

**OUR LADY OF PROVIDENCE CHAPEL**  
**SAINT VINCENT HOSPITAL**  
**WORCESTER MEDICAL CENTER**  
**Second Sunday of Lent**  
**March 5, 2023**



Turn away from sin and turn toward the Lord,  
in doing both, the integrated human person is transformed  
yet, only completely transfigured in bodily Resurrection

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**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](http://www.ourladyofprovidence.net)

## **MASS INTENTIONS — LITURGICAL SCHEDULE**

Saturday, March 4 *Vigil of the 2nd Sunday of Lent*

4:00pm For the intentions of Raush Aun-Tribuce

Sunday, March 5 *Second Sunday of Lent - Sunday of Orthodoxy*

7:30am For the names enrolled in the OLP Purgatorial Society 2022

4:00pm +Edwin “Ed” Lopes by his friends

Monday, March 6

12:00nn For Robin and Brayden Davis

Tuesday, March 7 *Ss. Perpetua & Felicity, martyrs* <sup>2</sup>

12:00nn Asking God to heal Kenny, Patsy, & Mark Gagnon

Wednesday, March 8 *Saint John of God, religious* <sup>2</sup>

12:00nn For Eileen and Kaye Walsh

Thursday, March 9 *Saint Frances of Rome, religious* <sup>2</sup>

12:00nn Asking God to heal Barbara & Bob Davis and their family

Friday, March 10 *Friday of Lent - Day of Abstinence*

12:00nn For the souls in purgatory & for the living: John Canty

Saturday, March 11 *Vigil of the 3rd Sunday of Lent*

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

Sunday, March 12 *Third Sunday of Lent*

7:30am +James Crowe

4:00pm Healing for Paul & Pat Horrigan

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 <sup>1</sup> or an optional memorial <sup>2</sup>.*

### **Toward a Better Understanding of The Gospels of Lent**

The Transfiguration of the Lord depicts Jesus enveloped in glory, which prefigures the glory that will accompany Christ's return at the end of time. Best described as a theophany (Gk. θεοφάνεια), this event occurs on “a high mountain” which allows God to descend from heaven and requires that Jesus and the three privileged apostles to go up in order to encounter the Lord God. According to the classical prophets, both its location and God's divine condescension accentuate that end-time (or eschatological) trajectory. Upon reaching the summit, Jesus “was transfigured...his face shone like the sun and his clothes became white as light.” In a passage from the Book of Daniel, dealing with an underdeveloped account of the resurrection, you would read that one group will rise “to everlasting life” and the other “to reproach and everlasting disgrace,” and “those with insight shall shine brightly” (Dan 12: 2b-3). So, those who are just, in God's eyes, will be transfigured on the last day. In the last verse of the Matthew's previous chapter, Jesus announced the return of the Son of Man (Mt 16:27-28) and, later on, the Parousia and final judgment will be described in almost identical terms (Mt 25:31ff). So, almost without warning, after reaching the mountaintop, Jesus is transformed before Peter, James, and John. He is surrounded by heavenly light and shines forth in blinding whiteness. Describing Him in terms of “white(ness) as light” – when white is portrayed in that manner, it is the color of the celestial realities surrounding the end times (or Parousia). The apostles, too, will gaze upon the scourged Jesus, hanging on the Cross and thoroughly disfigured by the Roman soldiers. After Christ rose from the dead, that same threesome will testify to what earlier was Christ's veiled glory. Calvary and the scandal of the cross must be squarely placed within the perspective of Christ glorified and risen! Amid the theophany, Moses and Elijah appear and most commentators see them as representatives of the Law and the Prophets. Yet, other scholars align them with the two witnesses in Revelation, wearing sackcloth that symbolizes lamentation and repentance (Rev 11:3). Still others focus on Jesus' statement that Elijah had already come and, so, the disciples misunderstood the Lord as referring to John the Baptist (Mt 17:11-13). The prophet Malachi prophesied that Elijah's return would precede the final Day of the Lord (Mal 3:23). Taking the biblical evidence cumulatively, the appearance of Moses and Elijah affirms that the glory which overshadowed Christ and the mountaintop was a preview of the ultimate glory that will surround Christ as the Son of Man. These undertones of ultimate glory and the vision of Jesus bathed in celestial light places Peter in such a heightened state of ecstasy that it seemed like the promised end times had finally come; thus, the three tents Peter wants to erect refer to the eternal dwellings which will dawn once the end-time arrives. Even while Peter was speaking, “a bright cloud (Gk. νεφέλη) cast a shadow (Gk. ἐπισκιάζω) over them.” Biblically speaking, the contrast between light and shadow manifest God's

### Saint Augustine – Homily on the Transfiguration

Come down, Peter!...Hear and listen, O covetous one: the Apostle explains clearly to you in another place: "Let no man seek his own, but another's." He says of himself, "Not seeking mine own profit, but the profit of many, that they may be saved." This Peter did not yet understand when he desired to live on the mount with Christ. He was reserving this for you, Peter, after death. But for now He says, "Come down, to labor on the earth; on the earth to serve, to be despised, and crucified on the earth. The Life came down, that He might be slain; the Bread came down, that He might hunger; the Way came down, that life might be wearied in the way; the Fountain came down, that He might thirst; and yet you refuse to work? Seek not your own. Have charity, preach the truth; so shall you come to eternity, where you shall find security."

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presence while veiling it, too. The Hebrew word *Shēkhīnāh* is used to describe luminous shadow and originally referred to Yahweh being manifest in the dwelling (or meeting) tent in the desert and, subsequently, the divine presence in the Temple. Eventually, Shekinah came to represent the presence of the God of Israel and, ultimately, it came to be the name of God. When the Glory of the Lord (Heb. *Kabod Adonai*) descended on the meeting tent, Moses could not enter (Ex 40:35). Unlike Moses, though, the three disciples were surrounded by that cloud's celestial light. A voice comes out from the cloud and says, "This is my beloved Son, with whom I am well pleased; listen to him." Thus, in the new covenant, Jesus is the new Moses and, unlike the Israelites, Christ is the one that we must listen to. As the Father's beloved Son, then, Jesus speaks the final word and this authoritative teaching He eventually entrusts to the Apostles, just prior to His Ascension back to the glory which had always been His as the eternal Word. This heavenly voice resounds even more so during Lent when the call to conversion is more urgent than at other seasons of the liturgical year. With the sound of God's voice echoing in their ears, the inner circle of the disciples prostrate themselves before Jesus whom Peter had earlier called Lord. To fall down before Jesus—or prostrate—is the ultimate gesture of adoration before God and, likewise, by addressing Jesus as Lord, those words and actions attest to the insight that faith furnishes us in regard to who Jesus really is. Due to the fact that this all takes place "up on a high mountain," the posture and divine title allude to the future situation after Jesus has been crucified and raised from the dead. The transfigured Jesus testifies not only to the Risen Lord but to Jesus as the Son of Man who will return in glory at the end of time. Moreover, after the post-resurrection period, when Christ the Risen Lord calls His eleven disciples to meet Him on a mountain in Galilee, their last earthly image of Christ was just prior to the great commission that He entrusted to them. As on Mount Tabor, so too on the Mount of the Ascension, the disciples worshipped the Lord and He told them, "Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit" (Mt 28:20). Once charged with silence about what those three had been privileged to witness, in the interval between the Lord's Ascension and His return in glory, the hour would be at hand when the Church had to declare that Jesus is both Lord and God. The liturgical itinerary that leads to Easter relentlessly moves toward the mountaintop where heaven and earth mingle in celestial light. By reflecting Christ's light, the People of God steadfastly and resolutely move toward the new Jerusalem – the heavenly city that has no need for sun or moon because God's glory is a beacon and the Lamb, once slain, now alive, is that city's lamp.

### 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*

Transfiguration is also related to Eucharist in that it is a dramatic manifestation of the mystery of the Incarnation. The Incarnation of the Eternal Son of God effected a hitherto impossible union: Creator with creation, God with that which is not-God. The very fact that the created, material human flesh of Christ could be inseparably united with the uncreated divine nature and life means that henceforth matter has the potential to communicate divine grace. Therefore water can be a means of incorporating someone into the body of Christ and washing away sin in holy baptism, and oil can be a means of communicating "the Seal of the Gift of the Holy Spirit" in holy chrismation (confirmation), and most profoundly, bread and wine can give us the very life and indwelling presence of Christ once it is transformed into His Body and Blood. None of the sacraments would be possible were it not for the Incarnation. The transfiguration of Christ illustrates this mystery in a brilliant way: the uncreated light and glory of the divinity is manifested and communicated through the created medium of the material body of Jesus. The transfiguration therefore tells us: the Incarnation is true, the sacraments are real...

### Penance vs. the Virtue of Penance

According to Saint Thomas Aquinas, "Penance is both a virtue and a sacrament, inasmuch as it involves an act of the will" (ST III, q. 85. A.1). The word penance is comprised of two Hebrew words: *yagon* is most often translated as sorrow though sometimes grief. And, another Hebrew word *teshuvah* 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, *teshuvah* 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 the word penance is to illustrate those deeds done out of penitence, 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 resolve to avoid such hurtful behavior in the future. 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 the penitent by the confessor in the context of the Sacrament of Penance.

# Lent - Quadragesima - Tesseractoste

## Introduction

Both before (Mt 6:21-23) and after the Transfiguration (Mt 17:22-23), Jesus told the disciples that He must go to Jerusalem and die at the hands of the elders, saying, "The Son of Man is to be handed over to men, and they will kill him, and he will be raised on the third day." The Transfiguration helped the disciples to bear the sorrow of the Cross because three of them had seen the glory that lay ahead. The word glory is used in both testaments of the Bible over 400 times, either as the Hebrew word *kabod* or in Koine Greek as *doxa* (Gk. Δόξα). The English word glory has the sense of radiant light along with the sense of weight and heft. Both whether in Hebrew or Greek, the word glory can also mean reputation. To behold the glory of the King is to have a right appraisal of his dignity, and to have a right opinion about God that constitutes being orthodox (Gk. ορθόδοξη) which literally means "of the right opinion" or true doctrine and its adherents. The orthodox believer, then, is able to behold the glory because they have a right understanding and they have that right understanding because they behold the glory. In the Old Testament, the word for "glory" is the Hebrew word *kabod* - כבוד which carries with it the idea of heaviness and weight. While glory is solid, yet it can be moved. Regular men and women, not just Moses, Elijah or Jesus, can shine with God's glory because heavenly glory is a generous light. The Word of God manifests His glory and even creation, itself, is filled with the glory of God. Saint Irenaeus of Lyons said, "The glory of God is man fully alive, but the life of man is the vision of God" (*Against Heresies* Lib. 4, 20, 5-7; SC 100, 640-642, 644-648). This glory is strange, though. Moses carried the Ten Words down the mountain in his hands when his face shined forth, glorified and, upon seeing him, the people were terrified. Elijah went off to heaven in a chariot of fire. This type of glory is the residue of God's steadfast love for Israel and for us. Such incredible divine faithfulness in the face of betrayal, that prevailed over and over again. Yet, in full recognition of their failure and ours, God offers a dignity and honor we did not choose or warrant; nor would we ever have that beaming light on our own. Then, in the New Testament, the Greek word for glory is δόξα from which comes the compound word doxology. The Greek word *doxa* carries in its wake the notion of opinion, judgment, and ultimately splendor. It is a very close cognate of the Hebrew word *kabod*. God's glory is what terrifies Peter, James and John up on the Mount of Transfiguration. There, Jesus prays, as He usually does, when, all of a sudden, His face changes, possibly becoming like the face of Moses once did. Maybe Jesus didn't even notice and, then, His clothes became dazzling white! Beyond white that could come

from being bleached. After the Cross, this transfiguration will constitute a permanent change in Jesus. Amid their fearful awe, Moses and Elijah appear in glory too! Then, when the Father speaks from the clouds, the three apostles fall to the ground – frozen in fear from what they were privileged to see and hear. Listen to Him! Listen to Him! Listen to Him! God shouts to them in whispers. Peter's wobbling voice - "Let's just stay up here, we'll build tabernacles for everybody. Let's just not move. Not yet." Jesus' identity is confirmed in this encounter. More so, it confirms His mission, which is salvation, named departure or exodus elsewhere (Lk 9:31) which was likely the conversation the Glorified Lord had with Moses & Elijah – the Law and the Prophets. This miracle demands that we set aside our temptation to skepticism and its corollary—the instinct for disbelief—in order to let the mystery of God appear, whether in a burning bush, or the dove that alighted on Jesus, or as a cloud by day and a pillar of fire by night. Ultimately, this Jesus is the Son of God being born as a fully human Child from the womb of the perpetual Virgin Mary. Though omitted by the Lectionary passage, the more complete citation of the Gospel's opening verse says "after six days Jesus took Peter, James and John his brother, and led them up a high mountain by themselves" (Mt 17:1). Six days after what? Six days after what is called the *Confessio Petri* or the Confession of Peter. Jesus had asked them, "Who do you say that I am? Simon Peter said in reply, You are the Messiah, the Son of God" (Mt 16:15-16). After this declaration, six days later, they head on up the mountain where Jesus' full and true identity is revealed in the , the glory, what gets translated, "dazzling white". For a moment the disciples see Jesus' divinity fleshed in His humanity. There were six days of creation before God rested on the seventh day. It was six months into Elizabeth's pregnancy when Mary, now pregnant herself, went to visit. Saint Luke recounts that it was, "In the sixth month, the angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph...the virgin's name was Mary" (Lk 1:26). Moses spent six days in the cloud of glory atop Mt. Zion as he waited for God to speak and give him the tablets of the Law, "The glory of the Lord settled upon Mount Sinai. The cloud covered it for six days ... (Ex 24:16). Each of us can experience a taste of the same vision that Peter, James, and John once had. In our own prayer, we can fix our eyes on Jesus and know His touch. At Mass, as we kneel before the Blessed Sacrament, our hearts can be filled with the glory of the risen life that is ours in Christ. In your prayer today, ask Jesus to reveal Himself more deeply to you. Let His hope banish all our fears and anxieties.