

**OUR LADY OF PROVIDENCE CHAPEL**  
**SAINT VINCENT HOSPITAL**  
**WORCESTER MEDICAL CENTER**  
**Feast of the Presentation of the Lord**  
**February 2, 2025**



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By Simeon taking the Child Jesus in his arms, acknowledges God's absolute right over his devout and righteous life. Then, as the consolation of Israel, the coming of the Messiah would dawn with the divine comfort Jesus would bring.

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**CHAPEL SCHEDULE**

*Weekday Mass:* (Monday-Friday at 12 noon)

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

*Holiday 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 February 1 *Vigil of the Presentation of the Lord in the Temple*

4:00pm +Edward Jablonski, Sr. by his daughters

Sunday, February 2 *Feast of the Presentation of the Lord*

7:30am For Michael Burke and his family

4:00pm +Marie & Joseph Walsh

Monday, February 3 *St. Blaise, bishop & martyr and St. Ansgar, bishop*<sup>2</sup>

12:00nn Shower Aaron with the gifts of the Spirit by the intercession of his saintly patron

Tuesday, February 4

12:00nn Asking God to heal a beloved family member

Wednesday, February 5 *Saint Agatha, virgin & martyr*<sup>1</sup>

12:00nn For the conversion of the world to the Sacred Heart of Jesus

Thursday, February 6 *Ss. Paul Miki and companions, martyrs*<sup>1</sup>

12:00nn Asking God to bestow grace on JS

Friday, February 7 *First Friday—Devotion to the Sacred Heart of Jesus*

12:00nn Asking God to heal beloved family members

Saturday, February 8 *Vigil of the 5th Sunday of the Liturgical Year*

4:00pm +Marie Hagar by her family

Sunday, February 9 *Fifth Sunday in Ordinary Time — World Marriage Day*

7:30am Asking God to grant a special intention

4:00pm +Ralph White

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 Ordinary Time**

Recorded in the Book of Leviticus, God told this to Moses, "Tell the Israelites: When a woman has a child, giving birth to a boy, she shall be unclean - for seven days, with the same uncleanness as during her menstrual period. On the eighth day, the flesh of the boy's foreskin shall be circumcised, and then she shall spend thirty-three days more in a state of blood purity; she shall not touch anything sacred nor enter the sanctuary till the days of her purification are fulfilled" (Lev 12:1-4). So, in conformity with the Law, the Child Jesus was circumcised eight days after birth. Then, after Mary's forty-day purification, the Virgin Mother and Joseph took Jesus to Jerusalem to offer the prescribed sacrifice in the Temple, either "a pair of turtledoves or two young pigeons." In Saint Luke, Jesus begins and ends His manifestation as Messiah in the Temple. The Child's destiny is acknowledged by Simeon and Anna who have lived their lives "awaiting the consolation of Israel." Looking at the Child Jesus in his arms, Simeon makes an astonishing declaration, known by the Latin title *Nunc Dimittis* or the *Canticle of Simeon*, that God's promise of salvation was now fulfilled. Elements of that canticle can be found in a section of the prophet Isaiah, identified as the Book of Consolation (Is 40-55). The prayer begins by acknowledging that the God of Israel is faithful and kept the promise



that was made to Simeon that he would not die "before he had seen the Christ of the Lord." The time needed to prepare for the world's salvation was completed and now saving grace was at hand and universally available. The Child is "a light for revelation to the Gentiles." Mary and Joseph were astounded (Gk. θαυμάζοντες) by what Simeon said in regard to Jesus. In Scripture, amazement is a typical human reaction to divine revelation and its lack either signifies blindness to the divine or abject indifference. The broadening of the scope of salvation to include the Gentiles proved challenging even to someone like Saint Peter. This incident legitimizes that future development by the fact that Simeon, who was "righteous and devout" had prophesied that such an expansion would happen at the time Jesus was presented in the Temple. After extolling the Child and the pivotal

### Abbot Gueric of Igny—First Sermon for the Purification

There are so many lamps then...to lighten your way. If only you will come to the source of all light and be enlightened. Come, I say, to Jesus who shines out to us from Simeon's arms. He will give light to your faith, luster to your works, meaning to your words for men, ardor to your prayer, purity to your intentions. Whether by works, by words or by prayer you will seek to please him only whom you see in the light he gives to those who really live, who by his own lights keeps a watchful eye on Jerusalem and who can measure too what light it is we have. Now, child of light, aflame with all these burning lamps, you will no longer be wandering in the dark of night nor have reason to fear the curse pronounced: "In deepest night the lamp of his hopes shall be quenched, that turns upon father or mother with a curse," — that is to say, the comfort of this light shall fade away and darkest night come shrouding in from every side, covering the surface and entering deep down to the inmost depths. There are the many lamps then to glow ardor in those inmost depths of yours, that when this life's lamp is extinguished there will arise a life's light, arising as it were at the evening of your life; and at the very moment when you think you are burnt out, your wick's flame will arise again and darkest night for you will be as the noonday. No more need of the sun's rays by day nor of the brilliance of the moon to light your way at night: the Lord will be for you an everlasting light, for the Lamb it is who is the lamp of the new Jerusalem, he who is the All-Blessed and Crystal-Clear, throughout endless ages. Amen.

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nature of salvation embodied in Him, Simeon declares Mary and Joseph to be uniquely blessed. Then, in an ominous statement, the devout man reveals that the Child will also be a sign of contradiction, "Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted...." Then, addressing Mary, Simeon predicts her suffering, "and you yourself a sword will pierce" her heart. Mary will, henceforth, be the Sorrowful Mother who will endure her own sufferings as her Son would endure His. The sword which will divide neighbor from neighbor will strike Mary, too, because she is the Daughter of Zion or the personification of the people of God. The incident in the Temple ends with the appearance of the prophetess Anna. Approaching the Holy Family, she gave thanks to God (Gk. ἀνθωμολογεῖτο) or sang the praises of God that resounded in the Temple, just as the angelic hymn on the night Jesus was born filled the night sky. In a certain sense, Anna takes up where the shepherds left off in Bethlehem and directly addresses the Child Jesus by testifying before "all who were awaiting the redemption of Jerusalem." Enlightened by the Spirit, Anna and Simeon recognize the Child Jesus as the Messiah of Israel. Two elderly and devout members of the Chosen People, enriched by untold years of intense longing, their eyes see the advent of Messiah and the fulfillment of their lifelong hope. In the Eastern Church, what is also called Candlemas among Western Christians is identified as the feast of Encounter (Gk. Ὑπαπάντη) derived from the meeting or the Hypapante of the Christ Child and his Mother with the holy Simeon and Anna in the Temple. So, having fulfilled the dictates of the Law, the Holy Family "returned to Galilee, to their own town of Nazareth." Jesus, Mary, and Joseph lived there for more than a decade in humility and obscurity, until, eventually, they go up to Jerusalem with Jesus when He was about twelve years old. The final verse of the Gospel notes that Jesus grew strong, was filled with wisdom and highly favored by God. After being lost in the Temple at twelve-years-old, the same statement will be made, "And Jesus advanced in wisdom and age and favor before God and man" (Lk 2:52). Jesus is portrayed as the faithful Jewish boy, raised in the traditions of Israel, and fulfilling all that the Law requires.

### Four Chaplains Day

In some Christian denominations, the first Sunday of February is designated as Four Chaplains Day. It commemorates the heroic actions of four military chaplains during the Second World War. On February 3, 1943, just after midnight, those four men engaged in an act of extraordinary unselfishness that has become a testimony to martyrdom and self-sacrifice. That night, the troop ship S.S. Dorchester was torpedoed by the Germans just south of Greenland. The passengers and crew had less than thirty minutes to abandon ship. As 902 men went for the life jackets, it was quickly discovered that there were not nearly enough jackets for all of them. While there were thirteen lifeboats, only two of them functioned. In the ship's final minutes, the Methodist senior chaplain Reverend George Lansing Fox, Rabbi Alexander Goode, Dutch Reformed minister Clark V. Poling and Father John P. Washington, a Roman Catholic priest, were helping passengers leave the vessel. Then, those four men appeared without life jackets. The chaplains quickly gave up their own vests and went down with the ship, perishing in the freezing water. Survivors saw them, locked arm in arm, praying and singing the Navy hymn, "Eternal Father, Strong to Save" just before the ship dove beneath the waves. Now known as "The Four Immortal Chaplains," their sacrifice has been honored many times, including on a stamp issued in their honor by the U.S. Postal Service. A 3-cent black stamp was issued on May 28, 1948, to honor those four chaplains. Hence, the first Sunday in February is known as "Four Chaplains Day". They presented and offered themselves completely for the wellbeing of others. These men, representing different faiths and backgrounds, came together in an act of unity and selflessness that serves as a symbol of courage and compassion. It is only fitting that this year that the day honoring their heroic deed takes place, in tandem, with the observance of the day when Jesus was presented to God his Heavenly Father in the Temple of Jerusalem for the salvation of the world. The Lord's supreme sacrifice on Calvary continues to inspire truly sacrificial behavior.

# Understanding the Mass—Both Memorial & Sacrifice

## Prior to the Second Vatican Council

In the *Didache* or *The Lord's Teaching Through the Twelve Apostles to the Nations*, a document composed towards the end of the first century, this is written: "Gathered together on the Lord's day, break bread and give thanks, after having confessed your sins, so that your sacrifice may be pure." The seeds of the penitential act at the opening of Mass can even be found in more ancient liturgical books. Then, such shamefulness before God

came to be expressed with the prostration of the priest in front of the altar, as takes place now in the celebration of the Lord's passion on Good Friday. Around the 10th century, this rite was included in various missals and consisted in the priest's recitation of several prayers that manifested his unworthiness as the minister of the Holy Sacrifice of the Mass. With the implementation of the vernacular Roman Missal on 30 November 1969, this rite was extended to the entire community. Up until then only the priest did so.

### Overview of the Penitential Act or Rite

As a reminder, when taken as a whole and according to the *General Instruction of the Roman Missal*, the Introductory Rites of the Mass "have the character of a beginning, an introduction, and a preparation. Their purpose is to ensure that the faithful, who come together as one, establish communion and dispose themselves properly to listen to the Word of God and to celebrate the Eucharist worthily" (*GIRM*, n. 46). One part of that overall rite is the Penitential Act. In the prior authorized English version of the Roman Missal that was in use from 1973-2011, the opening penitential part

of the Mass was known as the Penitential Rite and, now, it is identified as the Penitential Act. Either way, it is an act of penance that is a specific part of the liturgy taking place at the beginning of Mass, where individuals acknowledge their sins and ask for God's forgiveness. On the other hand, when it was earlier described as a rite such a description usually refers to a broader ceremonial action within a religious practice, encompassing the entire sequence of prayers and gestures involved in an explicit order (Lat. *ordo*) or ritual that includes the penitential act. So, accurately understood, a penitential act is essentially a component of a larger penitential rite. Identified either way, the act or rite begins with the priest issuing this exhortation, "Brothers and sisters, let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries." Then in one of three options, through a series of words and actions, both the priest and the people recall their constant need for God's unconditional mercy and love. The act ends with this prayer, "May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life." According to *The Modern Catholic Dictionary* that formula is a deprecatory absolution, as distinct from this declarative or indicative absolution, "I absolve you from your sins" that is part of the Rite of Penance or Confession. The *General Instruction of the Roman Missal* describes that Act in the following way, "After [the Greeting & Sign of the Cross], the Priest calls upon the whole community to take part in the Penitential Act, which, after a brief pause for silence, it does by means of a formula of general confession. The rite concludes with the Priest's absolution, which, however, lacks the efficacy of the Sacrament of Penance. From time to time on Sundays, especially in Easter Time, instead of the customary Penitential Act, the blessing and sprinkling of water may take place as a reminder of Baptism" (*GIRM*, n. 51). There are three forms that the Penitential Act can take: *Form A* is the Confiteor, or the prayer beginning with the words "I confess." *Form B* is a dialogue between the priest and the people, based on the prophet Baruch 3:2 (first exchange) and Psalm 85:8 (second exchange). The most familiar form is labeled *Form C*—the three invocations, followed in turn with the petitions: "Lord, have mercy / Christ, have mercy / Lord, have mercy." The Order of Mass provides for the one version above, but in Appendix VI of the Roman Missal seven more versions of Form C are given. In addition, priests have the option of preparing new tropes (a figurative or metaphorical use of an expression) as long as the model given in the Missal is followed: (1) the invocations are all directed to Christ; they are not directed to the Three Persons of the Trinity, or to the Father or Holy Spirit, and (2) the invocations are based on a Christological title, or on what Christ has done for us; they are not to be a listing of our sins or failings. The so-called "absolution" (which is not the same as sacramental absolution during Confession or Penance) follows all three forms of the penitential act. Yet, these are not prayers that God forgive our sins at this moment but that, once having celebrated Eucharist, God will lead us, with our sins forgiven, to everlasting life. Because forms A and B do not include the three-fold "Lord, have mercy," this response follows those versions of the Act of Penitence. Either the English or the original Greek version (Gk. Κύριε, ἐλέησον)—Kyrie eleison, Christe eleison (Gk. Χριστέ, ἐλέησο), Kyrie eleison—may be used. The insertion, in one way or another, of the Kyrie eleison in the liturgy is very ancient. Around AD 390, the Galician pilgrim Egeria, in her Pilgrimage Diary, describes these acclamations in the Church of the Resurrection in Jerusalem, "A deacon reads the intentions and a great number of children respond, 'Kyrie eleison.' Their voices form an unending echo." (Diary, XXIV,4). Though little known, around the second century (ca. 190), under Pope Victor, the language used in public worship went from Greek to Latin. Saint John Cardinal Newman once remarked that the traditional Latin Mass was "virtually unchanged since the third century." The Kyrie is the last vestige of Greek used whether Mass is offered in Latin or the vernacular. Have mercy, O Lord, have mercy on us!

## THE MASS

- I. Introductory Rites
  - Entrance
  - Veneration of the Altar
  - Greeting
  - Penitential Rite
  - Kyrie Eleison
  - Gloria in excelsis Deo
  - Collect
- II. Liturgy of the Word
  - Scripture Readings
  - Homily
  - Nicene/Apostles Creed
  - Prayers of the Faithful
- III. Liturgy of the Eucharist
  - Preparation of the Gifts
  - Eucharistic Prayer
    - 1. Preface
    - 2. Sanctus
    - 3. Epiclesis
    - 4. Consecration
    - 5. Mysterium fidei
    - 6. Anamnesis
    - 7. Offering
    - 8. Intercessions
    - 9. Doxology and Amen
  - Communion Rite
    - Lord's Prayer
    - Rite of Peace
    - Breaking of the Bread
    - Communion
    - Prayer after Communion
- IV. Concluding Rites
  - Blessing
  - Dismissal
  - Veneration of the Altar
  - Personal Thanksgiving

of the Mass was known as the Penitential Rite and, now, it is identified as the Penitential Act. Either way, it is an act of penance that is a specific part of the liturgy taking place at the beginning of Mass, where individuals acknowledge their sins and ask for God's forgiveness. On the other hand, when it was earlier described as a rite such a description usually refers to a broader ceremonial action within a religious practice, encompassing the entire sequence of prayers and gestures involved in an explicit order (Lat. *ordo*) or ritual that includes the penitential act. So, accurately understood, a penitential act is essentially a component of a larger penitential rite. Identified either way, the act or rite begins with the priest issuing this exhortation, "Brothers and sisters, let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries." Then in one of three options, through a series of words