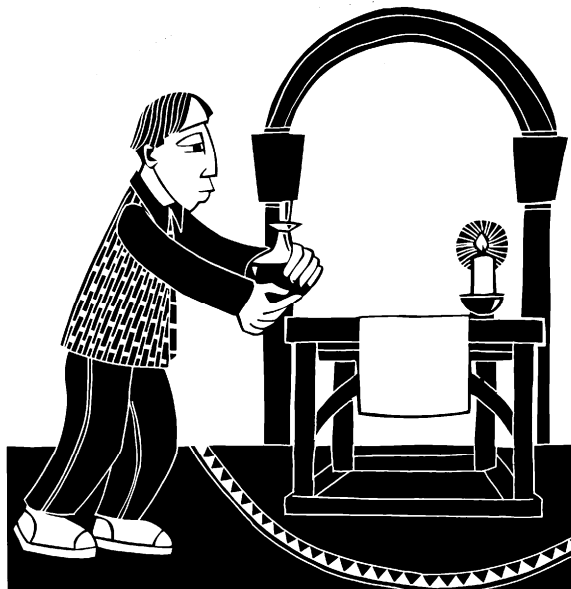


OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Sixth Sunday in Ordinary Time
February 12, 2023



Be reconciled not because of your unbalanced sensitivity, but, "If you...recall..."which is something brought to mind by the Spirit—then, begin with the heroic spirit of self-sacrifice, abide by the sudden restraint caused by the Spirit, and then stop at the point of your prior conviction. Cultivate the attitude that places no blame on the one with whom you have been in the wrong.
Then, make the unhindered offering of your gift to God.

CHAPEL SCHEDULE

Weekday Mass: (Monday-Friday at 12 noon)

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

Holy day 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 11 *Vigil of the 6th Sunday in Ordinary Time*

4:00pm +John & Mary Murray by their family

Sunday, February 12 *Sixth Sunday in Ordinary Time*

7:30am +Rosa Gonsalves da Silva

4:00pm +Justin Turner

Monday, February 13

12:00nn For the intentions of Fran and Jack

Tuesday, February 14 *Saint Cyril, monk and Saint Methodius, bishop*¹

12:00nn Asking God for healing for Brigid Kelly & Ciera Kelly

Wednesday, February 15

12:00nn Asking God to help Joan Mockel

Thursday, February 16

12:00nn Petitioning God for healing for Jack Walsh

Friday, February 17 *The Seven Holy Founders of the Servite Order*²

12:00nn +Robert Bek

Saturday, February 18 *Vigil of the 7th Sunday in Ordinary Time*

4:00pm +Walter Granger by VG

Sunday, February 19 *Seventh Sunday in Ordinary Time*

7:30am Healing for the family of Mary Mattock

4:00pm +Evariato Esteirio

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 This Week's Gospel

During Cycle A of the three-year cycle of readings, the Gospels for the 4th and 5th Sundays of Ordinary Time (Mt 5:1-12a; Mt 5:13-16) constitute the prologue to the Sermon on the Mount. This week's Gospel, while a continuation of preceding passages, addresses the attitude needed vis-à-vis the Mosaic commandments and the relationship between the Hebraic version of righteousness and the kind of righteousness propounded by Jesus. He begins by declaring that He will fulfill, not abolish, what is contained in the Law and the prophets. Then, to underscore that statement, Jesus declares, "...not the smallest letter or the smallest part of letter will pass away from the law, until all things have taken place." While the Mosaic Law is to be faithfully observed, that prior tradition is not fixed or inviolate because with the coming of Christ what was implied in the Law is unveiled and made complete. The least in the Kingdom of heaven will be those who reject even the smallest part of the letter of the Law, whereas the greatest place is reserved for those who abide by the broader sense of the Law and, then, teach others to do so as well. Yet, this interrelationship must be understood in regard to the Beatitudes and the overall intent of Saint Matthew's Gospel. After declaring that those whom Jesus identifies as blessed—the poor in spirit, the mourning who are comforted, the meek, those hungry for righteousness, the merciful, the clean of heart, the peacemakers, and all persecuted for righteousness' sake – all who embody those attributes will receive a great reward in heaven. Yet, do not wrongly conclude that those who embody the opposite qualities will receive a lesser reward. A characteristic of Saint Matthew is that he extols acting according to what you have been taught. The evangelist also warns about the dreadful implications for those whose behavior causes the little ones (or the *anawim*) to sin. Then, in citing three commandments which forbade murder, adultery, and oaths, Jesus pivots between stating "you have heard that it was said" and "But I say to you" which appears to contrast what "was said to [their] ancestors" with His own teaching. Unlike other sacred writers, Matthew the Evangelist does not speak of a new law or even an entirely new commandment. Instead, in his manner of presenting the old and the new, you could say that the old becomes new whereas the new is only worthwhile in regard to how it expresses what is of perennial value, doing so in a refreshed manner. For the Lord, while evil actions are rooted in the heart, intention does not equal action. Just to intend to do something is not sufficient to bring it about because some external cause could prevent the intention from becoming concrete. Insults, anger or other slander hurled at others diminishes their humanity. To curse someone is a meager attempt to deliver the accursed into the hands of evil. All those offenses have a deadly or killing effect on charity. Harboring such

Fr. Romano Guardini — *The Lord*

What does the act of swearing under oath actually mean? That what I say is true, so true that I make God my witness. It is as true as God's existence, as his truth. He who swears thus brings God into his statement. He couples his truth with that of God and demands that God vouch for it. Jesus says: How dare you? All the majesty of the Hebraic conception of God (Which to avoid all danger of personification forbade even the creation of his likeness) revolts here. Jesus goes straight to the heart of the problem, he no longer draws the line between right and wrong, true oath and false, but much sooner: between divine truth and human truth. How can man, who is full of untruth, place himself with his testimony beside God, the Holy One? He should not swear at all, divine majesty should loom so huge in his heart that his simplest *yes* or *no* is as reliable as an oath. Thus the commandment forbidding perjury is supplanted by a far profounder general love of truth, which does not swear at all because it knows and loves God's holiness too well to associate it with any personal testimony.

grievances and nurturing them precludes authentic worship and does not allow for deliberation in regard to who is wrong – the true disciple takes the initiative and extends the handshake of forgiveness. In regard to adultery, Jesus begins by highlighting the earlier insight that the evil desire constitutes the germ of the subsequent culpable action. At that time, only a woman could be charged with adultery, whereas a married man did not violate his marital commitment with his wife by an extra-marital liaison. Jesus reveals that the same duties in regard to marital fidelity apply to both men and women. The admonition that a part of the body which is the source of sin should be rooted out is not to be taken literally, but figuratively. Instead, it testifies to the high price needed to avoid temptation of any kind; yet, instead of physical mutilation, forms of radical and painful self-discipline are needed to avoid lustful temptations or any type of desire of the heart. The question of divorce, which the Mosaic Law foresaw and regulated its practice and implementation was seen as an allowance and an exemption from the original purpose of marriage as exclusive and permanent. The parenthetical phrase – unless the marriage is unlawful—is an exception to forbidding divorce that hinges on the meaning of the Greek word *porneia* (Gk. *πορνεία*) that is usually translated as prostitution. Language and its expression is not only a distinguishing characteristic of human nature, but even promises are often not kept and words can be distorted. Those linguistic tendencies prompted the development of oaths to guarantee what was said or promised. To take an oath or to swear on the Bible constitutes a profession of faith in God who is the ground of all truth and its arbitrator when the truth is not upheld. The Jewish prohibition against uttering the name of YHWH led to swearing by the Temple, the altar or some other sacred object without using the name G-D. As a result, all oaths were not equally binding and, so, Jesus went beyond such distinctions, as in today's Gospel, He said “do not swear [an oath] at all.” The only way to pay God the honor that is His due and to underline personal truthfulness is for “your ‘Yes’ [to] mean ‘Yes,’ and your ‘No’ [to] mean ‘No.’”

Eucharistic Revival Began on 19 June 2022 & Concludes with the National Eucharistic Congress: Indianapolis 17-21 July 2024

O sacrum convivium in quo Christus sumitur - How holy the feast in which Christ is our food

Presentation of the Gifts Linked with the Offering of the Lives of the Faithful

In the 2nd Century, St. Justin Martyr wrote: “When our prayer is ended, bread and wine with water are brought forth, and the president offers prayers and thanksgivings, according to his ability” (*First Apology*, Ch. 65) In the 5th Century, St. Augustine, in reference to the offertory, spoke of the “admirable exchange” that takes place, where the faithful return their gifts they have been given back to God. Since the Eucharist is the celebration of Christ's spousal love for His Church, it is meant to have the full, conscious and active participation of the faithful. The faithful accomplish this by giving of themselves at Mass, and allowing themselves to be transformed by the power of the sacred mysteries. When Jesus says to be reconciled to your brother, what does reconciliation mean? Is it a simple case of hugging and making up? Not exactly—the Greek word *diallassó* (Gk. *διαλλάσσομαι*) translated into English as reconcile refers to change thoroughly, to conciliate or to reconcile by reaching mutual concession. Thus, to reconcile means that where people who find themselves in conflict come together that they do so through meaningful change—either party or both changing their minds in order to rekindle a friendship. This may be as simple as apologizing, but it also may require a difficult conversation in which one or both parties are confronted with what they did wrong. This kind of soul-searching and forgiveness is what Jesus has in mind here.

Ash Wednesday—February 22

The distribution of ashes comes from a ceremony of ages past, when Christians who had committed one of the capital sins were required to do public penance. At that time, on Ash Wednesday, the Bishop blessed the sack cloth which the sinners were to wear during the forty days of penance, and sprinkled over them ashes made from the palms from the previous year. While the faithful recited the Seven Penitential Psalms, those penitents were turned out of the church because of their sins — just as Adam, the first man, was turned out of Paradise because of his disobedience. The penitents did not get readmitted to the church until Maundy Thursday after having won reconciliation by the toil of forty days' penance and receiving sacramental absolution.

Mass Schedule & Distribution of Ashes

at

12nn and 4pm

UNDERSTANDING LENT - THE PASCHAL FAST

Introduction

As early as the fourth century, at the Council of Nicaea (325 AD), the participating bishops were already well aware of the forty day preparation period prior (Lat. *Quadragesima paschae*) to Easter. So, very early in Church history, what Jesus had prophesied that there would come a time when His disciples would fast because the bridegroom had been taken away (Mt 9:15; Mk 2:19-20) would come to pass. After being baptized, Jesus fasted for forty days. On Mount Sinai, waiting for the Ten Commandments, Moses fasted for that same period of time. When Elijah the prophet made his way to Mount Horeb, he fasted for five weeks and five days, too—other examples could be cited. Evidence strongly suggests that Christ died on the fourteenth day of the Jewish month called Nisan, which was a Friday. So, fasting became common on Friday and, eventually, on Saturday, also. This earliest form of fasting was considered to be a grief-inspired fast or what was a two day fast (Lat. *biduum*). Then, that ascetic practice was first extended to all of Holy Week and, ultimately, the penitential practice of fasting was applied to the forty-day period (Lat. *quadragesima paschae*) as a preparation for Easter. Saint Peter Chrysologus (406-450 AD) summarized the practices of Lent this way, “There are three things...by which faith stands firm, devotion remains constant, and virtue endures. They are prayer, fasting and almsgiving. Prayer knocks at the door, fasting obtains, mercy receives. Prayer, mercy and fasting: these three are one, and they give life to each other” (Sermo 43: PL 52, 320, 322).

Rules & Regulations Regarding Fast & Abstinence

For Latin-rite Catholics today, Ash Wednesday and Good Friday are the minimal days of required fasting (for those between the ages of 18 and 59) and abstinence from meat (for all over age 14). Lenten Fridays are also days of abstinence for adult Catholics. In the tradition of the Church, laws relating to fasting are primarily intended to define what pertains to the *quantity of food* that is allowed on days of fasting, while those regulating abstinence refer to the *quality* of what can be eaten. The law of the fast means that only one full meal may be taken during the day while two light meals are permitted, in accord with local custom as to the amount and kind of food. Moreover, while the consumption of solid food between meals is forbidden, liquids, including tea, coffee and juices, may be taken at any time. The law of abstinence prohibits eating the flesh, marrow and blood products of those animals and birds which can be constituted as flesh meat.

The Paschal Fast

While the requirements of fasting have been greatly reduced, even the Fathers of the Second Vatican Council, in the *Constitution on the Sacred Liturgy*, recognized what most Catholics seem to be unaware of: the

ancient and likely oldest practices what is called the paschal fast: “Let the paschal fast be kept sacred. Let it be observed everywhere on Good Friday and, where possible, prolonged throughout Holy Saturday, as a way of coming to the joys of the Sunday of the resurrection with uplifted and welcoming heart” (SC, n. 110). Too many Catholics are unfamiliar with this unique fast. While today’s Lenten fast is minimal, required only on two days, since the Sacred Triduum is Lent’s culmination, there is the ancient Paschal Fast. This fast extends from Good Friday until the Easter Vigil in honor of Christ’s passion and, unlike the ascetical fast during Lent, this act of self-denial has a different, more spiritual emphasis. Before momentous events, such as the night before a couple’s wedding, quite often, the principal participants find themselves so excited that eating is the furthest thought from their minds. Hence, this brief Paschal fast is akin to that kind of fast, the fast of excitement, the fast of having observed the rituals of Holy Thursday and Good Friday which should have so filled the heart and soul of its participants, as a foretaste of the great Vigil of Easter which would be yet to come. Ideally, after those sacred days have been properly observed, earthly food can be almost forgotten. Carmelite Br. Daryl Moresco, who is managing director of the Center for Carmelite Studies once explained the paschal fast as referring to Passover (known to Jews as Pesach, which gives us the Greek word, Pasch). In regard to the nature of the fast, he said this, “Something is being left behind...Something is beginning. ... It sounds serious because of what it is meant to accomplish: ‘a way of coming to the joys of the Sunday of the resurrection with uplifted and welcoming heart.’ Such a fast, that has its good effects on mind and heart as well as body, is a solemn and very infrequent undertaking.”

Changes to the Practice

Fasting, as well as prayer and almsgiving, is a collective penitential practice of self-discipline. In keeping with its biblical origins, it traditionally entails partial or complete abstinence from food or drink. The Apostolic Constitution *Paenitemini* by Saint Paul VI adjusted the prior, stringent requirements for fasting and abstinence. The Pope encouraged all Catholics to continue to fast and abstain, but noted that local economic situation should be taken into account. Moreover, he recommended that such acts of self-discipline can be replaced with prayer and works of charity—except on Good Friday—yet Fridays were to retain their penitential nature. Then, the U.S. Conference of Catholic Bishops (USCCB) produced a statement in 1966 called *Pastoral Statement on Penance and Abstinence*, which allowed that the mandatory Friday abstinence from meat—except during Lent—might be substituted by prayer and works of charity which loosened earlier strict standards.
