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Good Shepherd Catholic Parish

A. 88 South Circular Road, Gladstone Park **PO Box 2400** T. (03) 9338 2840
E. gladstonepark@cam.org.au



CONTACT DETAILS

Parish Priest: Fr Dishan Candappa
Deacon: Rev Poukesi Vaka’uta
0423 659 605
(*Chaplain of the Tongan Community*)
Parish Secretary: Rosemary Vernali

OFFICE HOURS
Tuesday: 10:00 AM – 3:30PM
Wed to Fri: 10:00 AM – 3:30PM
CLOSED: 1:00 PM – 1:30 PM

PARISH SCHOOLS

School of the Good Shepherd
PO Box 2400
88 South Circular Road
Gladstone Park Vic 3043
Principal: Carmela D’Amato
Tel: 9338 7686 **Fax:** 9335 2586
E. principal@sogspark.catholic.edu.au

St Carlo Borromeo
5 – 9 Drummond Street
Greenvale Vic 3059
Principal: Kevin Gleeson
Tel: 9333 2572 **Fax:** 9333 2187
E: principal@scgreenvale.catholic.edu.au

Mary Queen of Heaven
75 French Road
Greenvale Vic 3059
Principal: Renae Gentile
Enrolment Enquiries: 9333 2572
E: principal@mqhgvale.catholic.edu.au

WEEKEND MASS TIMES:
Saturday: 6:00 PM - Good Shepherd
Sunday: 9:00 AM - St Carlo Borromeo
11:00 AM - Good Shepherd
5:00 PM - Good Shepherd

WEEKDAY MASS TIMES:
Monday – Saturday:
9:15 AM - Good Shepherd Church

ADORATION & BENEDICTION
The first Friday of the month after the morning Mass at Good Shepherd Church.

MARIAN NOVENA
Wednesday at 6:30 PM preceeded by Adoration/Confession at 6:00 PM

CONFESSION & RECONCILIATION
Wed-Fri: 8:40 AM - 9:00 AM
Wed: 6:00 PM – 6:20 PM
Saturday: 9:45 AM & 5:30 PM , or by appointment.

BAPTISM PREPARATION
2ND & 4TH Tuesdays of the month at 6:00 PM.

3rd Sunday of Lent – Year A

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 worshipping 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.

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