

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Second Sunday in Ordinary Time
January 19, 2025



Looking at the same thing from different perspectives
For Mary providing more wine is a compassionate act of love, whereas for Jesus
providing more wine is the first of his signs and the initial step on the road to Calvary

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 January 18 *Vigil of the 2nd Sunday of the Liturgical Year*

4:00pm In gratitude for angels and archangels

Sunday, January 19 *Second Sunday in Ordinary Time — Ecumenical Sunday*

7:30am For the intentions of the celebrant

4:00pm +Siu Bee Osorio remembering her birthday

Monday, January 20 *Ss. Fabian, pope & martyr and Sebastian, martyr*² — MLK Day

12:00nn Asking God to grant a special intention

Tuesday, January 21 *Saint Agnes, virgin & martyr*¹

12:00nn +Mark & Halina Stomski

Wednesday, January 22 *Day of Prayer for the Protection of Unborn Children*

12:00nn +Derek Janeczak by his parents

Thursday, January 23 *Ss. Vincent of Saragossa, deacon & martyr and Marianne Cope, virgin*²

12:00nn For the health of Emily Rougeot

Friday, January 24 *Saint Frances de Sales, bishop & doctor*¹

12:00nn Asking God to grant a special intention

Saturday, January 25 *Vigil of the 3rd Sunday - Conclusion of Week of Prayer for Christian Unity*

4:00pm Seeking God's divine blessings on Maria and her family

Sunday, January 26 *Third Sunday in Ordinary Time*

7:30am Asking God to bless the United States of America and all the world

4:00pm For spiritual directors

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

The Gospel for the Second Sunday in Ordinary Time is always taken from the Fourth Gospel, regardless of which of the three-year cycle of readings is being used. Most scholars of Saint John's Gospel believe that the series of events in the life of Jesus are designed to occur within the framework of a single week. This week's Gospel, after following Him and spending a week with Jesus, it was on the third day that "there was a wedding at Cana in Galilee." Before anything else, the evangelist simply states that Mary "the mother of Jesus was there." She has a crucial, though understated, role because Mary realized that the wine was running out and, so, blandly tells Jesus, "They have no wine." Her Son defers the problem by saying to her, "Woman, how does your concern affect me? My hour has not yet come." Undeterred by her Son's strange response, Mary tells the servers, "Do whatever he tells you." This exchange between Mother and Son has deeper implications than an attempt to spare the bride and groom embarrassment. Almost intuitively, Mary realized that her Son's presence at the wedding, along with His disciples, must be related to the mission given to Him by the Father. Since the Fourth Gospel says nothing about the Birth of Jesus, no mention has been made of Mary up until this point. Then, without warning, she appears as a crucial participant in the first sign ushering in the public life of her Son. Mary's role in this miracle illustrates the fact that she introduced Jesus as the Son of God to all who were in attendance; thus, Jesus manifested His glory in a graphic manner. Saint John only mentions the Virgin Mary twice – at the wedding feast of Cana and at the foot of the Cross. On those two occasions, Jesus addresses His Mother simply as Woman (Gk. γύναι). On Calvary, seeing Mary and John, Jesus said, "'Woman, behold your son.' Then He said to the disciple, 'Behold your mother'" (Jn 19:26-27). However, by addressing Mary as Woman, it entails a reference to the first woman, "The man gave his wife the name 'Eve,' because she was the mother of all the living" (Gen 3:20). Moreover, in declaring that His hour had not yet come, in the Fourth Gospel, such a declaration is always intertwined with what Jesus must do in regard to advancing the Father's saving plan. The Lord faithfully fulfills that plan by doing the Father's will. In its preeminent sense, though, the hour is a reference to the Lord's Passover, when on the Cross Jesus declares "It is finished" (Gk. τετέλεστα). This supreme moment of consummation is the hour when the glory of God and His Anointed shines forth. While that fateful "hour has not yet come," the miracle at Cana was "the beginning of his signs" and, as such, Jesus reluctantly lifted

Saint Ephraim of Edessa

The wine he offers, Christ makes excellent, to suggest the treasures hidden in his life-giving blood. The first sign he accomplishes is the wine that gladdens the celebrants; the significance is that his blood rejoices the nations. All earthly joys come together in wine; all of salvation is joined in the mystery of his blood. He offers the sweet wine that transforms heart, as they believe in the inebriating doctrine that transforms them.

the veil on that divine glory “and his disciples began to believe in him.” Thus, the beginning and the end of Christ’s mission is laid out and the presence of the Virgin Mary was its impetus in Cana. Afterwards, standing at the foot of the Cross, Mary becomes Mother of the Church. She is the ideal model for all who believe in Christ and a consummate disciple like John, to whom Jesus entrusted His Mother’s future to that beloved disciple (Gk. ὁ ἐφίλει ὁ Ἰησοῦ). In order to be a son or daughter of the Lord, we must see Mary as our Mother and believe that she is the Daughter of Zion. At Cana, by acceding to Mary’s request, Jesus tells the servers to “Fill the jars with water.” After drawing out some of “the water that had become wine,” the servers brought it to the headwaiter. Neither servers nor headwaiter seem surprised or even inquisitive about what happened or where the wine had come from. A measure of surprise, though, is contained when the maître d’ upbraided the bridegroom for keeping the good wine until last. The superabundance of wine (120-180 gallons) and its quality, the headwaiter found excessive, attests to the impact this first sign had. Scripturally, wine is one of the utmost gifts of God. As the fruit of the vine, wine “gladdens [people’s] hearts” (Ps 104:15). Jacob blessed Isaac and said, “May God give you the dew of the heavens and the fertility of the earth, abundance of grain and wine” (Gen 27:28). Lamech was given a son and named him Noah and said, “This one shall bring us relief from our work and the toil of our hands, out of the very ground that the Lord has put under a curse” (Gen 5:29). Noah was the first to plant grapevines (Gen 9:20) and, so, he eased the curse God had put on the soil because of human disobedience. On the higher, religious level, the lack of wine symbolizes the punishment reserved for those who have offended God and that nectar’s abundance evokes the joy and happiness of the messianic age. Considerations such as these deepen the impact that the sign of water turned to wine had. The wedding banquet in Cana, with Mary, Joseph, and Jesus present along with the disciples brings to mind the joy and abundance of those messianic times. Then, “the good wine kept until” later points to the future when, on the Cross, the blood of the covenant will be served at the eternal wedding banquet. So in Cana, “as the beginning of his signs...[Jesus] revealed his glory and his disciples began to believe in him.” In fact, that statement is better understood as a question – Can you see the glory in Jesus or not? In secular terms, glory implies being greatly renowned that is spread by means of the public recognition of the deeds that are judged to be extraordinary. Synonyms to that form of glory include prestige, celebrity, honor etc. However, the biblical use of glory is not concerned with public renown, but with interior worth or power. Glory (Gk. δόξα), understood in its absolute sense, is only given to God because God alone truly carries power. The thrice-holy God, in recalling Isaiah’s heavenly vision (Is 6:1-4), Saint John applies that vision to the glory of Christ. Since the Word was near to God from the beginning, the Word-made-flesh or the Son of God is the means by which that unseen and blinding glory has become visible, shining in and through Christ.

Saint Agnes—the Lamb & the Pallium

While little is known about the martyr Saint Agnes, tradition has it that she was born into a noble Christian family in Rome in the fourth century. Physically attractive, wealthy and holy, she was a sought after bride. Yet, she desired to espouse Christ as her chaste spouse. Reported to the local prefect Sempronius for being a Christian, her detractors tried to dissuade her from her vow of chastity. The prefect first tried to convince Agnes to offer sacrifice to the Roman gods. She refused. Her heart was firm in its devotion to her Beloved. The prefect then tried to frighten her by displaying some instruments of torture in the hands of the cruel executioner himself. Agnes showed no fear and refused to burn incense to false gods. Outraged, the prefect ordered that she be taken to brothels to be violated by immoral men. The prefect, having failed to convert Agnes back to paganism or to bodily defile her, then condemned her to a death by beheading. Agnes willingly offered her neck to the executioner, who trembled with fear as he approached, while she was as joyful as a bride waiting to meet her Bridegroom. Today, on her feast day, two young lambs are presented to the Pope for his blessing. The lambs are taken from the sheepfold of the Trappist Fathers of the Abbey of the Three Fountains (It. Tre fontane). The animals arrive at the Basilica of Saint Agnes wearing crowns, lying in "baskets decorated with red and white flowers and red and white ribbons—red for martyrdom, white for purity." The lambs are blessed and incensed before being taken to the Vatican for the papal blessing. Afterwards, those blessed lambs are brought to the Convent of Saint Cecilia to be cared for by the Sisters until Holy Thursday (when they are shorn) before being sacrificed on Good Friday. When their wool is shorn, the Sisters of St. Cecilia weave it into the pallium destined to be worn by metropolitan archbishops. The pallium is a white wool vestment with six black silk crosses. It includes a narrow band with a loop in the middle that rests on the archbishop’s shoulders over the chasuble. This illustrates the authority entrusted to him to govern a particular diocese. It is also a testament to the fact that bishops should sacrifice themselves for the well-being of their flock. The recipients become "Shepherds of Christ’s Flock" when the pallium touches his shoulder and symbolizes that the new archbishop is being 'yoked' with the bishop of Rome, who is visible head of the universal Church.

Understanding the Mass—Both Memorial & Sacrifice

A Beginning, an Introduction, a Preparation

The Sacrifice of the Mass or the Eucharist is the ultimate act of worship of Almighty God and an eternal covenant between heaven and earth. In order to fully appreciate, a better significance of its historical development shines light upon what is done at the altar. The essential elements of the Mass originated at the Last Supper that took place in a Passover perspective. On that night, the Lord Jesus and the Apostles read the Scriptures and, then, for the first time, Jesus took bread and wine, declared those elements to be His Body and Blood and shared Himself with His closest Apostles. The action, on that most holy night,

must be understood within the context of the Lord's paschal mystery – His passion, death, resurrection, and ascension. From that night until now, the Church has offered the Holy Sacrifice of the Mass that participates in the ever-present, everlasting reality of the Last Supper and invokes mystery of Easter. Understood in its totality, the Mass is composed of two rites and two liturgies. The Introductory Rites are described by the *General Instruction of the Roman Missal* like this, "The rites that precede the Liturgy of the Word, namely, the Entrance, the Greeting, the Penitential Act, the Kyrie, the *Gloria in excelsis* (Glory to God in the highest) and Collect, 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). These preliminary elements are intended to help the faithful make the transition from everyday matters and earthly concerns to enter into the public worship of God and serve to express the prevailing attitude of giving thanks to God for the gift of salvation in Christ. The five parts of the opening rites are: the Entrance Procession and its accompanying antiphon or hymn, the

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

oration of the altar, sign of the Cross, greeting, [optional introduction], act of penitence (or Sunday renewal of Baptismal promises), *Gloria in excelsis Deo* or *Glory to God in the highest*, concluding with the Collect.

Introductory Rites

Either from the sacristy or via the main entrance of the chapel, the priest as an *Alter Christus* who represents Christ, whether alone or with attendants such as servers, lectors or deacon, processes through the Body of Christ (the assembled faithful). The people stand as a sign of respect while either reciting the entrance antiphon or singing a hymn. The procession ends at the altar where all bow and then, the priest venerates the altar with a kiss as a sign of respect for Christ and as a recognition of the sacred sacrifice that will be effected upon it. Then the priest goes to the chair and, along with the people, he makes the sign of the

Cross—a sign of whose Name all are praying in. Afterwards he greets the people by saying "the Lord be with you" (Lat. *Dominus vobiscum*), this is a variation on one of the ancient greetings found throughout the Old Testament. The people respond with "and with your spirit" (Lat. *Et cum spiritu tuo*). The priest invites those before him to call to mind their sins and to ask God for pardon in order to properly prepare themselves to take part in the Eucharist. According to the rubrics, "After this, 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). The priest either may lead the faithful in the recitation of the Confiteor or proceed straightway to the Kyrie or Lord have mercy. Kyrie Eleison is the Greek expression for Lord have mercy, some scholars point to the fact that this is one of the few remaining instances of Greek in the Catholic liturgy, this being evidenced that the Kyrie Eleison predates the change in the western Church, when Greek gave way to Latin in the liturgy, sometime during the 5th or 6th century. These acclamations for mercy are not meant to appease a wrathful God because, in fact, it is a prayer of praise for the mercy God has repeatedly manifested despite human unworthiness. This can be seen in the tropes attached to the petitions for mercy: "You were sent to heal the contrite of heart," "You came to call sinners," and "You are seated at the right hand of the Father to intercede for us." All of these are praises and expressions of thanksgiving for God's unending mercy. After acknowledging God's unheard of mercy, the *Gloria* is sung or recited. It is often known as the angelic hymn (Lat. *hymnus angelicus*) because it contains the words sung by the angels on the night of Christ's birth. This is an ancient hymn of praise for the Trinity, that was first composed in the Eastern part of the Empire and became part of worship in the western Church likely from the middle part of the fourth century (ca. 360) when, tradition has it that St. Hilary of Poitiers translated it from its original Greek. This hymn gets its name from its first line in Latin, "*Gloria in excelsis Deo...*" that part of the greeting that the army of angels gave to the shepherds on that cold December night 2000 years ago. Whenever the *Gloria* is recited or sung, those who do so are joining in with all the angels in heaven in their hymn of praise that continues for all time. After the *Gloria* the priest once again calls the people to pray. This prayer is known as the Collect, because it collects all the prayers of the people as individuals, and unites them into one as a community in prayer. After the *Gloria* the priest once again calls the people to pray with the invitation, "Let us pray." After that, the congregation silently forms their intentions. Then, the priest offers the prayer known as the Collect, because it collects all the prayers of the people as individuals, and unites them into one collective prayer. Though widely variable, this prayer includes an address to God the Father, a description of some divine attribute, a petition or request placed in God's hands, the desired outcome of that petition and a conclusion that indicates the mediation of Christ in accomplishing what has been asked for. Taken together, then, the Introductory Rites intend to gather disparate individuals together and to make them one body ready to attentively listen to the readings and celebrate the Eucharist in a worthy manner.

Excerpted from www.nowthatimcatholic.com. Charles Johnston. "The Mass: Introductory Rites." 04-26-2019.