

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Fifth Sunday in Ordinary Time
February 9, 2025



Walk after me - become one of my disciples

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 February 8 *Vigil of the 5th Sunday of the Liturgical Year*

4:00pm +Marie Hagar by her family

Sunday, February 9 *Fifth Sunday in Ordinary Time—World Marriage Day*

7:30am Asking God to grant a special intention

4:00pm +Ralph White

Monday, February 10 *Saint Scholastica, virgin* ¹

12:00nn +Sophia Lipienska, Zigmont & Theresa Mielewski and the Paizych family

Tuesday, February 11 *Our Lady of Lourdes - World Day of the Sick*

12:00nn +John & Mary Murray by their family

Wednesday, February 12 Lincoln's Birthday

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

Thursday, February 13

12:00nn Asking God to bestow His healing grace upon Brad Sampson

Friday, February 14 *Ss. Cyril, monk and Methodius, bishop* ¹

12:00nn For the health of Stanistn, Maria, Adam Miliewski

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 In gratitude to God for a favor requested and obtained

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

Alongside the Lake of Gennesaret, with the people pressing in on Him, Jesus saw two empty boats. He got into the boat belonging to Simon. The two of them set out a short distance from the shore and Jesus instructed the crowd while seated since Simon had anchored the boat offshore at Jesus' request. The voice of the Lord is directed back to the people along the bank. Scholars consider this incident to be a parable in action. With a seamless transition, Simon then begins to address Jesus as Master and a few verses later as Lord. As Teacher, Simon and his companions heard



what Jesus told the crowd. After that, Jesus instructs them to go out into deeper waters and cast the nets that they had been washing earlier. To such a forceful request, though totally unexpected, Simon countered, "Master, we have worked hard all night and have caught nothing..." Yet, enthralled with Jesus, he agreed to lower the nets and "they caught a great number of fish...[that] filled both boats so that they were in danger of sinking." From that point on, Saint Luke will refer to Simon by the name Jesus gave him or Peter. Stunned by the miraculous catch of fish, Simon Peter as well as James and John were seized with astonishment (Gk. *θῦμβος*). Such a reaction, being dumbfounded or stunned at what was seen, is typical when confronted with any manifestation of the divine. Not only were those fishermen amazed, but they realized that Jesus was the source of that miracle. So knowing how sinful he was, Simon "fell at the knees of Jesus." Almost every visible act of God at work in the world provokes a feeling that can be described as holy terror because a mere creature is in the presence of the all-powerful God and Creator. Even the Virgin Mary was greatly troubled or acutely distressed (Gk. *διεταράχθη*) at what the angel Gabriel revealed to her (Lk 1:29). In those situations, a reassuring word is usually uttered that is not only meant to calm the fearful of heart, but to also confirm the revelation – so, Jesus says to Simon, "Do not be afraid (Gk. *μὴ φοβοῦ*)," which is exactly what was said to Mary after the Annunciation. By telling those three fishermen not to be afraid, Jesus finally reveals to them their mission: "from now on you will be catching men." When that undertaking is juxtaposed with the miraculous catch of

Saint Ambrose of Milan — Exposition on the Holy Gospel of Saint Luke

"Master, we have been hard at it all night long and have caught nothing; but if you say so, I will lower the nets." I, too, Lord, now that for me it is night when you do not govern. No matter what, it is still night for me. I have cast the net of the word at Epiphany, and I have caught nothing yet. I have cast it during the day. I await your order, on your command I will cast the nets. O vain presumption! O wondrous humility! They had caught nothing till then; at the voice of the Lord, they made a marvelous catch of fish. This is not the work of human eloquence, but the blessing of the heavenly call. Peace to human arguments: It is by faith that they people believe. The nets are full and the fish cannot escape. The companions who were in another boat are called to the rescue.

fish, those words of Jesus signify that their success will not only surpass their wildest dreams, but that it will come from the Lord Jesus. So, not only would it be divine in origin, but their future success can also be attributed to the faithfulness of Peter who did not hesitate to cast the nets, even though the previous night's effort had been practically worthless. On the heels of all that transpired, the final accent to the passage is placed on what Peter and the others did upon returning to shore – "they left everything and followed him." Never forget that "to follow Jesus" entails becoming one of His disciples that literally means to be a learner. The radical nature of that decision to follow Jesus is highlighted in this passage, whereas in the other two Synoptic Gospels (Mk 3:16-20 & Mt 4:18-22), those who did so only had to leave their nets and their father – in this Lucan account, they have to leave everything which is in keeping with the evangelist's expectation of total detachment from worldly things. This miracle, though, at least in its Lucan version, has a decidedly Easter sense. In the Gospel according to Saint John, the catch of fish occurs after the account of Christ's resurrection (Jn 21:1-14) and it "was now the third time Jesus was revealed to his disciples after being raised from the dead" (Jn 21:14). As announced in the prologue, the focus of Saint Luke's writing was intended to be "an orderly sequence" for his listeners to "realize the certainty of the teachings" that they had received. Hence, the listener or eventual reader who is being addressed is not only a believer who has Easter faith, but who is also a part of the believing community that is apostolic in its nature wherein all involved continue the mission of the Risen Christ.

Biblical Understanding of the Virtue of Hope

In the Encyclical *Spe Salvi*, Pope Benedict notes that "the distinguishing mark of Christians [is] the fact that they have a future: it is not that they know the details of what awaits them, but they know in general terms that their life will not end in emptiness. Only when the future is certain as a positive reality does it become possible to live the present as well" (*SS*, n. 2). This Jubilee Year of Hope, then, is meant to be a universal call for all the faithful to "return to the horizon of hope" and, when understood as a virtue, hope is the opposite of despair. The inscription that Dante passes through in Hell ends with this Italian expression: *Lasciate ogne speranza, voi ch'intrat* or "Abandon all hope, ye who enter here." Those condemned to Hell are painfully aware of the fact that their punishment is everlasting. Since the condemned cannot escape this state to attain happiness of any sort, they have nothing to hope for. Saint Thomas Aquinas defined hope as "...a future good, difficult but possible to attain...by means of the Divine assistance...on Whose help it leans" (*ST II-II*, 17.1). When writing about hope, Aquinas noted that hope is born from the desire for something good that though acquiring what is hoped for might be inherently difficult, it cannot be something impossible. So, hope is not needed, if you can easily get what you want and nor is there any reason to hope when what you desire is completely beyond your grasp. Finally, hope in the New Testament is enshrined in the Greek word *elpis* (Gk. *ελπις*). *Elpis* literally means expectation, trust, and confidence. It comes from the root word *elpo* that means to anticipate and usually to do so with pleasure and as a welcome in the face of its occurrence. *Elpis* is an expectation of what is understood to be a virtual guarantee. The word first appears in the New Testament in Matthew 12:21 – "And in his name the Gentiles will hope." The word hope in this verse comes from the verbal form of the noun *elpis*, which is *elpizo*. In some versions, *elpizo* is hope, whereas in other texts that same word is translated as trust. *Elpizo* is often used in reference to an anticipation of future events, which are certain to come. Thus, hope in the New Testament means a reasonable expectation, looking towards the future with relative assurance. Biblical hope, in its New Testament setting, is also accompanied with joy and pleasure. Hope in the Bible, then, is not a mere wish as it is used today in common parlance because that secular form of hope implies a doubtful attitude about what is to come. On the contrary, biblical hope is confidently expecting that something will happen, while waiting patiently for it and to do so with joy and pleasure. Hope is looking expectantly towards the future based on our faith in God in the present and His faithfulness in the past.

Understanding the Mass—Both Memorial & Sacrifice

The Penitential Act follows the Sign of the Cross and the priest's greeting of the people. Of the three approved forms of that ritual, the first (or Form A) is known as the Confiteor. The prayer's Latin title is derived from the longer expression *confiteor domino meo* (Eng. I confess [my sins] to the Lord". The word Confiteor is the first person singular, present tense of the Latin word *confitēri*, which means "to

confess" or "to admit". Thus, it is a communal statement that acknowledges the personal nature of sin before God and to the other participants: "I confess to almighty God and to you, my brothers and sisters..." So, each individual who says those words assumes a humble stance and, then, confronted with the mercy and immense love of God, collectively admits their human frailty. Such an admission is done without pretense or any presumption of innocence. God alone is all-powerful and ever-forgiving, whereas His sons and daughters are not. Next, the prayer's content recognizes that "we have greatly sinned" and done so both in the commission of sin and by omitting to do the proximate good where there was an obvious and nearby need to do so or sins of omission. The Archbishop of York, Egbert of York (d. 766) also gives this short form of what is considered to be the germ

of the present prayer: "Say to him to whom you wish to confess your sins: through my fault that I have sinned exceedingly in thought, word, and deed." The current English translation of the Confiteor continues with those words: "through my fault, through my fault, through my most grievous fault." Its earlier translations only mentioned fault once – "that I have sinned through my own fault." The English translation of the third edition of The Roman Missal maintains the original poetic repetition found in the Latin text. Such a Trinitarian reference reflects that the number three is often associated

with completeness, emphasis, but above all else, with the Blessed Trinity. During this verbal acknowledgement of fault, striking the breast unites words with actions. It is not new gesture (it has always been a rubric in the English translations of The Roman Missal), such that the words mentioned above ("through my fault . . .") are said while the person, curls their right hand into a loose fist and strikes their left breast. This is an ancient gesture expressing sorrow and is a sign of sincere contrition. In the Old Testament, the prophet Jeremiah said, "I turn in repentance; I have come to myself, I strike my breast; I blush with shame, I bear the disgrace of my youth" (Jer 31:19 NIV). In ancient Judaism, the striking of the breast constituted a profound sign of sincere, deep sorrow for sinfulness. Saint Augustine once said, "No sooner have you heard the word 'Confiteor' than you strike your breast. What does this mean except that you wish to bring to light what is concealed in the breast, and by this act to cleanse your hidden sins" (*Sermo de verbis Domini*, 13). Formerly, it was the practice to strike the breast three times, each action corresponding to the word fault. In the current rubrics (i.e., the prescribed action to accompany the words said), you only read "striking their breast, they say" such that the number of times for doing so is not indicated. Instead, in acknowledging your faults with the accompanying action emphasizes that sin is no one else's fault except your own. The remainder of the Confiteor remains as it was in the prior version: "therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God." By asking for the intercession of the saints, angels and the Virgin Mary, this prayer reinforces belief in the communion of saints -- the Church is made up of the Church Militant (those on earth), the Church Expectant (those in purgatory), and the Church Triumphant (those in heaven) and their spiritual interrelationship. Through the Confiteor, we fittingly offer contrition to God for our venial sins and prepare for our participation in the Divine Mystery of the Eucharist. Mortal sins can only be forgiven through the Sacrament of Penance.

Sources

- Preparing Your Parish for the Revised Roman Missal: Homilies and Reproducibles for Faith Formation ©2011. Liturgy Training Publications.
- www.saintmichaelcalhan.dioces.org. "Confiteor: Why do we strike our chest during the Confiteor?"

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