

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Eighth Sunday in Ordinary Time
March 2, 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

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MASS INTENTIONS — LITURGICAL SCHEDULE

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 For those suffering from sicknesses of the skin

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

Monday, March 3 *Saint Katherine Drexel, virgin*² — Orthodox Great Lent Begins

12:00nn Fulfillment of the intentions of Our Lady Queen of Peace

Tuesday, March 4

12:00nn For the intentions of a devout Catholic

Wednesday, March 5 *Ash Wednesday - Fēria Quārta Cinerum*

7:30am Asking God for physical healing for Eileen Marie

12:00nn +For the repose of the soul of Kenny Gagnon & consolation for his widow

4:00pm +Helen M. Devine by alumnae of former SVH School of Nursing

Thursday, March 6 *Thursday after Ash Wednesday*

12:00nn Asking God for physical healing for Rose G.

Friday, March 7 *Friday after Ash Wednesday—Day of Abstinence*

12:00nn Petitioning God for peace of mind for Kaye Brigid

Saturday, March 8 *Vigil of the 1st Sunday of Lent*

4:00pm For divine help in Charlene's improving health

Sunday, March 9 *First Sunday of Lent - Sunday of Orthodoxy*

7:30am Asking God for the health of a daughter-in-law and mutual understanding

4:00pm For the health of a soon-to-be born child

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**¹ or an **optional memorial**².

Toward a Better Understanding of the Gospels of Ordinary Time

This week's Gospel explores what it means to lead or guide (Gk. ὀδηγέω) others. Only Saint Luke identifies those responsible for a community as guides. The Greek verb *hodégeō* is used in the New Testament to describe the act of leading or guiding someone along a path or in a particular direction. The word often implies providing direction or instruction, physically, morally, or spiritually. The term guide can be used both in a literal sense, such as guiding someone along a road or in a metaphorical sense, like guiding someone in truth or wisdom. In a spiritual context, guides were seen as those who could lead others in understanding and living according to divine truths. In places like Mount Athos, the superior of one of the cenobitic monasteries on that sacred peninsula is called hegoumenos (Gk. ἡγούμενος). You could say those monastic leaders have to be clear-sighted guides – the blind cannot lead the blind. Thus, “no disciple is superior to the teacher” and with Jesus as their Master, those who are leaders of the Way must be merciful. After describing spiritual guidance and its guides, Jesus scopes out proper relations among the membership that echo what had been highlighted in last week's Gospel, “Stop judging and you will not be judged. Stop condemning and you will not be condemned. Forgive and you will be forgiven” (Lk 6:37). The tendency to see a splinter in someone else's eye while ignoring the wooden beam in our own is to behave as a hypocrite (Gk. ὑποκριτής). In ancient Greek culture, *hupokritēs* originally referred to an actor on a stage, someone who wore a mask and played a role. This theatrical background highlights the twin ideas of pretense and performance. In Saint Luke's gospel that harsh term is leveled against crowds who fail to perceive that their salvation was at hand or directed at the Pharisees who attempt to stop Jesus from healing on the Sabbath. In this particular instance, Jesus is speaking to His disciples and for them to focus on another's splinter while overlooking the wooden beam in their own self contradicts what Jesus did: welcoming and pardoning sinners because of His great mercy. Afterwards, Jesus makes a comparison between good versus rotten trees. With this taking place between the Lord and His disciples, it serves as a warning that they should never be hypocritical by presenting themselves as one of His disciples while pretending not to be sinners themselves. In order to determine whether or not they are really disci-

Saint John Chrysostom - Homily on the Acts of the Apostles

"...it is not thus that we judge the state of the Church. Then how?, you ask. Whether we lead a truly Christian life. Whether every day we make ourselves spiritually more rich, bearing fruit, whether great or small; if we are not content simply with fulfilling the law and expediting our religious duties. Who is a better person, after having frequented the church all month? This what we must look for! After all, even what appears to be a good action is only a bad action, when one does not follow it up.

ples, He offered them a standard by which to judge discipleship, which is by the good fruit that their lives produce. The fruit Jesus was referring to incorporates all the attributes that He has been endorsing throughout the Sermon on the Plain. Good fruit is loving your enemies, doing good for those who hate you, blessing those who curse you, and praying for those who criticize you. Bad fruit, on the other hand, entails the polar opposite attitudes: judgmental, unforgiving, and a tightfisted disposition to others. A true disciple is recognized by their deeds and not by mere lip service – you cannot “pick figs from thornbushes” or “grapes from brambles.” Yet, the heart is the site from where words and deeds draw their nature as good or evil. In its Scriptural use, the term heart denotes the totality of our inner self: thoughts, emotions, decision-making and much more. The heart, not the ears, is where we hear God. Disciples must be animated by the proper zeal that Jesus pointed out: To be clear-sighted as opposed to the hypocrites such that no one reproves others without first correcting themselves.

Lent and Its Practices

Ash Wednesday dates back to the 11th century, though the tradition of receiving ashes has even earlier roots — to the ancient Hebrew custom of clothing oneself in sackcloth and dusting oneself with ashes as a sign of penance. The Bible does not explicitly detail this first day of Lent, but there are many instances of this repentant act in the Old Testament, such as Job 16:15: I have sewn sackcloth upon my skin, laid my horn (or strength) low in the dust.” Lent begins on Ash Wednesday, but the literal Forty Days of Lent does not actually begin until the 1st Sunday of Lent. Count from the 1st Sunday of Lent until the end — on Holy Thursday with the beginning of the Triduum — and you get exactly 40 days. Think of the days before the 1st Sunday as the *Front Porch of Lent*, a few days to help ease all of us into the Lenten disciplines. Before the reforms of the Second Vatican Council, there were several weeks called Septuagesima, recognizing that disciples need time to set aside sinful habits in order to embrace the spiritual discipline of Lent. In reading this, in preparation for Lent, also remember that the fasting, abstinence, prayer and almsgiving of Lent should not be confined to those 40 days but should spill out into the rest of the liturgical year. That short season called Septuagesima began on the seventieth (or Septuagesima Sunday) day before Easter and it included Sexagesima Sunday and Quinquagesima Sunday, ending on the Sunday before Ash Wednesday. While most of the Latin Church no longer celebrates this pre-Lent season, recall that the word Lent means springtime. It is derived from the same root as lengthen. Daytime lengthens during Lent. The northern hemisphere increasingly turns toward the sun, the source of life, and winter is giving way to spring. In Hebrew, the word for repentance (Heb. teshuvah) is the same as the word that means to turn, like the turning of the earth to the sun, like the turning of the soil before planting. “Even now, says the Lord, return to me.” (Joel 2:12). So, heed the call to turn from your separate selves, from sin, to come together in community. Self-denial is the way we express repentance. In the lengthening brightness from Ash Wednesday until Holy Thursday afternoon, holy Lent, turn to God as the source of life.

Regulations on Fasting & Abstinence during Lent

Catholics between the ages of 18 and 59 are obliged to fast on Ash Wednesday and Good Friday. In addition, all Catholics 14 years old and older must abstain from meat on Ash Wednesday, Good Friday and all the Fridays of Lent. Fasting as explained by the U.S. bishops means partaking of only one full meal. Two other collations (not equaling another full meal) is permitted at breakfast and around midday or in the evening—depending on when a person chooses to eat the main or full meal. Abstinence forbids the use of meat, but not of eggs, milk products or condiments made of animal fat. Abstinence does not include meat juices and liquid foods made from meat. Thus, such foods as chicken broth, consommé, soups cooked or flavored with meat, meat gravies or sauces, as well as seasonings or condiments made from animal fat are not forbidden.

Three Penitential Disciplines—Prayer, Almsgiving & Fasting

Those three disciplines are closely related to each other and vital to the Christian life. Prayer is conversation with God and it is essential for fasting and almsgiving since prayer gives those who do the strength to fast. Pope Francis said, “Lent is a privileged time for prayer.” Fasting and abstinence are old traditions in Judeo-Christian tradition and found in early Lenten practice. In the Scriptures, those disciplines offer a way of growing closer to God. Pope Francis reminds us, “Fasting makes sense if it really chips away at our security and, as a consequence, benefits someone else...” Almsgiving is a response to God, a charitable response that comes through prayer and fasting. It is a way to live out gratitude to God for all that has been given, reflecting the realization that we are the Body of Christ, responsible for each other. Justice, mercy, and charity are integral elements of our baptism that call us to be disciples of Jesus.

Understanding the Mass—Both Memorial & Sacrifice

Gloria in excelsis Deo

As a joy-filled response to the prior act of acknowledging human sinfulness while entreating God's mercy, the *Gloria in excelsis Deo* comes after. The opening words of that prayer echo the praise of the angels over Bethlehem and placed on the lips of the faithful. This hymn signifies the ultimate praise and adoration due to God for the Incarnation and the peace that only Jesus brings. Better known by its shortened name or *Gloria*, it is described this way in the introduction to the Missale

Romanum, "The *Gloria in excelsis* (*Glory to God in the highest*) is a most ancient and venerable hymn by which the Church, gathered in the Holy Spirit, glorifies and entreats God the Father and the Lamb. The text of this hymn may not be replaced by any other... It is sung or said on Sundays outside Advent and Lent, and also on Solemnities and Feasts, and in particular celebrations of a more solemn character" (*GIRM*, n. 53). Other titles for this prayer are the *Angelic Hymn* (Lat. *hymnus angelicus*) because those words are taken from the angelic heralding of Christ's birth (Lk 2:14) or the Greater Doxology as distinct from the lesser doxology or the *Gloria Patri-Glory to the Father*... Every doxology (Gk. *δοξολογία*) is the type of prayer that, at its heart, has an ascription of glory to the three Persons of the Blessed Trinity. Usually, those words of praise given to God are appended to the end of canticles, psalms, or hymns. The *Gloria* was originally composed in Greek and, so, it was first used in the eastern part of the Empire. It is probable that this hymn of praise was introduced into the western part of the Medi-

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

terranean basin by Saint Hilary of Poitiers, more than likely after the condemnation of the heresy identified as Arianism at the Council of Nicaea (AD 325). At first, in the West, this hymn-anthem was only intoned at extremely festive papal Masses such as Christmas. Gradually, its liturgical use was extended to bishops to be used on Sundays and feasts. Later on, priests were authorized to use the *Gloria* only during the Easter Vigil. Finally, the use of the *Gloria* was extended to be used weekly on Sundays and festive occasions, though never during Lent and eventually not during Advent, after that latter liturgical season acquired its more penitential character.

The Text of the *Gloria in excelsis*

As stated above, the *Gloria* is an act of praise directed at the Blessed Trinity: Father, Son, and Holy Spirit. The opening lines are inspired by the angelic chorus, after one angel had appeared to the shepherds telling them to "go to Bethlehem and see the Child who is Savior and Lord." A multitude of angels appeared in the sky saying, "Glory to God in the highest and on earth peace to those on whom his favor rests" (Lk 2:14). The second half of that verse has been variously translated into English such as: (1) "peace among men with whom He is pleased" (NASB); (2) "on earth peace, good will toward men" (KJV); or (3) "on earth peace among those with whom he is pleased" (ESV). Text critics note that those translation differences pivot on one Greek letter – whether the original Greek word is *eudokias* versus *eudokia*. When either word is used referring to two subjects, the first is translated as *peace on earth* or the second translation is *good will to men*. Moreover, the ancient pedigree of this hymn is attested to by the fact that the Latin version of the prayer has the word *excelsis* as the translation of the Greek term *ὑψιστος* (the highest) and not the Latin word *altissimis* used by Saint Jerome in composing the Latin Vulgate. Scholars believe that the Latin version of the *Gloria* must predate the Vulgate edition. Instead, its source material is thought to be derived from the text of a loose tradition of early Latin translations of the Greek text known as the *Vetus Latina* or *Old Latin*. Prior to Advent 2011, the second part of the introductory verse of the *Gloria* had been "peace to his people on earth." The current version is "on earth peace to people of good will." Liturgical scholars believed that current expanded version of the declaration is a richer reference to the fact that the Messiah's coming brings to the world a higher order of divine peace that only the incarnate Son of God can bestow. Those who live in accordance with God's will and receive His grace experience the fullness of the peace available on earth. Even more so, believers share in such internal peace even in the midst of a troubled world. The current translation better reflects the content of that angelic message – heavenly peace will be given to those who receive it or to all people of good will and not in the unconditional or universal terms that the earlier version implied. The peace announced by the angelic chorus is a distinguishing characteristic of the new and eternal covenant fulfilled in Christ's birth and foretold by the prophet Ezekiel (Ez 37:26). The hymn goes on to praise the Father for His majesty and does so by invoking two of the four-fold ends of prayer: adoration and thanksgiving. Thanksgiving is for the divine glory revealed by the Father, which is why the Church blesses, adores, and glorifies God. This fourfold declaration attests to the unlimited and constant nature of the praise that God deserves for what has been made manifest by the unfathomable immensity of His glory. The prayer concludes with a Trinitarian doxology and the *Gloria* can serve as a model for personal prayer by rendering God the praise due to His Holy Name and to express thanks for God's great majesty. And, finally, to petition the Holy Trinity for whatever blessings are needed in order to do so