

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Sixth Sunday in Ordinary Time
February 16, 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 15 *Vigil of the 6th Sunday of the Liturgical Year*

4:00pm For the intentions of Sophia Lipienska

Sunday, February 16 *Sixth Sunday in Ordinary Time*

7:30am +Carol Groccia, remembering her birthday

4:00pm +Barbara Beauregard by alumnae of the former SVH School of Nursing

Monday, February 17 Presidents' Day

12:00nn For Anna, Regina, & Maria-Helen Brzuska

Tuesday, February 18

12:00nn +Manuel Correira

Wednesday, February 19

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

Thursday, February 20

12:00nn For Helena, Stanislaw, and Tadeus Burzynski

Friday, February 21 *Saint Peter Damian, bishop & doctor*¹

12:00nn +Roland Gauthier

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

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

In the next three weeks, the Gospels constitute the majority of the sixth chapter of Saint Luke, his version of the Beatitudes (Lk 6:20-26). They are Jesus' instructions in regard to loving enemies, being merciful and benevolent (Lk 6:27-38) that conclude with another instruction on proper zeal (Lk 6:39-45). Nearly all of Saint Luke's Sermon on the Plain (Lk 6:17-49) is proclaimed. Today's Gospel has to be framed within last week's Gospel about the call of three of the Apostles. Then, calling of the Twelve occurred following the Lord going to the mountain to pray to "spent the night in prayer to God" (Lk 6:12). Whenever Saint Luke notes that Jesus engaged in an extended time in prayer that is prior to an important, crucial decision in regard to His mission. As that night gave way to day, Jesus "called his disciples to Himself, and from them He chose Twelve, whom He named as apostles." The first verse of this weekend's passage may appear, ordinary and even conventional, yet its lack of flowery detail also betrays a solemn aura and a sense that something significant was about to happen. Jesus descends down the mountain with those He has selected as Apostles and stops on some level part below the peak. Then, it becomes apparent that there is "a great crowd of his disciples" and "a large number of people" waiting there. The evangelist notes that the multitude came from "all Judea and Jerusalem and the coastal region of Tyre and Sidon," which was Gentile territory. This mixed crowd already points to the Lord's universal mission suggesting that He is not only another prophet sent to Israel. Accompanied with the Apostles, who had been told by Jesus that, instead of fish, from then on they would "be catching men," in the sea of humanity before their eyes, it became apparent where those Apostles now had to throw their nets into and to do so fearlessly. Unlike what had happened in Nazareth, this throng came to Jesus, seeking Him out and eager to hear what He had to say. Jesus focuses upon His disciples, mesmerized by His gaze, they sense something monumental was about to happen. The Beatitudes are four that begin with *blessed* while the other four begin with *woe to you*. Jesus directs His revelation to those before Him – the Twelve, the disciples and the crowd at large. To them, He says, "blessed are you." The crowd He is addressing is in an unwelcome situation because they are poor, hungry, weeping, outcast and roundly hated, and denounced as evil by others. When speaking in Nazareth about the already or now that Jesus embodied that now contrasts with the time before His coming or what can be temporally be identified as yesterday. The Lord's coming or His advent constituted the fulfillment of what Isaiah had prophesied and God the Father had promised – the poor enriched, the blind able to see, and the imprisoned freed. At the outset of His public life, the

When I have learned contentment in poverty, the next lesson is to govern my heart and temper. For what good is it to me to be without worldly things, unless I have besides a meek spirit? It suitably follows therefore, Blessed are the meek... Soften therefore your temper that you be not angry, at least that you be angry, and sin not. It is a noble thing to govern passion by reason; nor is it a less virtue to check anger, than to be entirely without anger, since one is esteemed the sign of a weak, the other of a strong, mind.

today or now He is talking about is destined to be a time of trial and it will require witnessing or testifying about what is true and right. The today of which Jesus spoke continues to prevail from His Ascension back to heavenly glory until His triumphant return. The inevitable trial, including betrayal by those nearest and dearest (Lk 21:12-13), is accompanied with an equally definitive promise that a defense will not be needed because perseverance is the origin of security. Though the future appeared threatening, Jesus assured the crowd that the situation would one day be reversed – poor now they will be enriched, eyes now clogged with tears, those will be transformed into shouts of laughter. Today’s miseries are only the prelude to an unknown future filled with joy because the “reward will be great in heaven.” Earthly trials will inevitably end that will happen upon entering the Kingdom and perfect joy will be the ultimate reward. Death is the great equalizer, while it may seem like evil is rewarded in this life and the good punished, in the world to come justice will be meted out fairly and equitably. Brief is the length of days allotted to us on earth, whereas that which is perpetual and eternal awaits both for the good and the bad. To the four declarations in regard to what constitutes blessedness, there are four corresponding antitheses or woes. In declaring the rich to be woeful, Jesus does not condemn wealth, but notes that the selfish rich are on a path whose outcome is fatal – they will have no consolation in the life to come. Thus, they will be hungry, in mourning and miserable. Those declared blessed are living a life that is destined for eternal joy and heavenly reward. The Greek word for beatitude is *makarios* (Gk. μακάριος) that refers to a state wherein a believer is in the enviable position that comes from receiving God’s favor. This gift extends the grace that such divine favor promises. The parable of the rich man and Lazarus aids in understanding blessedness – the rich man was not cursed but the happiness he enjoyed on earth destined to make his future unhappiness. The earthly misery Lazarus endured while begging for the scraps falling from the rich man’s table (Lk 16:19-31) will be rectified. Though Jesus uses the pronoun you in mentioning the rich, the woeful rich are certainly not among the crowd listening to Him. One literary device used in the Bible is called *apostrophe* that occurs when, as a figure of speech, an exclamation is addressed to an inanimate object as if it were a person, such as, “Hear, O heavens, and give ear, O earth” (Is 1:2). Since no one in the crowd is being directly addressed, it is woe to the rich and satiated who need nothing now and have all that they are looking for. Thus, it is impossible for them to wait for anything more. Woe is accorded to them because the rich have placed their confidence in what is perishable and did not have the perspicacity to store up treasure in heaven. The series of woes is directed at those who are rich, self-satisfied, laughing, and flattered are not clearly distinguished from those who are blessed because they are hated, rejected, insulted and treated with contempt. The woeful are not persecutors, but because they are well-spoken of that is how their fate resembles the false prophets, whereas those deemed blessed suffer the fate of true prophets.

Jubilee of Hope — Ricominciare or Begin Again!

Hope is a virtue that “does not deceive or disappoint because it is grounded in the certainty that nothing and no one may ever separate us from God’s love,” the Pontiff said in *Spes non confundit*, the papal bull of indication proclaiming the Holy Year. In Judaism and Christianity, the concept of the Jubilee is a special year of remission of sins and universal pardon. In the Book of Leviticus (Lev 25:8-17), a Jubilee year (Heb yūbāl) is mentioned to occur every fiftieth year, during which slaves and prisoners would be freed, debts would be forgiven and the mercies of God would be particularly manifest. In Western Christianity, the Jubilee tradition dates to 1300, when Pope Boniface VIII convoked a holy year, following which ordinary jubilees have generally been celebrated every 25 or 50 years, with extraordinary jubilees (e.g., the Jubilee of Mercy 2015-2016) depend upon need or history. Christian Jubilees, particularly in the Roman Catholic Church, generally involve pilgrimage to a sacred site, normally the city of Rome. The forgiveness of sins, both actual and the attraction to sin, are obtained by the jubilee indulgence. The Jubilee is first described in Leviticus 25. Every 7th year was a sabbath for the land when it was to lay fallow, and rest from agriculture. The 7th in a cycle of 7 sabbatical years was 49 years, and the year following was the 50th year. Land and property, which had been sold, was returned to its original owner or their descendants, debts were cancelled, and slaves and prisoners were freed. A ram’s horn (Heb. yobel) was blown on the Day of Atonement (Yom Kippur) to announce the start of the 50th or Jubilee year. It was a year of restoration and freedom, and a year of celebration. The Jubilee represents the most radical system of continuing social reform in the Old Testament because it blocked land and wealth from becoming the focus of a wealthy elite at the expense of the ordinary people. This is because a trumpet made from a ram’s horn was used to announce the beginning of the Jubilee year in Joshua 6:1-14. The announcement of the Jubilee year with a trumpet blast became strongly connected with the eventual eschatological ushering in of the messianic era (Is 27:13; Zech 9:9-17). The Latin word *jubilare* means jubilation; however, in English, the word Jubilee came to have the dual meaning of a 50th anniversary, and a special time of celebration.

Understanding the Mass—Both Memorial & Sacrifice

Until the liturgical reforms of the Second Vatican Council, the principal sung Mass on each Sunday was preceded by the Asperges or blessing with holy water. Asperges is a noun of the second-person singular future indicative of the Latin verb *aspergere* "to scatter, strew upon, sprinkle," derived from *ad* "to" + *spargere* "to sprinkle". The title comes from the ninth verse of Psalm 51, "Cleanse me with hyssop, that I may be pure; wash me, and I will be whiter than snow" (Ps 51:9). Verses of the same psalm

were sung, as the priest went among the congregational sprinkling them with holy water. At that time, from Easter to Pentecost, instead of the prior antiphon and the accompanying verse(s), the Asperges was replaced by the *Vidi Aquam* that has a double allusion: the first to Ezekiel's vision expressed this way, "I saw water flowing out from beneath the threshold of the temple" (Ez 47:1, 8, 9) and the second allusion to the water and blood that flowed from Christ's body when His side was pierced by a lance (Jn 19:34).

Sunday Renewal of Baptism

Currently, the sprinkling with holy water may replace the Act of Penitence, however, in fact, it is not a penitential rite, because it serves another purpose: to remind those sprinkled with water that their baptism was the foundational sacrament of all repentance.

This ritual differs from what happens during the Easter Vigil or on Easter Sunday, wherein the blessing with holy water seals the faithful's renewal of their baptismal promises. So, according to the *General Instruction of the Roman Missal*, "...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). According to the rubrics of the Roman Missal, this renewal of baptism is possible "even in Masses anticipated on Saturday evenings" (see Appendix II, rubric 1).

Blessing Holy Water for Sunday Baptismal Renewal

At the beginning of Mass, after the sign of the cross and the greeting, the Priest, standing at the chair with hands joined, invites all present to join him in the prayer of blessing. After inviting the assembly to pray saying, "Dear brethren (brothers and sisters), let us humbly beseech the Lord our God to bless this water..., either with

the vessel of water in front of him or held by a server, following an appropriate period of silent reflection, the Priest blesses the water. Though optional, another vessel containing salt could be blessed and, then, mixed with the water made holy in silence. The use of salt symbolizes purification, wisdom, and the preservation of people from evil. recalling the blessed salt "scattered over the water by the prophet Elisha" (2 Kgs 2:19-22) and invoking the protective powers of salt and water, that they may "drive away the power of evil". Water and salt, then, are mixed together. The sprinkling of the ministers and then of the people takes place. Still standing at the chair, taking the aspergillum or sprinkler, the Priest sprinkles himself by touching his forehead with it, making the sign of the cross. Alternatively, transferring the sprinkler from his right hand to his left, he touches the thumb of his right hand to the top of the sprinkler and traces the sign of the cross on his forehead before returning the sprinkler to his right hand. While holding the sprinkler in that hand, his left hand rests on his chest. the celebrant begins sprinkling those ministers in the sanctuary to his right, then those to his left. If a deacon is present, he is offered to touch the sprinkler and bless himself; then, the celebrant presents blesses each group in the sanctuary three times, first at their center, then to the right and left. After sprinkling all those in the sanctuary, the celebrant, the deacon, and the server bow to the altar and turn on their right to sprinkle the people. The celebrant may stand at the entrance to the sanctuary and sprinkle the entire assembly from a stationary position, sprinkling first in the center, then to his left, then to his right, with his left hand resting on his chest. More appropriately, the celebrant may move through the church sprinkling the congregation as he goes. When processing up the center aisle, he alternately sprinkles those on his right and then his left. Upon completion, arriving at the sanctuary, all bow to the altar, and the celebrant and deacon go to their seats. The server places the holy water on the credence table. The server with the missal approaches and stands before the celebrant. The celebrant, facing the people with hands joined (See Appendix II, no. 5) says the concluding prayer ("May almighty God cleanse us of our sins, and through the celebration of this Eucharist make us worthy to share at the table of his Kingdom."). Then the celebrant (or a master of ceremonies) turns the pages of the missal with his right hand to the Gloria, if that is required by the rubrics, or to the collect for Mass in the Advent and Lenten seasons. Mass continues in the usual way. "On the basis of age-old custom, water is one of the signs that the Church often uses in blessing the faithful. Holy water reminds the faithful of Christ, who is given to us as the supreme divine blessing, who called himself the living water, and who in water established baptism for our sake as the sacramental sign of the blessing that brings salvation" (*Book of Blessings*, n. 1388).

Excerpted from www.adoremus.org Msgr. Marc Caron. "The Asperges Rite." 29 October 2020.

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