the Samaritan Woman at the Well. This story is so profoundly appropriate for those preparing for baptism because it speaks of the encounter with the person of Jesus, the one who offers "living water". He first shows her welcome, inviting her into conversation with him, accepting her where she is. He then lets her know that he is able and willing to look deeply into her life bringing light and healing to its darkest corners. This brings about a profound change in her, one so total that she cannot resist telling others about "this man who has told me everything I have ever done".

Then the Rite calls us all to pray with the elect as we invoke God's presence and protection against evil. These prayers are powerful and call us into deep introspection and connection with the living God.

At the conclusion of the Rite the candidates join the catechumens to receive copies of The Creed. It is their formal acceptance of those beliefs that we as Catholic Christians accept as truth.

Enjoy the Rites. They are powerful, visible signs of God's loving acceptance and protection over us all.



**Catholic Daughters of the Americas Court Annunciata #260 will meet on TUE, MAR 24 in St. Rita's Bucci Hall at 6pm.** Open to all Catholic women from all parishes. For more info call 628-7553.

## MEET THEM AT THEM WELL

The Woman at the Well, a Samaritan, was drawing water from a well when Jesus approached her. It is important to note that it was about noon when this occurred. This would have been an extremely BAD TIME to be drawing water, as it was the hottest part of the day. Normally, the women would draw water at the very beginning of their morning. What this means is that this particular Samaritan woman was NOT well-liked because of the way that she was living her life, and as a result was being ostracized from her community. It is in this context that she comes to meet Jesus, a Jew, who had no business even being in Samaria, for it would have been considered enemy territory.

In a normal situation, any man (Samaritan or not,) wouldn't have been caught dead speaking to "a mere woman," at a well completely ALONE. This was simply not common practice in their culture, for men did not speak to nor consult women in the way they do today. The ONLY TIME a man and a woman would have been at a well together was usually when their wedding was taking place. Not only that, but Jesus and the Samaritan woman are meeting at Jacob's Well, the very place where Jacob met his beloved Rachel. Clearly the author of the Gospel of John wants the reader to understand

that this is a LOVE STORY; Jesus desires to encounter the Samaritan woman (and all of us, His Church) in a deeply personal way; as a bridegroom.

The Samaritan Woman is intrigued by the person of Jesus because of all of this, and immediately recognizes that he is a prophet who somehow knows her past indiscretions. And yet, Jesus is not there to preach to her; He is there to love her. He gently leads her to the truth through love. *"Everyone who drinks this water will be thirsty again; but whoever drinks the water I shall give will never thirst."* Jesus is there to free her from her burdens; to free her from her sins. He is there to give her so much more than mere water, but eternal life that will sustain her for all time. Strongly desiring this life giving water, she says to Him, *"Sir, give me this water so that I may not be thirsty."*

When I first began meditating upon this Gospel passage, it was at a time in my life where I myself had just had an encounter with the person of Jesus Christ. The "water" in which I had previously been drinking of was symbolic of all the STUFF I was trying to fill my life with instead of Jesus; the "things" that I thought would make me happy that instead inevitably always left me thirsty for more. But when I discovered Jesus' unending love for me, I realized that it was

only Jesus Christ that could fill me up with life giving water. That life-giving water was the truth of who Jesus Christ is and what He is challenging us to be; faithful disciples who follow His commands out of thankfulness and love.

We must challenge ourselves and be like Jesus; meeting people where they are and gently leading them to the truth of the Gospel through love. We must love people OUTSIDE of our four Church walls, making them thirsty for truth and the life giving water that only Christ can provide. We are not going to win others to Jesus by sitting in our Church pew and waiting for them to come to US. That is not what Jesus did! We must go into our local community, engage others, and form relationships with them. If we are not drawing the wayward sinner into our Churches and into a relationship just as Jesus did, then we are NOT preaching the same message that Jesus preached.

Allow the season of Lent to be one in which we shatter our categories, break our boundaries, and do our JOB as disciples to make others thirsty for the truth of our Lord and Savior Jesus Christ.

Christ's peace  
and our Mother Mary's love,  
Mary Sampey



**THU, MAR 19, IS THE FEAST OF ST. JOSEPH, HUSBAND OF THE BLESSED VIRGIN MARY.** Matthew's gospel describes Joseph as "a just man". In Bible times, the most beautiful complement one could give another was to call him/her a "tsaddik", a person of justice and virtue.

Mary and Joseph were engaged to be married. Joseph found out that Mary was pregnant, and he knew that he was not the father of the baby. But an angel appeared to him and said, "Do not be afraid to take Mary as your wife. The child is from the Holy Spirit". The angel told Joseph to name the baby "Jesus", which means "God saves".

After Jesus was born, Joseph had another dream where he was warned of King Herod's plan to kill Jesus. That very night he and Mary and Jesus fled to Egypt.

People in many countries honor St. Joseph. His day always falls in Lent, and he is considered the patron saint of the poor. Many Sicilian people combine all 3 Lenten disciplines - prayer, fasting and almsgiving - by inviting the poor to a special banquet called a "St. Joseph's Table". Lenten dishes such as meatless pastas are served along with wine and fruit. Italian and sometimes Polish parishes in the US sponsor St. Joseph's tables. The custom includes prayers and songs for Joseph and for Lent. Valencia, Spain hosts fireworks and parades to celebrate the week between St. Joseph's Day and Annunciation Day. The streets are decorated with paper-mache figures of Joseph and Mary and other saints.

Joseph is a patron saint of Mexico, Canada, Bohemia and Belgium too. He has become known as the patron saint of the church, of fathers, of a happy death, and of prayer.



I have been approached by a number of people regarding the recent (temporary) change in not distributing the precious blood

at Mass. Many people have quite a number of questions.

**Isn't it a great injustice to deny a believer access to the blood of Christ? And how can someone get sick from the blood of Christ anyway? Isn't it supposed to bring healing effects?**

To begin addressing these questions, we need to start with the word **TRANSUBSTANTIATION**. Transubstantiation is a “cocktail party” word – we say it to sound really smart in front of other people but often don't really understand it completely. But let's try.

At the heart of this word is the concept of **SUBSTANCE**, which sounds like something you'd have to define on a tenth-grade chemistry vocabulary test. In the Catholic world, substance is not a scientific term but a philosophical term.

In Aristotle's metaphysics (another great cocktail party phrase), a thing's substance is what makes something what it is. Without its substance, a thing loses its identity. Confused yet? If not, don't worry – this is only the first column.

Let's use an example. A square always has four sides. A square with three sides makes no sense. It's no longer a square – it's a triangle. So having four sides is a part of the substance of a square, just as having equal sides and right angles are. It doesn't matter how big the square is or what color it is – those are incidental characteristics. (Aristotle called these incidental characteristics **ACCIDENTS**, but that word won't get you any points at a cocktail party.)

What on earth does all of this have to do with the Eucharist? Well, transubstantiation is the understanding that the bread and wine have their substance changed into the body and blood of Christ while retaining their accidents, or their incidental characteristics. The body and blood of Christ still look and taste like bread and wine. If the consecrated body and blood were scientifically examined, they would be found to be just like bread and wine because these are their accidents, not their substance. (I'd like to add that this means that transubstantiation does not go against science. Science is based on observation and what takes place cannot be observed. It is “unscientific” in the same way that our soul is unscientific and unobservable.)

All of this means that, for all practical purposes, the body and blood still “work like” bread and wine. You can get full on the body of Christ if you eat enough of it. You can get inebriated on the Precious Blood if you drink enough of it (not encouraged). And if you drink from the same chalice as someone who is sick, you can still get sick from it.

Now, does this possibility of getting sick justify denying someone reception of the blood of Christ? Absolutely not. However, we are not actually denying anyone access to the blood of Christ because **the body and blood of Christ are both fully present in both forms of communion**. The bread and wine each become the true presence – the full presence – of Christ. Therefore, even when we receive Jesus under one species, we receive Him in His entirety – both body and blood. The catechism affirms this: *Since Christ is sacramentally present under each of the species, communion under the species of bread alone makes it possible to receive all the fruit of Eucharistic grace.* (CCC 1390)

You might be amazed to learn that, for most of the second millennium, the Church has only distributed communion under the form of bread. In fact, at the Council of Constance in 1414 it was declared forbidden to distribute the Precious Blood (likely for pastoral reasons). As a part of the liturgical renewal at the Second Vatican Council, offering the cup to laypersons became permitted once again and encouraged. The General Instruction of the Roman Missal (the big, red book that the priest uses to celebrate Mass) emphasizes the importance of this recovered practice: *Holy Communion has a fuller form as a sign when it takes place under both kinds. For in this form the sign of the Eucharistic banquet is more clearly evident and clearer expression is given to the divine will by which the new and eternal Covenant is ratified in the Blood of the Lord, as also the connection between the Eucharistic banquet and the eschatological banquet in the Kingdom of the Father.* (GIRM 281)

The GIRM goes on to affirm that, sometimes, it is appropriate to only distribute under one form. *...the Church, in her administration of the Sacraments, has the power to lay down or alter whatever provisions, apart from the substance of the Sacraments, that she judges to be more readily conducive to reverence for the Sacraments and the good of the recipients, in view of changing conditions, times, and places.* (GIRM 282)

By way of side note, the priest can only celebrate Mass when both the bread and wine are present. Canon law states “It is absolutely forbidden even in extreme urgent necessity, to consecrate one matter without the other or even both outside the Eucharistic celebration.” (Canon 927)

Are you glad you asked? If nothing else, you're ready for your next cocktail party. (Just don't shake anyone's hand.)