

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Third Sunday of Lent
March 12, 2023



Living water - hydōr zōn

The living water, who is the Holy Spirit, makes it so that our lives may be guided by God, may be animated by God, may be nourished by God

CHAPEL SCHEDULE

Weekday Mass: (Monday-Friday at 12 noon)

Weekend Masses: Saturday: 4:00pm - Sunday: 7:30am & 4:00pm

Holy day Mass Schedule: afternoon prior at 4:00pm

Holy day proper at 12 noon and 4:00pm

Confessions: First Saturday of every month at 3:30pm

Department Telephone: 508.363.6246

Chapel Website: www.ourladyofprovidence.net

MASS INTENTIONS — LITURGICAL SCHEDULE

Saturday, March 11 *Vigil of the 3rd Sunday of Lent* - Turn clocks ahead tonight

4:00pm +Louis Fazio, Jr. — 5th anniversary

Sunday, March 12 *Third Sunday of Lent* - Daylight Savings Time Begins

7:30am +James Crowe

4:00pm Healing for Paul & Pat Horrigan

Monday, March 13

12:00nn Healing for Janice, Jack and their family

Tuesday, March 14

12:00nn +Michael Cariglia — 9th anniversary

Wednesday, March 15

12:00nn Healing for Conal Lynch & Ciaran Regan and their families

Thursday, March 16

12:00nn +Edwin “Ed” Lopes by his friends

Friday, March 17 *Saint Patrick, bishop*² - *Friday of Lent: Abstinence from meat not required*

12:00nn +John & Mary Murray by their family

Saturday, March 18 *Vigil of the 4th Sunday of Lent*

4:00pm +Walter Granger by his daughter Virginia

Sunday, March 19 *Fourth Sunday of Lent - Laetare Sunday*

7:30am +Sr. Madeline Joy, SP by the alumnae of former SVH School of Nursing

4:00pm +Elizabeth Anne O'Connor by the alumnae of former SVH School of Nursing

The Key to Understanding the Day's Liturgical Significance: *Sunday* is the day that the Church celebrates the Paschal mystery—the Lord's Day—which, according to apostolic tradition, is the day of Christ's Resurrection. The Sundays of Advent, Lent, and during the Easter Season take precedence over other celebrations. **Solemnities** honor significant religious events, beliefs or saints of the greatest importance and universal in their observance that begin at Vespers (or Evening Prayer) the day before. **Feasts** must be observed, though, less important than solemnities, hence, feasts are only observed on the natural day. **Memorials** are of two types: Either the observance is an **obligatory memorial**¹ or an **optional memorial**².

Toward a Better Understanding of The Gospels of Lent

In describing the Gospel readings for Lent, the *General Introduction to the Lectionary* states, “The first and second Sundays maintain the accounts of the Temptation and Transfiguration of the Lord, with readings, however, from all three Synoptics. On the next three Sundays, the Gospels about the Samaritan woman, the man born blind, and the raising of Lazarus have been restored in Year A. Because these Gospels are of major importance in regard to Christian initiation, they may also be read in Year B and Year C, especially in places where there are catechumens. Other texts, however, are provided for Year B and Year C: for Year B, a text from John about Christ's coming glorification through his Cross and Resurrection, and for Year C, a text from Luke about conversion” (*GIL* 97). **The Samaritan Woman at the Well:** In the rotating three-year cycle of readings, this Sunday's Gospel recounts the Samaritan Woman at the Well (Jn 4:5-42). It begins with two geographical details placing Jesus in “a town of Samaria called Sychar, near a plot of land that Jacob had given to his son Joseph.” Recall that after his encounter with his brother Esau, Jacob erected an altar to El, the God of Israel in that vicinity. Due to that siting, nearby Mount Gerizim assumed enormous importance and rivalled Mount Zion in Jerusalem, creating a split between the Samaritans and the Israelites. The title Samaritan does not mean inhabitants of Samaria as much as it does “The Guardian/Keepers (of the original laws and traditions).” So, its adherents claimed to be the true religion of ancient Israel before the Babylonian captivity. The Gospel incident takes place at Jacob's well, located near what is believed to be the ancient biblical city of Shechem. Water and its varied sources, such as wells, springs, or streams while universally crucial, are even more so in desert regions. The patriarchs, along with their families and livestock, moved from well to well. Moreover, these water-holes are crossroads in the desert and can provoke disputes as had happened with Moses after he fled from Egypt. In Midian, while Reuel's seven daughters were trying to water their flocks, Moses aided them and drove off shepherds who were trying to interfere with their doing so. The images of water, well, or spring evoke life and justice as well – wisdom, spiritual renewal, and in Christian terms the Spirit are identified with living water. Tradition has it that a moveable well followed the Israelites during their desert wanderings, when Israel sang this song: Spring up, O Well!—So, sing to it—the well that princes sank; that the nobles of the people dug, with the scepters and their staffs—from the wilderness, a gift (Num 21:17-18). One characteristic of the Fourth Gospel is the language of signs – in this passage, it is the sign of living water. Water is multivalent – it brings both life and death. In the prophetic literature, living water signifies the messianic gifts. And in the Wisdom books, living water exemplifies the profound wis-

Saint Cyprian of Carthage - Letter 63

...when Christ, who is the Rock, is pierced by the blow of the lance in His Passion. And He, indeed warning us again of what was before predicted of the prophet, cries out and says: "If anyone thirst, for him come and drink. He who believes in me, as the Scripture says, "From within him there shall flow rivers of living water." And that it might be the more manifest that the Lord is speaking there not of the Chalice, but of baptism, Scripture adds saying, "He said this, however, of the Spirit whom they who believed in him would receive." But through who have received the Holy Spirit, it is granted to drink the Chalice of the Lord. But let it disturb no one that, when the Divine Scripture is speaking of baptism it says that we are thirsty and we drink since the Lord also in the Gospel says: "Blessed are they who thirst and hunger for justice," because what is received with an avid and thirsty desire is drunk more fully and profitably. Likewise, in another place, the Lord speaks to the Samaritan woman, saying, "Everyone who drinks of this water will thirst again. He, however, who drinks of the water that I will give shall never thirst."

dom that comes from studying the Mosaic Law and is analogously referred to as knowledge bubbling up into a brook or torrent. Water, when coupled with a well, becomes a divine gift and like the well that followed the Israelites, that gift is always present and available whenever anyone comes for water. In His exchange with the Samaritan woman, the highpoint is Jesus telling her, "If you knew the gift of God and who is saying to you, 'Give me a drink...'" The prophets had identified God to be living water and the fountain of salvation; thus, when Jesus adds that "whoever drinks the water I shall give will never be thirsty again...the water I shall give will become in him a spring of water welling up to eternal life," Jesus is declaring that He fulfills the ancient promises in doing so. Later on, in the Fourth Gospel, John will note that the thirsty who drink and believe in Jesus that "Rivers of living water will flow from within him" (Jn 7:38). As an editorial comment, the evangelist adds that this was "in reference to the Spirit that those who came to believe in him were to receive." Having received wisdom and Truth from the Father, Jesus notes that the dispute about where to worship God will soon be settled, when those who believe in Jesus will receive the Spirit and inaugurate a new, more perfect form of worship. The woman was aware of the coming of the Messiah, the Christ and, then, Jesus tells her, "I am he, the one speaking to you." Seemingly interrupting the development, the disciples return with food and they silently wondered why Jesus was talking with that woman, as she goes into town with her news that the man she was talking with could be the Messiah. The disciples unpack the food they brought back and say to Jesus, "Rabbi, eat." Though hungry, Jesus replies, "I have food to eat of which you do not know." The disciples wonder if He had already eaten, but Jesus goes on to say, "My food is to do the will of the one who sent me and to finish his work." Like water, bread when framed in terms of understanding also becomes symbolic of wisdom arising from assiduously studying and practicing the Law of Moses. The law of the Lord is perfect, refreshing the soul; hence, as the Author of that Law, its study yields wisdom, which emulates God who is all-wise. Wisdom like that is given as a principle of action that is meant to be put to use in extending the scope of God's will being done. Since doing the Father's will is the supreme reason that the Word dropped down from heaven to earth, this is why Jesus spoke with the Samaritan woman. His developed rationale on why the disciples must obediently do the Father's will seems to fall on deaf ears. Instead, the disciples comment on the upcoming harvest. Unperturbed, Jesus takes what they said and deepens what He wanted to reveal of the mystery at hand. The formula *look up and see* is often a reference to the end times – or listen, now, and you will see then. Seeing is more than sight because it's a reference to seeing with the eyes of faith. The ripening fields are nearly ready for the harvest. Many workers toil in the Father's fields but Jesus is both the sower and the seed. He will die, but rise and, after sending His Spirit, the Church takes up where He left off.

Eucharistic Revival Began on 19 June 2022 & Concludes with the National Eucharistic Congress: Indianapolis 17-21 July 2024

The memorial of your Son Jesus Christ — our Passover and our surest Peace

In the Apostolic Letter *Mane nobiscum Domine* Saint John Paul II wrote, "there is no doubt that the most evident dimension of the Eucharist is that it is a meal. The Eucharist was born... in the setting of the Passover meal. *Being a meal* is part of its very structure, "Take, eat... Then he took a cup and... gave it to them, saying: Drink from it all of you. As such [the Mass] expresses the fellowship which God wishes to establish with us and which we ourselves must build with one another" (*MNB*, n. 15). The Mass is both a meal and sacrifice: The meal where Jesus gives us living water, where He feeds us with eternal life and where we come to know Him and as a sacrifice because it makes present before our eyes the one sacrifice of Jesus Christ on the Cross two thousand years ago. The Eucharist reveals in time and space the one sacrifice of Jesus Christ.

Penance vs. the Virtue of Penance

The Catholic Church uses the term "penance" in a number of separate but related instances: (a) as a moral virtue, (b) as a sacrament, (c) as acts of satisfaction, and (d) as those specific acts of satisfaction assigned to the penitent by the confessor in the context of the sacrament. The word penance comprises two Hebrew words *yagon* is most often translated as sorrow and sometimes grief. And, another Hebrew word *tshuvah* expressing the idea of sorrowful regret, this second word insists more upon the desire for a change of course that affects one's entire moral life. Typically, *tshuvah* is translated as repentance, but it literally means return, as if turning back to something you have strayed or looked away from. The primary meaning of penance is the deeds done out of penitence, a word which also focuses more on the external actions than does repentance which refers to the true, interior sorrow for one's hurtful words or actions. Only repentance implies a firm purpose of amendment, which means the necessary resolve to try and avoid such hurtful behavior in the future.

Lent - Quadragesima - Purification & Enlightenment

The Catechumenate

Throughout the Church in the United States, it is estimated that there are tens of thousands of people who are either preparing to be baptized at Easter (known as the Elect) or who already have been baptized and are seeking full communion with the Church (known as candidates). Candidates are either completing their reception of the sacraments of initiation (e.g., Confirmation and/or Holy Communion) or entering into full communion with the Catholic Church after being raised in another Christian denomination. For the Elect, after the first of three scrutinies, a copy of the Creed is presented to them who are to commit the Creed to memory (Lat. *traditio symboli*) and, then, to publicly recite it back (Lat. *redditio symboli*) and to do so prior to professing their faith in accordance with that same Creed on the day of their baptism (cf. *RCIA*, n.135).

The Creed Understood in Terms of Symbolism

The earliest creeds were known as symbols of faith (Gk. *symbolon*) and the Latin equivalent *symbolum* originally meant half of a broken object, e.g., half of a seal brought to someone as a token of recognition. The broken parts were placed together to verify the bearer's identity. *Symbolum* also means a gathering, collection, or summary; hence, the creed is a *symbolum* of the principal truths of the Christian faith and it serves as the first and fundamental reference point for the faith and its catechetical instruction. The *Symbolum Nicaenum* or the Nicene Creed is a sign of recognition and communion between believers. The purpose of any creed is to act as a yardstick for correct belief—not exhaustive in that regard, but its expression in a summary form.

Nicene Creed — Two Versions

The Nicene Creed is an ecumenical statement of the Christian faith, used by many Christian denominations. There are at least two authentic versions of this creed: the original version agreed upon at the Council of Nicaea (325 AD) and a revised version that was adopted in 381 AD by the First Council of Constantinople. For Roman Catholics, the elements expressed in the Creed also include the phrase *Deum de Deo* and the Filioque clause. Creedal statements like these originally included either explicit condemnations (i.e., anathemas) or an implicit rejection of specific beliefs as erroneous. Scholars claim different provenances for the original version of the Creed approved at Nicaea: Either its source was the local creed found in Caesarea and brought to the council by Eusebius or it was a baptismal creed of the Syro-Phoenicians which was

related to—though not dependent upon the creeds cited by Cyril of Jerusalem and that of Eusebius. The later 381 AD additions to the original creed of Nicaea amplified the simple concluding statement of belief in the Holy Spirit, which closed the original creed, but it did so without *filioque clause*. The Spirit was understood to proceed only from the Father and not from the Father and the Son, which later on would provoke the Great Schism in 1054 AD. This second version is used in Eastern Orthodoxy and in the Eastern rite Catholic Churches, though slightly modified, by changing the plural verbs (We believe) that the Council Fathers used to collectively profess their faith to the singular (I believe) of the individual Christian's profession of faith. Subsequently, the First Council of Ephesus (431) reaffirmed the Niceno-Constantinopolitan Creed of 381 and furthermore declared it "unlawful for any man to bring forward, or to write, or to compose a different Faith as a rival to that established by the holy Fathers assembled with the Holy Spirit in Nicæa." The earliest rite of baptism contained questions about the Spirit, as well as the Father and the Son. Influences like those produced the three-part structure of the Nicene Creed and its focus on the Trinity—Father, Son, and Holy Spirit. When dealing with Christ, the second section of the Creed is deepened by a series of affirmations concerning who Christ really is. Statements concerning the implications of His origins (from both the Spirit and the Virgin Mary and from all eternity), conception and birth, as well as the paschal mystery—His suffering, death, resurrection and ascension. The third section is amplified by expanding upon the origin of the Holy Spirit [like the Son, the Spirit is "of one substance" with the Father but avoids explicit use of the Greek term *ομοούσιον* or *homousion* instead says 'with the Father and the Son, (the Spirit) is worshiped and glorified']. Originally, the Creed stated that the Spirit only "proceeds from the Father," whereas Western Christians profess that the Spirit "proceeds from the Father and the Son," in what is known as the double procession of the Holy Spirit. This interpolation has been a source of theological tension between Latin-rite Catholics and the various churches of Eastern Christianity for a thousand years (i.e., the Filioque clause). Eastern theologians argue against such a procession because there must be a single Fount of Divinity, whereas Catholic theologians state that everything is common to the Father and Son, except Paternity and Filiation, so, too, the Spiration of the Spirit must be common. The fruits of the activity of the Holy Spirit include, among others, the Church and forgiveness of sins. Lent is a time to better understand the creed.