

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Fifth Sunday in Ordinary Time
February 5, 2023



The *logos spermatikos*, seeds of the mind, testifies that while the Word became flesh in Christ, even prior to Christ's coming, the divine Logos sowed seeds of light throughout human history

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 4 *Vigil of the 5th Sunday in Ordinary Time*

4:00pm +Marie Mahoney Hagar

Sunday, February 5 *Fifth Sunday in Ordinary Time*

7:30am Names enrolled in OLP Purgatorial Society 2022

4:00pm For the intentions of the Burke family

Monday, February 6 *Saint Paul Miki and companions, martyrs*¹

12:00nn For the health of Joseph Walsh

Tuesday, February 7

12:00nn Asking God for healing for Owen Timothy and Luke Richard

Wednesday, February 8

12:00nn +Jose Martins Coelho

Thursday, February 9 *Saint Jerome Emiliani and Saint Josephine Bakhita, virgin*²

12:00nn +Robert Bek

Friday, February 10 *Saint Scholastica, virgin*¹

12:00nn +David Mimanando

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

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

Being blessed (Gk. μακάριος), according to the *Danker-Bauer Greek-English Lexicon*, is the English equivalent for the Greek word makarios, which means "pertaining to being fortunate or happy because of circumstances." This would indicate that due to the action of the individual such as making peace, those who do so are happy or fortunate that derives from being peacemakers. While no explicit blessing is assigned for each beatitude, in all likelihood, it is similar to saying "He is fortunate because he is rich" or "He is rich because he is fortunate." Immediately following the Beatitudes (Mt 5:1-12), wherein Jesus delineates the inner dispositions needed to be a disciple, He goes on to declare that those who want to follow Him must also become "the salt of the earth" and "the light of the world." The eight qualities endorsed by the Beatitudes are: poor in spirit, the mourning being comforted, meekness, the afflicted being satisfied, a hunger and thirst for righteousness, merciful, clean of heart, makers of peace, and those persecuted for the sake of righteousness. Then, those who adopt those attributes, it is declared that their "reward will be great in heaven." The subsequent verses (Mt 5:13-16) appear to extol self-adulation whereas the Beatitudes focus on inner dispositions. Yet, the two passages are not as contradictory as might first appear. Those attributes which Jesus declares to be the cause of someone being blessed implies that anyone who is like that already possesses the Kingdom, though in a manner hidden from external view. Subsequently, by their deeds, the blessed must influence the world for good by whatever they say or do. When taken together, the Beatitudes and this week's Gospel constitute the introduction to the more extensive Sermon on the Mount (Mt 5-7). In that collection of teachings and sayings of Jesus, the characteristics and demands related to living out the Gospel values will be further developed. In salt's biblical usage, in Saint Mark's Gospel, you would read this, "Everyone will be salted with fire. Salt is good, but if salt becomes insipid, with what will you restore its flavor? Keep salt in yourselves and you will have peace with one another" (Mk 9:49-50). The purifying and preservative use of salt in food (Lev 2:13) and the refinement effected through fire refer to comparable effects in the spiritual life of the disciples of Jesus. As such, salt has a number of connotations and constitutes either the symbol for wisdom or as a stand-in for the spirit of sacrifice. Another reference to salt makes an unusual allusion to salt that loses its flavor while alluding to those disciples who waiver in their commitment to Christ and do not hold out until the end. Among those multiple uses for salt, an explicit reference to one of those

The Letter to Diognetus

Christians are not distinguished from the rest of mankind by either country, speech, or customs; the fact is, they nowhere settle in cities of their own, they use no peculiar language; they cultivate no eccentric mode of life. Certainly, this creed of theirs is no discovery due to some fancy or speculation of inquisitive men; nor do they, as some do, champion a doctrine of human origin. Yet while they dwell in both Greek and non-Greek cities, as each one's lot was cast, and conform to the customs of the country in dress, food, and mode of life in general, the whole tenor of their way of living stamps it as worthy of admiration and admittedly extraordinary. They reside in their respective countries, but only as aliens. They take part in everything as citizens and put up with everything as foreigners. Every foreign land is their home, and every home a foreign land. They marry like all others and beget children, but they do not expose their offspring. Their board they spread for all, but not their bed. They find themselves in the flesh, but do not live according to the flesh. They spend their days on earth, but hold citizenship in heaven. They obey the established laws, but in their private lives they rise above the laws. They love all men, but are persecuted by all. They are unknown, yet are condemned: they are put to death, but it is life that they receive. They are poor, and enrich many; destitute of everything they abound in everything. They are dishonored, and in their dishonor they find their glory. They are calumniated, and are vindicated. They are reviled, and they bless; they are insulted and render honor. Doing good, they are penalized as evildoers; when penalized, they rejoice because they are quickened into life.

proves to be a fool's errand; yet, there is a clear allusion to those who are the salt of the earth being of service to others. The reference to salt in this passage, though, is not in regard to the uses of salt or how to keep salt's flavor – no, Jesus demands that His disciples constitute (either by being or becoming) the salt of the earth. Destined to be salt, the disciples are sanctified and, so, are meant to function as preserving agents by sharing with others the evangelical wisdom which they have been entrusted. The tension between being in the world but not of the world manifests the position every disciple should adopt; yet, while faith should bring added flavor to worldly pursuits, watering-down the other-worldly or heavenly pole weakens the believer's ability to resist evil. Then, when testimony to the transformative power of faith is diluted, the bearers of wisdom are rejected by those who should have been drawn to faith. Light, too, is a multivalent symbol with various biblical implications – God, the Law, and Israel are seen as lights. The prophet Isaiah declared that Israel would be “a signal/ensign to the nations” or “light for the nations” (Is 11:12). The messianic dawn will spread as a revealing light upon the world and Zion, as the cosmic Mount, will be elevated above all others and its temple will draw all nations to its radiant light (Is 2:2). With the coming of Jesus, the Light of the world, the darkness of sin and the shadow of death were so permeated with His light that their stranglehold over human nature was broken. Now, disciples of the Lord Jesus are transformed into children of the light and the faithful must shine before others. The full glory of the Lord is not at full brilliance because there is a time that is yet-to-come when the Son of Man will return amid signs and wonders. These two images, light and salt, are not fully possessed by any single individual, no matter how bright such a life may shine. Many lights are required to constitute the light of the world. A single candle, no matter how large, does not produce enough light, yet a procession of candle-bearers can light the way. A hill-top city or town can be seen from afar due to multiple lamps burning in its homes – one lit home would not make much difference.

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

The Eucharist — futurae gloriae pignus: A pledge of future glory

About a dozen years ago, on the First Sunday of Advent or November 27, 2011, the current version of the Roman Missal began to be used in the United States. Prior to that date, following the consecration, the priest would have said, “Let us proclaim the mystery of faith.” Currently, the priest-celebrant simply says, “The mystery of faith” (Lat. *mysterium fidei*) – a declarative statement about the Body and Blood of Christ, now present on the altar. The expression *mystery of faith* first appears in a third century treatise on Baptism. Subsequently, the same declaration became an interpolation in a variety of Eucharistic Prayers. Eventually, it found its way into the oldest versions of the Roman Canon. In those manuscripts, the phrase is situated within Christ's words over the chalice. In the current version, the mystery of faith was taken from the Words of Institution and functions as a declaration and invitation to the Memorial Acclamation. The response to the priest's simple declaration is made by the faithful as one of three acclamations, which are Scriptural. The first two of those three are derived from the first Letter to the Corinthians, “For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes” (1 Cor 11:26). The third option is found in the Gospel of John, where the woman who met Jesus at the well is told by her fellow Samaritans, “...we know that this is truly the savior of the world” (Jn 4:42).

Option A: *Mortem tuam annuntiamus, Domine, et tuam resurrectionem confitemur, donec venias.*

We proclaim your Death, O Lord, and profess your Resurrection until you come again.

Option B: *Quotiescumque manducamus panem hunc et calicem bibimus, mortem tuam annuntiamus, Domine, donec venias.*

When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

Option C: *Salvator mundi, salva nos, qui per crucem et resurrectionem tuam liberasti nos.*

Save us, Savior of the world, for by your Cross and Resurrection you have set us free.

UNDERSTANDING THE EUCHARIST—DO THIS IN MEMORY OF ME

Introduction

In writing to the Corinthians, Saint Paul recounted for them the Lord's ultimate command, "Do this in remembrance (Gk. ἀνάμνησιν) of me" (1 Cor 11:24). In Exodus 12:14, God gives a similar command to the Hebrew people at the time the Passover was inaugurated, "This day shall be a memorial (Heb. zikkaron) to you" (Ex 12:14). The Hebrew word zikkaron or memorial comes from the word zakar, which means "to remember." Then, at the Last Supper, when Jesus instituted the Eucharist, He told His disciples, "Do this in memory of me," which the Church repeats at the crucial point in every Mass, the moment of consecration — Do this in memory of me (Lat. *Hoc facite in meam commemorationem*.) Thus, zikkaron (Heb), anamnesis (Gk) or commemoratiō (Lat) all allude to memory, but that English word memory is a weak translation for the Hebrew/Greek originals. To most English speakers, memory is a psychological function or a mental faculty, which the mind uses to keep and retrieve prior information. Yet, the Hebrew word zikkaron is more than a retrieval or a quick pause in the never-ending stream of daily thoughts. Instead, it means a conscious reviewing of something that happened in the past. Zikkaron is also associated with sacrificial acts — the offering of the flesh and blood of animals. By the act of sacrifice, the individual making the offering entered into remembrance before God. Obviously, God can never forget because He is all-knowing and eternal, and so all of time is, in fact, present to God. Zikkaron expresses the way that the biblical faith of Israel endowed Israel with a share in God's experience of the events of sacred history — the Exodus, the wandering in the desert, and the giving of the Law on Mount Sinai. Thus, the sacrifice did not merely conjure up those events in the mind because it reactualized them or made them present. More than a quick pause in our daily stream of thoughts, the word zikkaron is a conscious awareness of that past event made actually present. So, the Jewish celebration of Passover was intended to be a conscious and active remembrance of how God saved His chosen people from slavery in Egypt and was still doing so. There's one key difference between how we remember during an event like the Passover or the Eucharist. In the Eucharist, we do not re-enact what Jesus did. Rather it is re-presented. "Re-present" means to make something present again or to make what was real in the past real again in the present time. As the Letter to the Hebrews (Heb. 7:27, 9:28, and 10:12) affirms, Jesus' death on Calvary happened once in time. This means that the Eucharist is not a re-sacrifice of what took place on Calvary. Instead, that event took place once in space and time, but the offering of Jesus' body and blood happens continu-

ally in heaven, which is totally outside of space and time. So, the Eucharist becomes a bridge between the earthly liturgy and that heavenly liturgy. We become united with the entire Mystical Body of Christ. We affirm our identity as sons and daughters of the Father and as joint heirs with Jesus Christ. Thus, long ago or even now, as the Jews scattered throughout the world celebrate the Passover, they do so not as a past event, but as a present reality. Once, their forebears participated in the Exodus but, when the annual Passover is observed, the contemporary participants are inserted into that long-ago drama. When Jews celebrate the Passover, they are not only commemorating a people's flight to freedom from Egypt, as Americans remember D-Day of VE Day. Instead, the Exodus detached from a mooring in time is what the Seder really commemorates. Properly understood, that sacred meal is no mere act of pious recollection, but a unique and inspired device for blending the past, the present, and the future into a single comprehensive and transcendental experience. The agents in the Seder Haggadah are not merely the particular Israelites who happened to have been led out of bondage by Moses, but all the generations of Israel throughout the intervening span of time. In an ideal sense, you could say that all Israel went forth out of Egypt and all Israel stood before Mount Sinai, while all Israel moved through darkness to the Presence of God, in the wake of a pillar of fire. As the ancient rabbi said in the "Mishnah," "In every generation a man must so regard himself as if he came forth himself out of Egypt." The ritual meal of the Passover, the seder or order and ritual brought about a real presence of their past deliverance from Egypt. Though a symbol, a sign — but it accomplishes, with divine power, the event that it signifies. In the *Catechism of the Catholic Church*, these two references aid in this analysis, "The Eucharist is the memorial of Christ's Passover, the making present and the sacramental offering of his unique sacrifice, in the liturgy of the Church which is his Body. In all the Eucharistic Prayers we find after the words of institution a prayer called the anamnesis or memorial. In the sense of Sacred Scripture the memorial is not merely the recollection of past events but the proclamation of the mighty works wrought by God for men. In the liturgical celebration of these events, they become in a certain way present and real" (CCC, nn. 1362-1363). And so we speak of a *Real Presence* that commences from the moment that priest and people "do this in memory" of Jesus, just as He commanded. "To remember," said Pope John Paul, means 'to bring back to the heart' in memory and affection, but it is also to celebrate a presence." In every Mass, then, the remembrance is a true participation — and the present reality of Christ is always real and substantial.
