

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Seventh Sunday in Ordinary Time
February 23, 2025



CHAPEL SCHEDULE

Weekday Mass: (Monday-Friday at 12 noon)
Weekend Masses: Saturday: 4:00pm - Sunday: 7:30am & 4:00pm
Holyday 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 February 22 *Vigil of the 7th Sunday of the Liturgical Year*

4:00pm +Roland Gauthier

Sunday, February 23 *Seventh Sunday in Ordinary Time*

7:30am Asking God to continue to heal Paul Michael

4:00pm +Joanne McCann by alumnae of the former SVH School of Nursing

Monday, February 24

12:00nn Healing and peace for Susan Kelly

Tuesday, February 25

12:00nn +Sean Richard

Wednesday, February 26

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

Thursday, February 27 *Saint Gregory of Narek, abbot & doctor*²

12:00nn Inner peace in aftermath of loved one's death for Julia, Owen Timothy, Luke Richard

Friday, February 28

12:00nn +Joseph Molloy

Saturday, March 1 *Vigil of the 8th Sunday of the Liturgical Year*

4:00pm For the health and well-being of Lillian Castell

Sunday, March 2 *Eighth Sunday in Ordinary Time*

7:30am +Kenny Gagnon and consolation for his wife

4:00pm Asking for God's divine help in healing for Maria

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 memorial¹ or an optional memorial².*

Toward a Better Understanding of the Gospels of Ordinary Time

Finally entering Jerusalem, where His earthly life will end, Jesus is confronted by the Sadducees. The fact this exchange took place in Jerusalem is significant because Jesus knows that He soon will soon die there. With that uppermost in His mind, their dispute over the resurrection of the dead assumed greater importance. It is the first and the last time where Saint Luke records Jesus talking with the Sadducees. Luke only states what is needed in order to situate their dispute: some Sadducees "deny there is a resurrection." How do the Sadducees differ from the Pharisees and the scribes? The Pharisees were marked by their utmost devotion to the Law, both written and oral; whereas the scribes, as experts in the Mosaic Law, belonged predominantly, though not exclusively, to that group. On the other hand, the Sadducees were the priestly aristocratic party, centered in Jerusalem, who only accepted as Scripture the first five books of the Old Testament and followed the letter of the law. They rejected the oral legal tradition and were opposed to teachings not found in the Pentateuch, such as the resurrection of the dead. As members of the aristocratic elite, the high priests were drawn from the ranks of the Sadducees and, according to Saint Luke, those men were the group that was most responsible for the death of Jesus. Following the crucifixion, they continued to persecute the Apostles. While the Pharisees and Sadducees observed the Mosaic Law assiduously, yet, that priestly party opposed the Pharisees and, at times, even went so far as to persecute them. Using today's terminology, you could say that the Sadducees were Jewish fundamentalists. For those aristocrats who took membership seriously, the entire first five books of the Scriptures, only the Pentateuch, had to be scrupulously observed. The Mishnah, whether understood as a commentary on the Law or as its explanation, was not taken as having the same validity as the written Law. Though doctrinally conservative, when dealing with imperial authorities, the Sadducees were more pragmatic than the Pharisees. Since the resurrection of the dead was not explicitly affirmed in the Torah, the Sadducees rejected it, along with the notion of angels, and even the immortality of the soul. In the Gospel, they sought to ridicule the notion of resurrection by using an example from the Mosaic Law called levirate marriage. According to the Book of Deuteronomy (Dt 25:5-6), in regard to brothers, being members of the same clan, despite each being married to different women, they held their property in common. When one brother died, another brother had to marry the deceased brother's widow. Only in such a case was that Deuteronomic law to be observed, since one of its purposes was to keep the property of the deceased within the same clan. This marriage of a widow to her brother-in-law is known as a "levirate" marriage from the Latin word *levir*, meaning "a

The Law of love...is not a law commanding that we wallow in sentimental consolation or in condescending official benevolence...In a word, the command to love is a command to rise above the mechanisms of natural instinct, to use a natural force freely and deliberately, instead of permitting ourselves to be led by it, and carried away by it blindly.

husband's brother." The Sadducees engaged in what is now called a *reductio ad absurdum* argument. Such an argument suggests the disproof of a proposition by showing an absurdity to which it leads when carried to its logical conclusion. It is an attempt to either disprove a statement by showing that it inevitably leads to a ridiculous conclusion or to prove a statement by showing that if it were not true, the result would be absurd. For the Sadducees, the absurdity of the prospect of life after death would preclude any such existence. They were right, if their logic held up. Jesus refused to be drawn into their attempt at discrediting belief in the resurrection. Instead, He declares that marriage, in any form, pertains only to "the children of this age." Perpetuating the name of a dead brother, who died childless, aims only at securing the lineage so that it would not die out and to do so by means of levirate marriage. In what Jesus describes as "the coming age" or a future time when men or women "can no longer die," the Sadducees' argument becomes moot or meaningless because the comparison they attempted would no longer prevail. While being eternally begotten of the Father, Jesus is forever the Son of God, but by His rising from the dead, His human nature is glorified. The guarantee of our resurrection is that Christ has been raised. By receiving His Body and Blood, being brought into communion with Christ, we share in His exodus or Passover from death to life. The Lord Jesus issues an invitation to look to the Father, who is "not God of the dead, but of the living" because if Abraham, Isaac, and Jacob were not alive and living or not resurrected, then, the God of Israel and the Father of Jesus Christ would be a dead God!

Lent and Its Beginning

Ash Wednesday marks the beginning of Lent, yet Lent predates it. This penitential season entered into religious practice only after the early Church sorted out how to calculate the date of Easter. At the Council of Nicaea in AD 325, "all the Churches agreed that Easter, the Christian Passover, should be celebrated on the Sunday following the first full moon after the vernal (spring) equinox." Here's what the *Catechism of the Catholic Church* says, "At the Council of Nicaea in 325, all the Churches agreed that Easter, the Christian Passover, should be celebrated on the Sunday following the first full moon (14 Nisan) after the vernal equinox. Because of different methods of calculating the 14th day of the month of Nisan, the date of Easter in the Western and Eastern Churches is not always the same. For this reason, the Churches are currently seeking an agreement in order once again to celebrate the day of the Lord's Resurrection on a common date" (CCC, n. 1170). While the council settled on the 40-day fast period for Lent, these biblical references substantiated the forty day period: God sends rain on the earth for 40 days and 40 nights when Noah and his family go into the ark (Gen 7:4); Moses sat atop Mount Sinai receiving instructions from God for 40 days (Ex 24:18); Elijah "walked forty days and forty nights to the mountain of God, Horeb" when he fled Jezebel's wrath (1 Kgs 19:8). Despite those precedents, the forty days of Lent are primarily identified with the time Jesus spent in the desert fasting, praying, and being tempted by the devil (Mt 4:1-11). Though the length of Lent was set in the fourth century, its start date in relation to Easter was left undecided. It was not until the early seventh century that a date for the beginning of Lent was set. Pope Gregory moved the start of Lent to 46 days before Easter, and established Ash Wednesday at the same time. This allowed for 40 days of fasting—where only one full meal and no meat were to be consumed—with six Sundays counted as feast days, when fasting did not apply, for a total of 46 days. The Pope also established the tradition of marking the faithful's foreheads with ashes in the shape of a cross. The symbolism of being marked with ashes traces its history to other ancient traditions. The ritual use of ashes can be seen in the Old Testament, where they denoted mourning, mortality, and penance. In Esther 4:1, Mordecai puts on sackcloth and ashes when he hears of the decree of King Ahasuerus of Persia to kill all of the Jewish people in the Persian Empire. In Job 42:6, at the end of his confession, Job repents in dust and ashes. And, then, in the city of Nineveh, after Jonah preaches about conversion and repentance, all the people proclaim a fast and put on sackcloth, and even the king covers himself with sackcloth and sits in ashes, as told in Jonah 3:5-6. In the early Catholic Church, Eusebius, a church historian, wrote in his book *Historia Ecclesiastica* (Gk. Ἐκκλησιαστικὴ Ἱστορία) that an apostate named Natalis came to Pope Zephyrinus clothed in sackcloth and ashes, begging for forgiveness. By the Middle Ages, those who were dying lay on the ground on top of sackcloth and were sprinkled with ashes. The priest would bless the dying person with holy water, saying, "Remember that you are dust and unto dust you shall return." These words are still uttered today by the deacon or priest when they mark the foreheads of the faithful. Another approved formula is "Repent and believe in the Gospel." The connection of the ashes to the Gospels, which record the life of Jesus, comes from their preparation. Each year, the ashes used derive from burning the blessed palms from the previous year's Palm Sunday celebration, which commemorates the triumphant entry of Jesus into Jerusalem on the week He would die. Making the sign of the cross with these ashes ties the beginning of Lent to the commencement of the prior Holy Week or Palm Sunday that is the Sunday before Easter. Ash Wednesday and Lent lead up to the holiest day in the Christian calendar, Easter, which commemorates the resurrection of Jesus. Ashes and fasting, both drawing on several biblical traditions, create a season of penitence and expectation as spiritual preparation for Easter, the culmination of the liturgical year.

Excerpted www.museumofthebible.org "The Biblical Foundations of Lent and Ash Wednesday."

Understanding the Mass—Both Memorial & Sacrifice

Kyrie Eleison - Christe, Eleison

From 1973 until 2011, what is identified in Latin as the *Actus Paenitentialis*, was first translated into English as the Penitential Rite, whereas, now, it is identified as the Penitential Act. This acknowledgement of sin comes after the Sign of the Cross and the priest's Greeting and it has three forms. The *General Instruction of the Roman Missal* describes the Kyrie and its use like this, "After the Penitential Act, the Kyrie,

eleison (Lord, have mercy) is always begun, unless it has already been part of the Penitential Act. Since it is a chant by which the faithful acclaim the Lord and implore his mercy, it is usually executed by everyone, that is to say, with the people and the choir or cantor taking part in it. Each acclamation is usually pronounced twice, though it is not to be excluded that it be repeated several times, by reason of the character of the various languages, as well as of the artistry of the music or other circumstances. When the Kyrie is sung as part of the Penitential Act, a "trope" precedes each acclamation" (*GIRM*, n. 52). So, the short litany Kyrie may either be used as part of the Act of Penitence or not. The rubrics allow the celebrant to substitute the Kyrie for the recitation of the Confiteor and to combine it with tropes (or verses) such as "You were sent to heal the contrite: Lord, have mercy." When the Kyrie is used in that way, the prayer of absolution in its deprecatory form (as opposed to

the indicative form of Absolution used in Confession) is said afterwards, "May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life." Yet, when the Kyrie is not used in the penitential act, it is said or sung after the absolution in alternative parts by the celebrant, cantor, people, or choir. Kyrie is the vocative case of the Greek word *kyrios* ("lord"). The word Kyrie is used in the Septuagint (or LXX), the earliest Greek translation of the Old Testament as the translation of the Hebrew word Yahweh. In the New Testament, Kyrie is the title given to Christ, as in Philippians 2:11, "...every tongue confess that Jesus Christ is Lord." The English version of kyrie is transliterated

from the Greek, Κύριε, ἐλέησον — "Lord, have mercy" — and borrowed directly from the litanies or ecumenies of Eastern Christianity. As such, it is simultaneously a prayer of petition and thanksgiving, asking God to have mercy on sinners, since it is part of the overall Penitential Act and expresses gratitude for God's great mercy and grace. The Lord's "acts of mercy are not exhausted...they are renewed each morning" (Lam 3:22-23). The word 'eleison' has the same root with the similar sounding Greek word for olive oil or elaiion (Gk. ἔλαιον), which in the New Testament is seen as a healing agent (Lk 10:34). Similarly we see the same word used in the Letter of James that refers to using oil (elaios) to pray for the sick, "...anoint [him] with oil in the name of the Lord" (Jas 5:14). Thus elaios (oil), as with eleos (mercy), is synonymous with soothing, comforting and taking away pain. The notion of mercy or eleos is described in the book *Orthodox Worship*, this way, "The word mercy in English is the translation of the Greek word eleos. This word has the same ultimate root as the old Greek word for oil, or more precisely, olive oil; a substance which was used extensively as a soothing agent for bruises and minor wounds. The oil was poured onto the wound and gently massaged in, thus soothing, comforting and making whole the injured part. The Hebrew word which is also translated as eleos and mercy is hesed, and means steadfast love. The Greek words for 'Lord, have mercy,' are 'Kyrie, eleison' that is to say, 'Lord, soothe me, comfort me, take away my pain, show me your steadfast love.' Thus mercy does not refer so much to justice or acquittal...but to the infinite loving-kindness of God, and his compassion for his suffering children! It is in this sense that we pray 'Lord, have mercy,' with great frequency throughout the Divine Liturgy." In the traditional Roman Rite, the Kyrie has varied liturgical functions, whether as the invocation used in litanies and processions or at Mass. Its simplicity belies its depth of meaning, as the ancient expression encapsulates a plea for divine compassion and forgiveness. The phrase also acknowledges human frailty and sinfulness while beseeching the Lord to bestow His mercy upon the supplicant. So, it is a humble acknowledgment of human dependence on God's grace and a reminder of the central tenets of the Christian faith: love, forgiveness, and redemption. The phrase Kyrie Eleison or Lord, have mercy can be found in various biblical citations. In the New Testament, it appears in the Gospel of Matthew, where two blind men cry out to Jesus, saying, "Son of David, have pity on us" (Mt 9:27). In the Gospel of Luke, a tax collector prays, "O God, be merciful to me, a sinner" (Lk 18:13). These biblical passages underscore the essence of "Kyrie Eleison" as a plea for divine mercy and grace.

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