THE CATHOLIC COMMUNITIES OF

ST. PIO OF PIETRELCINA

REVEREND JEREMIAH N. MURASSO, PH.D., ED.D., PSY.D., PASTOR
REVEREND PATRICK KANE, PAROCHIAL VICAR
REVEREND TIMOTHY MEEHAN, WEEKEND ASSISTANT
REVEREND DAVID BORINO, WEEKEND ASSISTANT
DEACON WAYNE SANDFORD, PERMANENT DEACON
DEACON GEORGE MCCARROLL, RETIRED DEACON

Kickoff Weekend | March 6-7, 2021

THIRD SUNDAY OF LENT
March 7, 2021

Mass Intentions for the Week

SATURDAY, March 6 - Vigil - 3rd Sunday of Lent
4:00pm OLOP + Michael Gambardella
by Mary, Sue & Family
4:00pm ST. B + Loretta Joyce Fox
by Dominican Family
4:30pm SVDP + Michele Reilly Fiedler
by Sandy & Mike Enders

SUNDAY, March 7 - 3rd Sunday of Lent
8:00am OLOP + Lucy Anyzeski
by Mike & Dawn Vittorio
8:00am ST. B + Andrew Sarno (22nd Anni.)
by Daughter, Anna Hamilton & Family
9:00am SVDP + Matthew Falco
by Family
10:00am OLOP + Sebastian & Josephine Giaimo
by Family
10:00am ST. B + Victoria & James Bruni
by Solomine Family
11:00am SVDP + Frances & Martha Anastasio
by Family
11:45am OLOP + Bill DeLeone
by Vittorio Family
6:00pm ST. B + **Available (Call Office to Book)**

MONDAY, March 8 - St. John of God
8:00am OLOP + Joseph Vittorio, Jr.
by Vittorio Family
8:00am ST.B + Special Intention
by Bill & Blance
12:15pm SVDP + Stanley Smith
by Pauline

TUESDAY, March 9 - St. Frances of Rome
8:00am OLOP + Joseph Vittorio, Sr.
by Vittorio Family
8:00am ST. B + Special Intention
by Bill & Blance
12:15pm SVDP + Anthony V. Esposito
by Family

WEDNESDAY, March 10 - Weekday
8:00am OLOP + Marge & Harold Hall, Jr.
by Marianne Hall
8:00am ST. B + Special Intention
by Bill & Blanche
12:15pm SVDP + Alphonse DePino
by Family

THURSDAY, March 11 - Weekday
8:00am OLOP + Arthur Higgins
by Family
8:00am ST.B + Special Intention
by Bill & Blanche
12:15pm SVDP + **Available (Call Office to Book)**

FRIDAY, March 12 - Weekday
8:00am OLOP + Ana Maria Teixiera & Francisco Teixiera
by Daughters
8:00am ST. B + Special Intention
by Bill & Blanche

SATURDAY, March 13 - Vigil - 4th Sunday of Lent
4:00pm OLOP + Patricia & Susan Zampa
by Zampa Family
4:00pm ST. B + Josephine Reed & Ralph DelSanto
by Catherine
4:30pm SVDP + George Iacobellis
by JoAnn MacCatherine & Ed & Bella Giza

SUNDAY, March 14 - 4th Sunday of Lent
8:00am OLOP + Robert Polaski
by Daughters
8:00am ST. B + **Available (Call Office to Book)**
9:00am SVDP + Andrea Palmucci
by Joe & Carol Silva
10:00am OLOP + Andelko Lukac
by Daughter, Helen Nguyen
10:00am ST. B + Angelina 'Angie' DelVecchio
by Edward Flynn, Jr.
11:00am SVDP + **Available (Call Office to Book)**
11:45am OLOP + Lucy Mansi
by Tony Mansi & Katie Relkin
6:00pm ST. B + Salvatore Velardi, Jr.
by Family

STEWARDSHIP

Regular Collection	
Total Regular	$7,324.00
Second Collection	$1,842.00
Online Giving	$375.00

March 13 & March 14 Second Collection:
Utilities

Thank you to the many of you who have been so generous and responsive in these difficult times.

SCRIPTURE READINGS

Sunday:	Ex 20:1-17 or 20:1-3, 7-8, 12-17/Ps 19:8, 9, 10, 11 [Jn 6:68c]/1 Cor 1:22-25/Jn 2:13-25
Monday:	2 Kgs 5:1-15ab/Ps 42:2, 3; 43:3, 4 [cf 42:3]/Lk 4:24-30
Tuesday:	Dn 3:25, 34-43/Ps 25:4-5ab, 6 and 7bc, 8-9 [6a]/Mt 18:21-35
Wednesday:	Dt 4:1, 5-9/Ps 147:12-13, 15-16, 19-20]/Mt 5:17-19
Thursday:	Jer 7:23-28/Ps 95:1-2, 6-7, 8-9 [8]/Lk 11:14-23
Friday:	Hos 14:2-10/Ps 81:6c-8a, 8bc-9, 10-11ab, 14 and 17 [cf. 11 and 9a]/Mk 12:28-34
Saturday:	Hos 6:1-6/Ps 51:3-4, 18-19, 20-21ab [cf. Hos 6:6]/Lk 18:9-14

Live-Stream Mass

Monday-Friday at 8:00 AM
Saturday at 4:00 PM
Sunday at 8:00 AM & 11:45AM

To watch the live stream go to, https://www.stpioofpietrelcinaeh.com, then click on Online Mass and click on StreamSpot.

CONFESSION SCHEDULE:

St. Bernadette & Our Lady of Pompeii:
Saturday at 3:00-3:30pm

St. Vincent de Paul: Saturday at 3:30-4:00pm

St. Pio of Pietrelcina Parish
Address: 355 Foxon Road, East Haven, CT 06513
Phone Number: (203) 469-0764

Office Hours:
Foxon Road: Mon-Fri 8:00-12:00 & 1:00-3:00
Taylor Avenue: Mon. & Fri. 10:00-2:00
Townsend Avenue: Temporarily Closed

E-Mail: stpioofpietrelcina@gmail.com

MASS INTENTIONS

Beginning this Sunday, March 7, the church office will be opened for parishioners to reserve Mass intentions. Each Sunday, a different office will be open:

SB: the first Sunday of each month from 8:30 to 11:30
SVDP: the second Sunday of each month from 9:30 to 12:30
OLOP: the third Sunday of each month from 8:30 to 11:30

Have you had a busy hectic week?
Meditate, pray, relax, and collect
your thoughts for the week ahead.

Our Sunday evening Mass is just for you,
this is your Mass!

COME TO OUR 6:00pm MASS AT ST. BERNADETTE CHURCH
OF ST. PIO PIETRELCINA PARISH,
ALL ARE WELCOME!

Social Distancing Requirements In Effect.
A MASK MUST BE WORN.

MINISTRY & EVENT CALENDAR

SUNDAY, MARCH 7 NO ACTIVITIES	SUNDAY, MARCH 14 NO ACTIVITIES
MONDAY, MARCH 8 **Holy Hour** - 8:30-9:30am in Our Lady of Pompeii Church **Exposition of the Blessed Sacrament** - 5:00pm-6:00pm at Our Lady of Pompeii **Confessions** - 6:00 - 7:00pm at Our Lady of Pompeii **Bible Study** - 7:00pm on Zoom **Contact Christine Sandford at 203-469-7823** **Midnight Run** - 7:00pm **Contact Sue Stacey at 203-214-1762**	**MONDAY, MARCH 15** **Holy Hour** - 8:30-9:30am in Our Lady of Pompeii Church **Exposition of the Blessed Sacrament** - 5:00pm-6:00pm at St. Bernadette Church **Confessions** - 6:00 - 7:00pm at St. Bernadette Church **Bible Study** - 7:00pm on Zoom **Contact Christine Sandford at 203-469-7823**
TUESDAY, MARCH 9 **Rosary Group** - 8:00 pm on Zoom **Contact Sally Mucka at 203-469-0764 ext. 8**	**TUESDAY, MARCH 16** **Rosary Group** - 8:00 pm on Zoom **Contact Sally Mucka at 203-469-0764 ext. 8**
WEDNESDAY, MARCH 10 **Bible Study** - 10:00am on Zoom **Contact Christine Sandford at 203-469-7823** **Bible Study** - 6:30pm at SVDP Parish Office **Contact Marie Connors at 203-468-1184** **Rosary Group** - 8:00 pm on Zoom **Contact Sally Mucka at 203-469-0764 ext. 8**	**WEDNESDAY, MARCH 17** **Bible Study** - 10:00am on Zoom **Contact Christine Sandford at 203-469-7823** **Bible Study** - 6:30pm at SVDP Parish Office **Contact Marie Connors at 203-468-1184** **Rosary Group** - 8:00 pm on Zoom **Contact Sally Mucka at 203-469-0764 ext. 8**
THURSDAY, MARCH 11 **Scriptural Rosary** - 7:00pm at OLOP **Contact Sally Mucka at 203-469-0764 ext. 8**	**THURSDAY, MARCH 18** **Scriptural Rosary** - 7:00pm at OLOP **Contact Sally Mucka at 203-469-0764 ext. 8**
FRIDAY, MARCH 12 **Rosary Group** - 8:00 pm on Zoom **Contact Sally Mucka at 203-469-0764 ext. 8**	**FRIDAY, MARCH 19** **Rosary Group** - 8:00 pm on Zoom **Contact Sally Mucka at 203-469-0764 ext. 8**
SATURDAY, MARCH 13 **Food Pantry** - 10:00am-11:00am at St. Bernadette **Divine Mercy** - 11:00am at Our Lady of Pompeii Chapel **Rosary Group** - 8:00 pm on Zoom **Contact Sally Mucka at 203-469-0764 ext. 8**	**SATURDAY, MARCH 20** **Food Pantry** - 10:00am-11:00am at St. Bernadette **Divine Mercy** - 11:00am at Our Lady of Pompeii Chapel **Rosary Group** - 8:00 pm on Zoom **Contact Sally Mucka at 203-469-0764 ext. 8**

St. Patrick & St. Joseph Dinners to Go
Sponsored by Knights of Columbus Rodrigo Council #44

Saturday, March 20 after 4:00pm Mass

$25.00 each

Corned Beef, Cabbage, Potatoes, Carrots, Rye Bread, Soda, Water, Dessert (Zeppole)

Dinners are only available for take out

Final day to order: March 12

Make checks payable to: KofC Rodrigo Council #44

Order Forms Available at all churches.

Knights of Columbus Rodrigo Council #44
Forty Days, Forty Items
A Lenten Challenge
in Conjunction With, Charities of Hope, Inc.

Each day of Lent, remove one item from your closet that you no longer wear or need and place it into a bag. At the end of the forty days, bring your donations to **St. Bernadette Church** to share with someone who can really use them.

Drop-off: March 29th-April 3rd & Holy Week
St. Bernadette Parking Lot
385 Townsend Avenue, New Haven, CT 06512

Come out and donate used or new clothing and shoes. We are collecting clothing for men, women and children. Shoes, handbags, linens, bedding and curtains. Please place items in heavy-duty bags. All items must be clean and stain free. Simply drive by and drop off.

For more information or to schedule a drop-off, call Sal DeCola at 203-641-1857 or Mike Fimiani at 203-627-9216

The Candles burn this week for these special intentions:

Our Lady of Pompeii Candles
Sanctuary Lamp (Right Side) ~ In Memory of Billy Richmond & For All the Souls in Purgatory
Sanctuary Lamp (Left Side) ~ In Memory of the Mauro & Elko Families
Chapel ~ John M. Finn, Sr. by *Elaine*
Sacred Heart of Jesus ~
Our Lady of Perpetual Help Icon ~
Our Lady of Pompeii Picture ~

St. Vincent de Paul Candles
Sanctuary Lamp (Right Side) ~ In Memory of the Balzano & Avitable Families
Sanctuary Lamp (Left Side) - In Memory of Ronald Paolillo
Our Lady's Altar ~ Martha & Francis Anastasio by *Family;* A Favor Received by *JoAnn*
St. Joseph's Altar ~ Alphonse DePino by *Family;* Nicholas, Raffaele & Peter Bertier by *Ann*

St. Bernadette Candles
Sanctuary Lamp (Right Side) ~
Sanctuary Lame (Left Side) ~

PRAY FOR THE SICK OF OUR PARISH

Nick Vessicchio, Sally Ann Fallon, Lynette Ely, David T. Boyle, Richard Lucibello, Carmel Ferretti, Bryan Surprenant, Sharon Spadacenta, Marie & Charles Zambrano, Marie Sunderland, Helen Langello, Annette Brissette, Brian Savo, Gerry Andrea, John Umlauf, Alan Poirier, Joseph Benson, Connie Rasimas, Jane Pyka, Harry Clark, Lou DiNola, Virginia Klump, Robert Savino, Geraldine Licciardi, Joanne Cretella, Joseph Anyzeski, Alice Tietjen-DeSenti, Fran Sofo, Elizabeth Kuen, Deborah Sanning, Paula Ferrara, Patricia Brasile, Joann Mazzucco, Tina Marie Fionia, Elizabeth Nucolo, Joseph Parise, Frank DelGrego, Moira Ferguson, Danielle Joubert, Margaret Lendroth, Katherine Hungerford Picciano, Frances Polaski, Sharon Filion, Pauline Condon, Rose Marie Monaco, Anna Izzo, Angelo DeMatteo, Patricia Aulenti, Michael Pascale, Alyce Richmond, Catherine Leach, Mark Schettino, Patty DiMilo, Rose Rogalski, Elaine Smith, Karen Rescigno, Virginia Pisano, Joan Baisley, DJ DiVincenzo, Sgt. Anthony Rybaruk, Philip & Sally DeMilo, Anna Concelmo, Anna Marie Nappi, Brian Higney, Rich Tortora, Frances Randi, Denise Bailey, Peg Dmytruk, Mary Mack, Joseph Peterson, Marion Mahl, Gloria Ranfone, Paula Ruddock, Pamela Willis, Laura Luzzi, Jose Maisonet, Anita Della Ventura, Brian Wilson, Maureen Redmond, Kristianne Argentino, Shirley Perrelli, Bill Izzo, Andrew & Catherine Criscuolo, Patricia Miles, Joe Coscia, Deborah Verab, Msgr. James Shanley, Barbara Nixon, Dona Marie, Louis Messina, Christina Meoli, Ed Piazza, Patty Peters, Michelle Smith, Ron Mattei, Angela Riccio, Charlene Tantalo, Al Forgione, Gabriella Garrity, Beverly Fucci, W.D. Merkle, Phyllis Anastasio, Cheryl Barbara, Carmine DelBasso, Laura-Phyllis Esposito, Diana Vitelli O'Brien, Meghan Keeney, Gennaro Milone, Jo Vuolo, Felicia DeRoche, Marilyn Kozin, Mike Barnett, Richard Costanzo, Carole & Frank Casapulla, Gerrie Amendola, Josephine DiLungo, Lorraine Appi, Michael Bowen, Linda Montone, Mary Diamante, Carol Esposito, Cheryl Rembac, Alan Purcell, Fred & Barbara Brow, Christopher Farrell, Helen, Robert & Tom Zacks, Ted & Willie Willard, Bill, Irving & Billie Oertel, Roberta Sanders-Gray, Jeannette Winston, Marilyn Sisson, Ryder Feeley, Theodore Siwinski, Michael Enders, Nicholas Cerillo, Edwina Cinque, John Soleski, Rudolph Pohlman, Linda Esposito, Renee Flynn, The Cooper Family, Pasquale Izzo, Carmine Riccitelli, Sr., Rosemary Riccitelli

Please send prayer requests to stpioofpietrelcina@gmail.com so that our parishioners and friends can be remembered in our prayers.

Midnight Run
Taylor Avenue Campus

The Midnight Run for March is the 2nd Monday, which is March 8th. Donations of brown bag lunches, water, juice boxes and toiletries are appreciated. These donations can be dropped off to Sue Stacey's home, 82 Forbes Place, up until 7pm on Monday, March 8th. At this time, because of Covid, clothing and blankets can not be accepted. Thank you and God bless you for all donations. Stay safe & well.

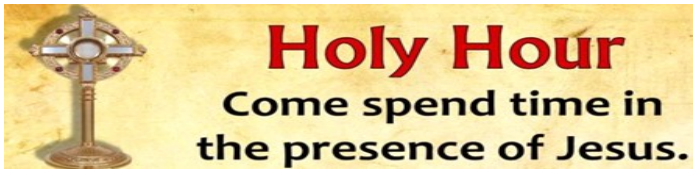
Midnight Run
Foxon Road Campus

On the last Monday of each month, we bring 75 bagged lunches to the Columbus House Overflow Shelter.

Donations Needed:
ShopRite Gift Cards or
Gallon Size Ziploc Bags
Quart Size Ziploc Bags
Peanut Butter & Jelly
Juice Pouches
Raisin Boxes
Fruit Cups & Pudding Cups
Granola Bars
Individual Packaged Cookies, Crackers or Chips

We are also looking for small amounts or full skeins of yarn, it will be used to make hats and scarves for the midnight run. Please leave your donations at any entrance of the church. Thank you.

Midnight Run is the **LAST** Monday of **EVERY** month from Our Lady of Pompeii Church from 6-7 pm. Thank-you for being so generous!



Every Monday, immediately following morning Mass at Our Lady of Pompeii, there is one hour of **Exposition of the Blessed Sacrament.** This *Holy Hour* is also streamed for those who cannot join us. Go to https://www.stpioofpietrelcinaeh.com

The St. Bernadette Food Pantry is open every Saturday from 10:00am-11:00am to receive or to donate non-perishable foods for all of our communities.

From the *P*en of *Fr. M.*
Reverend Jeremiah N. Murasso, Ph.D., Ed.D., Psy.D.

Jesus Meets the Samaritan Woman:
A Call to Discipleship
John 4:5-42

On the first Sunday of Lent we listened to the words of St. Mark as he described Jesus being *led* into the desert by the Holy Spirit. The desert is not necessarily a *place* as much as it is a *state of being*; an emotional and spiritual atmosphere for the purpose of discernment and *re*-discovery of the *Hidden God* within.

The forty-day journey through Lent is meant to provide Christians with the opportunity for *re-connecting* with Christ as the only true remedy for overcoming the trials and tribulations of everyday living. The desert experience, also provides men and women of faith with the occasion for acquiring a better understanding of God's will.

Lent, as well as one's journey through life (*like Jesus' forty-day respite in the desert*) is not necessarily meant to solve crises or conflicts; rather, it provides each person with the opportunity for *re*-discovering the experience of *Christic nourishment* for a change in attitude leading to new and better behaviors.

Mark sets out to remind, not only the particular community for whom he writes, but future generations that despite the trials and tribulations of daily living, the Holy Spirit is always present, guiding, leading and providing insight into God's will. The Spirit of Christ is present in the lives of twenty-first century men and women of faith in the same way that the Spirit was present at Jesus' Baptism, his journey into the wilderness and throughout his entire ministry. It is the same Holy Spirit who seeks to *re*-kindle, *re*-energize and *re*-connect man's heart with God's will.

Last weekend, the second Sunday of Lent, we listened as Mark described the *Transfiguration* of Jesus. Mark indicated that Jesus took Peter, James and John to the mountain and before their very eyes, Jesus became transfigured. The *Transfiguration*, like the journey into the desert is also recorded in the accounts of Matthew and Luke. Luke, however, alone indicates that Jesus' purpose for going to the mountain was for prayer.

Third Sunday of Lent

Beginning with this third Sunday of Lent and for the remainder of the Lenten Season, we will be reading from and reflecting on the readings taken from the *Optional Year 'A' used with RCIA;* thus, we will turn our attention to the Gospel written by St. John. In doing so, we enter into the captivating and fascinating world of St. John's Gospel.

The Author of St. John's Gospel

Scholars continue to debate the authorship of the Fourth Gospel. Although, most agree that the account was completed sometime between 80AD and 90AD, the identity of the author continues to be a source of discussion. Was the author an apostle of John, or was he an eye witness who knew John? Could he, in fact, be John, the son of Zebedee, who appears to be identified as both the *Beloved Disciple* and the author of the Fourth Gospel?

In addition, scholars continue to debate the identity of the *Beloved Disciple*. Some argue that the *Beloved Disciple* was a minor disciple whose name and origin is virtually unknown. The *Beloved Disciple* appears to have been idealized by the Johannine community; having lived during the time in which the members of the community were gathering information as well as deepening their love for the man called Jesus of Nazareth.

Jesus Meets the Samaritan Woman

John (4:5) indicates that Jesus, who was somewhat fatigued from his long journey, finds respite in a Samaritan town at the side of a well. John continues to say that it was *high noon* (4:5). Given the dualism that comprises the Johannine literary style, it is no accident that the evangelist includes the time of day. High noon is when the sun is most direct in the sky, and the *light of day* is the brightest. This scene can be contrasted with the darkness that was present in the Garden of Gethsemane (18:1) where the evangelist describes a cold, dark and dreary atmosphere in which the officials who apprehended Jesus came bearing torches (*false light*). In Gethsemane, there is no light, only darkness. It is a place devoid of faith, and as such, those who enter are blinded to Truth. In the absence of Truth, man must rely on inferior forms of light. Jesus, according to the evangelist, is Light.

In the account of the Samaritan woman, the fact that the evangelist takes the time to point out the time of day, "*high noon,*" suggests that something good is about to happen. This is John's way of preparing the reader that *faith* is about to take root. For in daylight, nothing is concealed; thus, man is not distracted from seeing Truth.

As the dialogue begins between Jesus and the Samaritan woman, Jesus who is the *Light of the World* is about to receive her testimony in faith. His conversation with the woman is radical, but the same can be said about Christianity. The New Covenant is radical and demands a complete and total commitment to God's *Word*. In speaking with the Samaritan woman, Jesus breaks from the Jewish cast system where women are considered to be third class citizens. Jesus was breaking down the barriers, not only of gender and nationality, but also of Jewish Orthodoxy. For a rabbi to speak in public with a woman meant the end of his career as well as a tarnished reputation and the loss of status and respect.

Jesus asks the woman for a drink of water. The woman is caught off guard with this request and appears to mock Jesus by pointing out their ethnic and gender differences. The message of the evangelist is also quite radical for the times in which he is writing. In light of the fact that many in the Johannine community were moving away from the synagogue, it was important for future converts to Christianity to realize that in this new religion there was to be no distinction between male and female, or Jew and non-Jew. The only prerequisite would be faith in Jesus Christ.

Jesus tells the woman that had *she* been able to recognize *God's gift*, and who it is that is requesting a drink of water, it would be *she* who would ask for a drink. Jesus would then give her *Living Water* (4:10). For the evangelist, the theme of *Living Water* signifies the reception of the Holy Spirit in the context of Baptism. The use of water symbolizes a *spiritual rebirth* and the promise of eternal life in the same way that it sustains physical life for living creatures. Just as living things cannot live without water, the *true disciple* realizes that he cannot live without Jesus. Taking on a baptismal theme in this particular account, the reception of *Living Water* is indispensable for the Samaritan woman's passage from darkness to Light.

At this stage in the evangelist's account, the Samaritan woman is unable to recognize *God's Gift*. The woman is not quite able, nor is she ready to make that *leap in faith*. Consequently, she is prevented from seeing Jesus for who he really is, i.e. the Incarnate God, the Christ of God. True *Discipleship* involves making the choice to renounce sin and to believe in God's Son. The Samaritan woman is about to take this step, but first she must acknowledge the *stumbling block* that is presently in the way. Sin distracts; it also confuses and often even causes blindness in man with regard to the recognition of Truth. For the evangelist, *Jesus is that Truth.*

We continue to note the double context of Jesus' message to the woman. He speaks of eternal life while the woman is still preoccupied with Jesus' bold assertion about his ability to give her *Living Water*. Sin robs the individual from seeing Truth. Sin tends to *distract* man from focusing on the ultimate concerns of Life. The Samaritan woman challenges Jesus, and attempts to move the conversation away from the notion of *Living Water* to the fact that Jesus did not bring a bucket. "*You don't even have a bucket, and this well is deep, where do you expect to get this water from?"* (4:11).

We often do the same when we are confronted with Truth. Jesus returns the challenge by inviting the woman to believe.

"Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life" (4:13-14).

The water that Jesus promises, *Living Water* (*pege hudatos)* from the Greek means *water springing up from* within the believer. Unlike the well made by Jacob at which Jesus and the Samaritan woman meet, this *gushing spring* within man is neither merited by man nor is it the result of man's labor. It is pure gift that results from man's cooperation with God's grace.

The Samaritan woman is now curious about the possibility of never becoming thirsty again and of not having to return to the well. This is a *grace-filled* moment. The woman's reflection on Jesus' words leads her to look a bit deeper into her soul; thus, enabling the Holy Spirit to begin to nourish what until this point in her life had been a buried, bruised and quite unnourished human spirit.

The woman accepts the challenge given to her by Jesus and takes the first step on this journey in faith. She says to Jesus, "*Give me this water, sir, so that I won't grow thirsty and have to keep coming here to draw water"* (4:15). Although she has made the first step in her journey toward belief in *God's Gift*, Jesus is unable to give her *Living Water* because she is still living in the darkness of sin. The New Covenant demands a *complete commitment* to Christ by totally abandoning sinful ways.

Jesus tests the woman's desire for *Living Water*. He directs her to call her husband to which she responds that she has no husband. Jesus confirms the woman's disclosure about not having a husband. Jesus continues by telling the woman that she has had five husbands and the man with whom she is presently living is not her spouse. By acknowledging her past and her present, the woman is ready to embrace the New Covenant. It is only when man becomes aware of his true nature that God can truly be recognized.

The attainment of knowledge of self and the knowledge of God are part of the same process. In other words, in Greek thought, *to find oneself is to find God*. The Samaritan woman is looking directly into the *Light*, but is unable to appreciate what is taking place in her life because she is still in darkness. She knows that there is something special about Jesus and is perhaps, uncomfortable about what she has disclosed to him thus far. What does she do? She changes the subject!

The Samaritan woman engages Jesus in a discussion about the place of worship.

"*Our ancestors worshiped on this mountain, but you people [the Jews] claim that Jerusalem is where men ought to worship God"* (4:19). To this, Jesus responds:

"The hour is coming, woman, when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in Spirit and truth" (4:21-23).

Worship in Spirit and in Truth is the *hallmark* of Christianity. It is the Spirit who draws the faithful to the Truth of God's *Word.* The Samaritan woman acknowledges her belief in the imminent arrival of the Messiah (v.25) to which Jesus says, "*I who speak to you am he"* (4:26). Belief in Jesus, the Savior of the world (which severs one's ties to the synagogue) must have been received by the early Christians with both enthusiasm and confusion. It now meant that they could participate in a *rebirth* that would begin to establish for them a new, non-Jewish religious frame of reference, but it also meant that Jewish ties to the synagogue would be severed.

The mood and Jesus' conversation change as the apostles suddenly interrupt the dialogue between Jesus and the woman. The evangelist tells the reader that the apostles are, *"Surprised that Jesus is speaking with a woman"* (4:27). From the Greek, the word is *ethaumasan, which* denotes a kind of anxiety when confronted with an unknown or unexpected experience. The word suggests a kind of amazement or bewilderment as to why Jesus would have the *desire* or the *need* to speak openly with a woman who was also a Samaritan.

The evangelist describes the apostles as being uncomfortable with seeing Jesus in conversation with the Samaritan woman. Perhaps, they thought that Jesus was being compromised or even contaminated as a result of his exposure to the woman. The reaction on the part of the apostles indicates the double standard with regard to the place of women in society; something that Jesus was attempting to reverse.

The contrast between the faith response of the Samaritan woman and the narrow-mindedness of the apostles dominates this scene. The irony is that those who were closest to Jesus should have understood what Jesus may have wanted to accomplish in his dialogue with the woman. The evangelist places the apostles in the same category with the Jewish officials. In not realizing Light and Truth, they like the Jewish officials are numbered among those who *walk in darkness.*

The Samaritan woman departs from Jesus and returns to the town. In doing so, the woman leaves her water jug behind. "*The woman then left her water jar and went into the town"* (4:28). The reader should not look for a practical reason for the fact that the woman leaves her jug behind. She did not forget it, nor did she leave it for Jesus to drink from. Rather, the evangelist is hoping that the reader remembers the initial conversation between Jesus and the Samaritan woman with regard to the theme of *Living Water*.

When asked how Jesus could possibly have access to *Living Water* as he came without a bucket, Jesus responded by telling the woman that the water that he would give to her would result in her never thirsting again and never having to come to the well again.

"Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life" (4:13-14).

The evangelist wants the reader to recognize that in this brief encounter with the Samaritan woman, Jesus was able to elicit from her an authentic and sincere faith; thus, having believed, she would now partake in *Living Water* and never experience spiritual dryness again. The Samaritan woman would no longer have use for such a vessel given the fact that Jesus had introduced her to *Living Water*.

The Samaritan woman's newly-found faith, as a result of a *re-kindled* human spirit has led to the *re-discovery* of meaning in her life; meaning based on God's love. The woman's faith is contrasted with the seemingly stubborn blindness on the part of the apostles, who in their desire to give Jesus something to eat, and fearful that the Samaritan woman had beat them to it, do not appear to understand Jesus' reference to *spiritual food.*

"Meanwhile the disciples were urging him [Jesus], 'Rabbi, eat something.' But he said to them, 'I have food to eat that you do not know about.' So the disciples said to one another, 'Surely no one has brought him something to eat?' Jesus said to them, 'My food is to do the will of him who sent me and to complete his work'" (4:31-34).

The woman accepts *Discipleship*. Returning to her community, she tells the people, "*Come and see someone who told me everything I ever did! Could this not be the Messiah"* (4:29)? The woman's *food*, as it is true with Jesus' *food* is to carry out the *will of God*. It is not enough that believers express faith in Jesus. Christ asks that this faith be put into action by *living it* and encouraging others to follow. This is the message that the evangelist conveys to the Johannine community. This too is the message for the twenty-first century Christian.

To embrace Jesus and the truth of his message is to embrace *Discipleship*. *The call to Discipleship* permeates not only John 4:5 -42, but the entire Fourth Gospel. *The call to Discipleship* is given freely by Jesus to those who *choose* to put aside sinful behaviors and believe. *The call to Discipleship* is as difficult today as it was for the Samaritan woman two thousand years ago. It was difficult for the members of the Johannine community as they struggled with expulsion from the Temple and the uncertainty that accompanied the experience of the New Covenant.

The call to Discipleship is difficult because it involves a *complete* and total spiritual conversion and a *re*-awakening; a journey from the darkness of sin to the light of faith. It is a desert experience that leads man to the mountain. *The call to Discipleship* involves a lifetime commitment in which men and women of faith embark upon a journey with the Risen Lord. It is the same journey in faith that Jesus extended to the woman at the well; a message that transcends space and time. **JNM**

CONNECTICUT CATHOLIC Public Affairs CONFERENCE

ccc@ctcatholic.org

Help Stop State Sponsored Suicide

The Connecticut General Assembly is considering legalizing a form of suicide in our state commonly referred to as "aid-in-dying" or " physician-assisted suicide". The legislation is *House Bill 6425 "An Act Concerning Aid in Dying for Terminally Ill Patients".*

Modern hospice care and the proper use of pain medications render suicide unnecessary, and we need to be mindful of the threat that a suicide mentality poses to vulnerable people and to people with disabilities.

Many people believe that a physician is deeply involved in this process. This not true. The physician orders the mixture of medications, the patient must then orally consume the deadly cocktail of drugs without assistance. Many times without even a physician or nurse present.

We should never allow legislators to establish suicide as a solution to medical issues.

Catholic teaching condemns physician-assisted suicide because it, like murder, involves taking an innocent human life:

Suicide is always as morally objectionable as murder. The Church's tradition has always rejected it as a gravely evil choice: To concur with the intention of another person to commit suicide and to help in carrying it out through so-called "assisted suicide" means to cooperate in, and at times to be the actual perpetrator of, an injustice which can never be excused, even if it is requested. Saint Augustine writes that "it is never licit to kill another: even if he should wish it." True "compassion" leads to sharing another's pain; it does not kill the person whose suffering we cannot bear. (John Paul II, The Gospel of Life, no. 66).

TAKE ACTION:

Go to the website below**, *read more on the issue*** and then sign the petition to stop the legalization of assisted suicide in Connecticut

www.ctstopsuicide.org

Parish Nurse Ministry

From the *P*en of the *P*arish *N*urse
Kim Petrillo, RN, BSN

Your Annual Physical

How important is it to see the doctor when feeling well? How the question is answered can have a positive or negative effect on the overall health of the body. Most people who have cars know that in order for the car to run efficiently, the oil must be changed often. General maintenance on the car is needed so it will not break down. The same is true for the body. Visiting the doctor yearly for a general physical is key to maintaining optimal health.

Many people are accustomed to seeing a doctor for sick visits only. Going for a medical checkup regularly helps to avoid the risk of disease and/or will promote early detection. If a disease or health condition is found early it is easier to treat and possibly cure. The physical exam is a head to toe assessment to find any abnormality. The mental and emotional health is assessed as part of the exam. An annual physical exam also helps establishes an ongoing relationship with your physician. The doctor who sees the patient for a sick visit aa well as for and annual physical exam (in sickness and health) is better able to assess possible physical and emotional changes. The doctor will be able to see a decline or a change in a health condition at the time of the physical.

It is imperative to be honest and open with the doctor about your health. All prescribed and over the counter medications should also be brought to the appointment. The doctor will review the medications and make any changes if necessary at the time of the physical exam. To complete the physical exam, the doctor may draw blood for several laboratory tests. These tests include a complete blood count and a complete metabolic panel. The panel tests the blood plasma and can indicate any issues that exist with the kidneys, liver, blood chemistry, and immune system.

A lipid panel assesses cholesterol and triglyceride levels. A1C is a blood test to assess a risk for diabetes. The doctor will recommend preventative health screenings to avert or detect disease. It is important for the doctor to make referrals for routine screenings for cancer, colonoscopies, prostrate and mammograms.

Vaccinations prevent the spread of infectious diseases. Thanks to the vaccine for polio, measles, chicken pox and meningitis, people who have been immunized are not acquiring the virus or dying. The COVID-19 vaccine is now available to most age groups***. It is crucial to speak to your health care provider about getting the vaccine***. It order to help eradicate the virus, *"herd immunity"* needs to take place. Herd immunity can be defined as the vaccination of large populations for a specific disease.

This past year has been a very stressful time for many people because of how the pandemic has changed our way of living. Stress levels have increased dramatically, which *can* and *does* affect mental health. Prolonged isolation and loneliness have caused increased anxiety/depression for many people.

The isolation of being in the home-setting for so long has given rise to the over indulgence of food. Too many are eating and snacking more, which has caused significant weight gain for some. These factors can impact the health of the body: physically, emotionally, psychologically and even spiritually.

The healthy way to care for the body is to call the doctor and schedule a physical exam. Don't use the COVID-19 virus as an excuse to prolong an overdue visit with the doctor. Telehealth, or virtual visits are helping to make health care more convenient.

People can see and talk to the doctor through their smartphone, tablet or computer. In other words, going to the doctor's office is not the only way to see and talk with a medical professional. It is a way to connect with the doctor to discuss health concerns. Many doctors are now seeing patient's in the office with social distancing precautions in place. The most comprehensive way to have a physical exam is to do so in person at the doctor's office.

Don't WAIT! Call the doctor to schedule your physical **EXAM. The health of your body depends on it. KP**

Parish nurse can be contacted via email kimp51@comcast.net or mobile 203-980-0931

Inclement Weather & Weekday Mass

During these winter months ahead, we know how quickly our New England weather can change. **Rule of thumb:** when the **Schools** call for a **delayed opening** or when schools are **cancelled** due to inclement weather, **weekday Mass will *not* be celebrated.**

PLEASE WEAR YOUR MASK

Parishioners are reminded about the need to wear a mask as they enter the church and to keep the mask on for the duration of the Mass. As you know, this is a mandate from the State of Connecticut as a way of keeping each of us safe as well as others around us. Please, adhere to mask wearing. Thank-you, *fr.m.*

THE EAST HAVEN FOOD PANTRY is asking for coffee and tea the month of March. Please leave your donations of food at the church entrances.

KofC Rodrigo Council #44
Grand Knight - Salvatore DeCola
203-641-1857 - salido57@comcast.net

Now taking orders for Lenten & St. Patrick's Day Hot Cross Buns, Irish Soda Bread and St. Joseph Zeppole.

Orders must be placed by March 15th for Saturday, March 20th pickup.

The council is also taking orders for Palm Sunday & Easter Pies, Breads and Rolls.

Palm Sunday orders due by March 22nd for March 27th pickup
Easter orders due by March 29th for April 3rd pickup

For further information, contact Mike Fimiani at 203-627-9216

DAILY MASS
OLOP: 8:00 am
SB: 8:00 am
SVDP: 12:15pm

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Lenten Regulations for Fasting and Abstinence

Ash Wednesday and Good Friday are obligatory days of fasting and abstinence for Catholics. In addition, Fridays during Lent are obligatory days of abstinence from meat.

The norms on fasting are obligatory from age 18 to 59. When fasting, a person is permitted to eat one full meal as well as two smaller meals that together are not equal to a full meal. The norms concerning abstinence from meat are binding from age 14 upwards.

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Confessions Mondays: 6pm to 7pm Exposition of the Blessed Sacrament 5pm to 7pm:

Monday, March 8: OLOP
Monday, March 15: SB
Monday, March 22: SVDP
Monday, March 29: OLOP

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FRIDAY STATIONS OF THE CROSS
OLOP: 1:00pm
SVDP: 7:00pm
SB: 7:00pm

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SIMPLE SOUP SUGGESTIONS
BY *P*AM *H*ARDING

Cream of Broccoli Soup

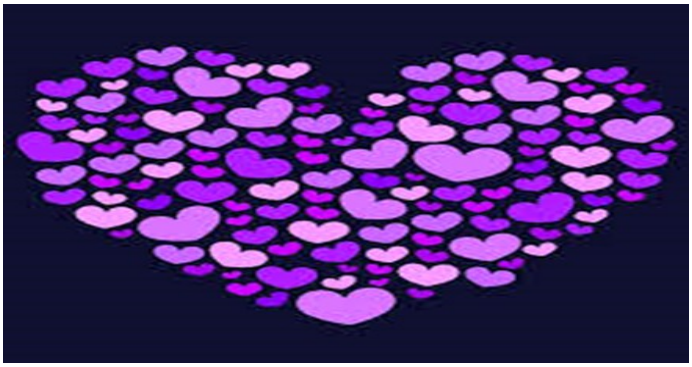
This recipe makes 4 servings. For a family double it. This is an Amish recipe which we enjoy at my house.

Ingredients:
1/4 cup onion, finely chopped
1/4 cup celery, finely chopped
4 Tbs butter
3 Tbs flour
1/4 tsp salt
Black pepper to taste
1 1/2 cups vegetable broth
1 1/2 tsp soy sauce
1 1/2 cups milk
2 cups chopped broccoli, cooked and drained
2 tsp lemon juice
1/2 tsp garlic powder

In a large pot, sauté onion, and celery in butter until tender, about 3 minutes
Stir in flour, salt and pepper. Cook 1 minute, stirring constantly until smooth and bubbly.

Gradually stir in broth and milk and soy sauce. Stir constantly until slightly thickened. Do not boil.

Add cooked broccoli, lemon juice and garlic powder. Simmer and stir for about 10 minutes. Enjoy!



FR. MURASSO'S MESSAGE BOARD

PENETENTIAL HEARTS for LENT

As we replace the RED HEARTS on our trees in celebration of St. Valentine's Day and your *HEART-FELT PRAYER REQUESTS,* we now invite our parishioners to participate in *PENETENTIAL HEARTS for LENT,* beginning *Ash Wednesday, February 17,* and throughout the Season of Lent.

On the PURPLE HEARTS located in front of the pulpit, make a personal prayer to Jesus, requesting his intervention for some aspect of your life that you may want to work on during the Lenten Season.

We will place your PURPLE HEARTS on our lighted-trees as your personal visual aide for the need to work on something in your life that needs the healing intervention of Jesus.

THE WAY OF THE CROSS

Join us as we pray, reflect and walk the **Way of the Cross** during Lent.

Our Lenten Walk will begin **at 3:00pm** (the hour of Mercy) **and will take place every other Tuesday:**

March 16th
March 30th

All are welcome to meet by the Mausoleum main entrance at **All Saints Cemetery** in North Haven located at 700 Middletown Avenue. Weather permitting, we will be walking outside. Please dress accordingly for this event.

Programs with prayers and meditations will be provided.

We will follow CDC guidelines to ensure a safe environment for all. We encourage proper distancing as we walk. Our coordinator, will be using an amplifier for your convenience. Masks are encouraged, but not necessary outdoors. Masks will **not** be provided.

NOTE: **Be sure to check our website, (https://www.ccacem.org) often for any changes to this event schedule.**

Mass Schedule

March 6 & 7
4:00pm OLOP Vigil: Fr. Borino
4:00pm SB Vigil: Fr. Patrick
4:30pm SVDP Vigil: Fr. Murasso
8:00am OLOP: Fr. Murasso
8:00am SB: Fr. Patrick
9:00am SVDP: Msgr. Walker
10:00am OLOP: Fr. Patrick
10:00am SB: Fr. Meehan
11:00am SVDP: Fr. Murasso
11:45am OLOP: Msgr. Walker
6:00pm SB: Fr. Meehan
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March 13 & 14
4:00pm OLOP Vigil: Fr. Patrick
4:00pm SB Vigil: Fr. Murasso
4:30pm SVDP Vigil: Fr. Borino
8:00am OLOP: Fr. Patrick
8:00am SB: Fr. Fr. Murasso
9:00am SVDP: Msgr. Walker
10:00am OLOP: Fr. Meehan
10:00am SB: Fr. Patrick
11:00am SVDP: Msgr. Walker
11:45am OLOP: Fr. Murasso
6:00pm SB: Fr. Meehan
******* ******* ********

March 20 & 21
4:00pm OLOP Vigil: Fr. Borino
4:00pm SB Vigil: Fr. Patrick
4:30pm SVDP Vigil: Fr. Murasso
8:00am OLOP: Fr. Patrick
8:00am SB: Msgr. Walker
9:00am SVDP: Fr. Meehan
10:00am OLOP: Msgr. Walker
10:00am SB: Fr. Murasso
11:00am SVDP: Fr. Meehan
11:45am OLOP: Fr. Murasso
6:00pm SB: Fr. Patrick

Why are there painted rocks in the Sanctuaries of our churches???

The students and their families have been working on the Religious Education lessons at home remotely this year. Part of the program includes family projects. The current project is called "Let's Rock It."

As we began a new year with a renewed sense of hope for positive change to come, the project is a way to bring the students and families together to create something based in faith, filled with positive inspiration to share and pass on to our faith community. In our socially distant, mask wearing world, it is good to have happy, humorous and uplifting things to remind us of God's goodness and love, particularly during these trying times. This project is the chance to do that in a unique way. It gave the families a chance to spend time together and find a way to express what they may be thinking and feeling as well.

The students and their families have been asked to paint their rocks in any colors they prefer and to include words that are positive, hopeful, kind, prayerful comforting, humorous or inspirational. Add pictures or symbols that are meaningful. They could write an original quote or use one that means something to the student or family. Make the message one to share with others as we enter the Season of Lent and move forward to Easter with hearts and minds open to all the good things to come. Be sure to take a look at the rocks on display and enjoy the messages there.

Thank you all for you support and please pray for the students and families in the Religious Education Program. I am so proud of the way they have embraced the new normal this year and how they have made their faith a priority. I am truly grateful for all of their work and participation. God is good!!! - **Carol Silva**