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Welcome to

www.lourdes-cardiff.com

*Our Lady of Lourdes (Cardiff) St. John Vianney (Highland Grove)
St. Mary (Chandos)*



SACRAMENTS

Holy Eucharist

Saturday: 4:30 PM (Highland Grove)
Sunday: 9:00 AM (Chandos)
11:00 AM (Cardiff)

Weekdays: Please refer to the schedule in the Bulletin

Reconciliation: 30 minutes before weekend Masses

Baptism: by appointment

Marriage: first appointment at least 6 months prior to wedding date.
All couples are required to attend Marriage Preparation Sessions

Anointing of the Sick and Communion for Shut-Ins

Please call the office at 613--339-2852

Devotions:

Rosary: before weekend Masses in all churches.

Adoration/Benediction: First Fridays 11:00 AM (Cardiff)
First Saturdays 5:30 PM (Highland Grove)

Mother of Perpetual Help Novena: Wednesdays 11:00AM (Cardiff)

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New to the Parish? Please fill out and drop this form into the offertory basket

Name: _____

Mailing Address: _____

Telephone: _____ **E-Mail:** _____

PLEASE REMEMBER OUR LADY OF LOURDES PARISH IN YOUR WILL

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www.peterboroughdiocese.org

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Deacons: Rev. Mr. John Cannon

Rev. Mr. Tom Welsh

[twelsh @ sympatico.ca](mailto:twelsh@sympatico.ca)

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**SECOND SUNDAY OF LENT (YEAR A)
MARCH 08, 2020
MASS INTENTIONS FOR THIS WEEK**

Day	Location	Time	Intentions	Donors
Sat. 07	Highland Grove	4:30 PM	For the Souls in purgatory	
Sun. 08	Chandos	9:00 AM	For the People of the parish	
	Cardiff	11:00 AM	+Karen Bassett	Madeleine Vachon
Mon. 09	Cardiff	11:00 AM	Mass w/out intention	
Tue. 10	Highland Grove	7:30 PM	+ Tom Elliott & Stns of the Cross	Joanne & Gary Burroughs
Wed. 11	Cardiff	11:00AM	Mass w/out intention	
Thu. 12	Wilberforce	11:00AM	Mass	
Fri. 13	Cardiff	12:10 PM	Mass & Stations of the Cross	
Sat. 14	Highland Grove	4:30 PM	For the People of the Parish	
Sun. 15	Chandos	9:00AM	For the Souls in purgatory	
	Cardiff	11:00 AM	+Violet O'Brien	Betty O'Brien

Weekly Financial Report	
March 01, 2020	
Cardiff	\$340.00
Highland Grove	\$305.00
Chandos	\$180.00
Total	\$825.00
PAP FEB. 15	\$605.00
PAP JAN 15	\$605.00
PAP JAN 30	\$805.00

Philip Hughes, Anne McCarthy, Brian Dietrich, Tammy Willis, Charlene Ashmore, Nick Novakowski, Kevin Ralph, Robert Cadeau, Bernadette OSullivan, Maevie Moloney, Rhys Telka, Scott McKenzie, Jane Tsagrinis, Fr. Bart Burke, Anne Carr, Sandra Hickey, Noreen Howe, Fiory Sarueda, Sr. Bernadina Aguilon, Sr. Consolata Manding, Ella Richard, Emilee Callzonetti, Peter Malloy, Pierre Longevin, Amelia Vargas, Dennis Hendricks, Eleanor Cadeau, Hermance Therrien, Doug Bowen, Leelani Tan, Loreta Cook, Adelaine Diaz, Jess de Francia, Sr. Pingping Ocariza, Deacon John Cannon, Willy Murdock, Grace Kumor

Readings (March 15, 2020) 3rd SUNDAY OF LENT

Exodus 17:3-7 (God tells Moses to bring forth water from the rock.)

Romans 5:1-2,5-8 (Christ died for us while we were still sinners.)

John 4:5-42 (Jesus reveals himself to the Samaritan woman at the well. (shorter form: John 4:5-15,19b-26,39a,40-42)

Lectors

Date	H. Grove	Chandos	Cardiff
	Sat. 4:30 PM	Sun. 9:00AM	Sun. 11:00 AM
Mar. 7/8	David H.	Carm	Gary B.
Mar 14/15	Katie B.	Sharon	Theresa P.
Mar 21/22	Gary B.	Gene	Brenda B.
Mar. 28/29	Melissa B.	Carm	Sharon P.
Apr. 4/5	David H.	Sharon	John H.

Background on the Gospel Reading

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 im-

THANK YOU FOR YOUR GENEROSITY

Give a gift of a Mass for someone's birthday, wedding or death anniversaries, to someone who is ill or undergoing surgery. What better way to show your gratitude to Him than offering a Holy Mass for such intention. Kindly approach and talk to Fr. Vic after Mass. Suggested offering is \$20.00 only.
Please pray for the sick:

portance. 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.

FOOD DRIVE DURING LENT

Can you share a can or any-non-perishable food item during the 40 days of Lent? As your offering, food can be brought to the church every time you celebrate weekend Mass. Let us intensify our response to the needs of others especially during this sacred time of Lent. Almsgiving is a component part of our corporal works of mercy. Thank you.

COUNTERS

- | | |
|-------------------------|----------------------------|
| March 8 –Gary & Joanne | March 15 –Evelyn & Frank |
| March 22 –Doug & Brenda | March 29 –Geraldine & Jack |
| April 5—John & Sandra | April 12-Gary & Joanne |

DEVELOPMENT & PEACE CORNER * For our Common Home

PART I The Ecological Tradition of the Church

The social teaching of the Church have long affirmed the essential relationship between natural ecology and human ecology and our responsibility to care for Creation. Drawing from the Church’s theology of Creation and sacramentality, as well as its reflections on nature and grace, the Second Vatican Council recognized the inner-relationship of salvation, humanity and Creation (Lumen Gentium, 48-1964) St. Paul VI emphasized this inextricable role of nature in the integral development of the person.

Man is suddenly becoming aware that by an ill-considered exploitation of nature he risks destroying it and becoming in his turn the victim of this degradation. Not only is the material environment becoming a permanent menace-pollution and refuse, new illness and absolute destructive capacity—but the human framework is no longer under man’s control, thus creating an environment for tomorrow which may well be intolerable. This is a wide-ranging social problem which concerns the entire human family. (Octogesima Adveniens 21-1971)

Saint John Paul II further emphasized the moral dimension of caring for Creation, so that both humankind and nature can fulfill the vocation given to them by God. The growing ecological crisis was now equally viewed as an ethical crisis.

Nor can the moral character of development exclude respect for the beings which constitute the natural world, which the ancient Greeks -alluding precisely to the order which distinguishes it –called the “cosmos”....A true concept of development cannot ignore the use of the elements of nature, the renewability of resources and the consequences of haphazard industrialization—three considerations which alert our consciences to the moral dimension of development. (Sollicitudo Rei Socialis, 34)

Pope Benedict XVI deepened our understanding of the link between harm to the environment and the over-exploitation of natural resources due to our unjust economic structures. He called for a closer communion between Catholics and nature.

The way humanity treats the environment influences the way it treats itself and vice versa. This invites contemporary society to a serious review of its life-style, which, in many parts of the world is prone to hedonism and consumerism, regardless of their harmful consequences...Every violation of solidarity and civic friendship harms the environment, just as environmental deterioration in turn upsets relations in society. Nature, especially in our time, is so integrated into the dynamics of society and culture that by now it hardly constitutes an independent variable. (Caritas Veritate, 51-2009)

Pope Francis directly addresses the climate crisis affecting our common home and brings forward the concept of integral ecology, which asks that we focus on the set of relationships that exists between humans, the natural world and God.

When we speak of the “environment”, what we really mean is a relationship existing between nature and the society which lives in it. Nature cannot be regarded as something separate from ourselves or as a mere setting in which we live. We are part of nature, included in it and thus in constant interaction with it. (Laudato Si, 139-2015) (to be continued)

LENT:

Lent begins. 40 days to pray, fast and grow in charity. We need this time each year to step back and reexamine our lives, to turn away from our sins and to grow in the virtues God so deeply desires to bestow upon us. The 40 days of Lent are to be an imitation of Jesus’ 40 days in the desert. In fact, we are called not only to “imitate” Jesus’ time in the desert, we are called to live this time with Him, in Him and through Him.

Jesus did not personally need to spend 40 days of fasting and prayer in the desert so as to obtain a deeper holiness. He is Holiness Itself! He is the Holy One of God. He is Perfection. He is the Second Person of the Most Holy Trinity. He is God. But Jesus entered into the desert to fast and pray so as to invite us to join Him and to receive the transforming qualities He manifested in His ..(to be continued)

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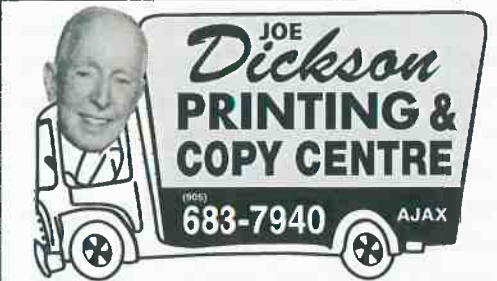
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