

Fr. Simon Sez

Implementation of the Revised Order of Penance: The new English translation of the Prayer of Absolution may be used beginning on Ash Wednesday (February 22), but it will be required beginning on Divine Mercy Sunday (April 16). This does not affect anyone except the priest providing the Prayer of Absolution. The highlighted words are the changes as follows:

God, the Father of mercies,
through the Death and Resurrection of his Son
has reconciled the world to himself
and **poured out the Holy Spirit** for the forgiveness of sins;
through the ministry of the Church
may God **grant** you pardon and peace.
*AND I ABSOLVE YOU FROM YOUR SINS,
IN THE NAME OF THE FATHER, AND OF THE SON,
AND OF THE HOLY SPIRIT.*

HOLY WEEK & EASTER LITURGIES

Palm Sunday, April 2 (No Confessions before Masses)

Masses: Gettysburg 9:00 am Onida 11:00 am

Confessions: Onida 1:00 pm Gettysburg 4:30 pm

Tuesday, April 4 Mass 5:45 pm Onida with Confessions

Wednesday, April 5 Mass 8:30 am Gettysburg with Confessions

Stations 6:45 pm Gettysburg (w/ confessions) 6:30 pm Onida

Holy Thursday, April 6 – Mass of the Lord's Supper

Mass Gettysburg 7:00 pm w/ confessions Adoration until 10:00 pm
(No Mass in Onida - A priest is only allowed one Mass.)

Good Friday, April 7 Passion of the Lord

Prayer Service: Onida 5:30 pm Gettysburg 8:00 pm
(Confessions follow after each prayer service.)

Easter Vigil Saturday, April 8 Onida 8:45 pm (outdoor fire)

Easter Sunday, April 9 – Resurrection of the Lord (No Conf.)

Masses: Onida 9:00 am Gettysburg 11:00 am

Divine Mercy Sunday, April 16

Masses: Onida 9:00 am (Divine Mercy confessions 8:30 am)

Gettysburg 11:00 am (Divine Mercy conf. 10:45 am)

Divine Mercy Holy Hour with Confessions

Gettysburg 3:00 pm Onida 5:30 pm

Striking the
Rock: Scott
Hahn Reflects
on the Third
Sunday of Lent

Exodus 17:3–7

Psalms 95:1–2, 6–9

Romans 5:1–2, 5–8

John 4:5–15, 19–26,
39–42

(Continued on the right
column.)



(Continued from the end of the left column.)

The Israelites' hearts were hardened by their hardships in the desert.

Though they saw His mighty deeds, in their thirst they grumble and put God to the test in today's First Reading—a crisis point recalled also in today's Psalm.

Jesus is thirsty, too in today's Gospel. He thirsts for souls (see John 19:28). He longs to give the Samaritan woman the living waters that well up to eternal life.

These waters couldn't be drawn from the well of Jacob, father of the Israelites and the Samaritans. But Jesus was something greater than Jacob (see Luke 11:31–32).

The Samaritans were Israelites who escaped exile when Assyria conquered the Northern Kingdom eight centuries before Christ (see 2 Kings 17:6, 24–41). They were despised for intermarrying with non-Israelites and worshipping at Mount Gerazim, not Jerusalem.

But Jesus tells the woman that the "hour" of true worship is coming, when all will worship God in Spirit and truth.

Jesus' "hour" is the "appointed time" that Paul speaks of in today's Epistle. It is the hour when the Rock of our salvation was struck on the Cross. Struck by the soldier's lance, living waters flowed out from our Rock (see John 19:34–37).

These waters are the Holy Spirit (see John 7:38–39), the gift of God (see Hebrews 6:4).

By the living waters the ancient enmities of Samaritans and Jews have been washed away, the dividing wall between Israel and the nations is broken down (see Ephesians 2:12–14, 18). Since His hour, all may drink of the Spirit in Baptism (see 1 Corinthians 12:13).

In the Eucharist, the Lord now is in our midst—as He was at the Rock of Horeb and at the well of Jacob.

In the "today" of our Liturgy, He calls us to believe: "I am He," come to pour out the love of God into our hearts through the Holy Spirit. How can we continue to worship as if we don't understand? How can our hearts remain hardened?

St. Paul Center for Biblical Theology (www.stpaulcenter.com)

