

**OUR LADY OF PROVIDENCE CHAPEL**  
**SAINT VINCENT HOSPITAL**  
**WORCESTER MEDICAL CENTER**  
**Second Sunday in Ordinary Time**  
**January 15, 2023**



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*Ecce Agnus Dei*

The Lamb of God is the glorified Jesus the Christ who eternally exists in the *timeless moment* at the heart of heaven. He is the Lamb who opens the judgment of God on earth, though who is also the Lamb who is the unending fount and source of God's forgiveness and mercy

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**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](http://www.ourladyofprovidence.net)

## **MASS INTENTIONS — LITURGICAL SCHEDULE**

Saturday, January 14 *Vigil of the 2nd Sunday in Ordinary Time*

4:00pm +Louise Granger

Sunday, January 15 *Second Sunday in Ordinary Time*

7:30am +Siu Be Go-Osorio remembering the day of birth

4:00pm +Pearl M. Beaulieu—25th anniversary—by her sons & daughters

Monday, January 16 *Martin Luther King Day*

12:00nn +Jose Martins Coelho by his family

Tuesday, January 17 *Saint Anthony, abbot*<sup>1</sup>

12:00nn +Stephen L'Esperance

Wednesday, January 18 *Week of Prayer for Christian Unity Begins*

12:00nn +Robert Bek

Thursday, January 19

12:00nn +Det Gillam

Friday, January 20 *Saint Fabian, pope & martyr & Saint Sebastian, martyr*<sup>2</sup>

12:00nn +David Mimanando

Saturday, January 21 *Vigil of the 3rd Sunday in Ordinary Time*

4:00pm +Rosa Gonsalves da Silva

Sunday, January 22 *Third Sunday in Ordinary Time*

7:30am +Derek Janeczak by his parents

4:00pm +Victoria & Jan Dziminski and Helena & Jozef Olender

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**<sup>1</sup> or an **optional memorial**<sup>2</sup>.

### **Toward a Better Understanding of This Week's Gospel**

Every year, on the Second Sunday in Ordinary Time, regardless of the year in the three-year lectionary cycle, the Gospel is selected from the Fourth Gospel of John rather than from the respective synoptic Gospel (Mt, Mk, or Lk). The reason for this exception is in order to place Ordinary Time in direct continuity with the two prior feast days—Epiphany and the Baptism of the Lord—which are dedicated to the manifestation of the Lord Jesus. Prior to beginning to read the Gospel according to Saint Mark, this week's passage recounts the Baptist's testimony concerning Jesus. On two occasions, John declares "I did not know him..." Yet, due to the relationship between Mary and Elizabeth, it seems unlikely that Elizabeth would know nothing about the birth of Jesus, the Son of Mary. Knowing someone or something, though, has varied implications. Often, though we know someone, in fact, we also realize that we do not really know them. Then, some incident might occur that reveals their true identity, so that from then on we do know who they really are. This would be all the more true in regard to Jesus – while they knew His trade or that He came from Nazareth, most of them did not really know who Jesus really was or where He came from. In the various Gospels, you can trace the questions that the Baptist had about Jesus—even John's doubts or half-hearted insights. Bridging the two testaments, John knew only too well the prophetic oracles about the coming of the Messiah. What had been long foretold did not squarely fit Jesus and what He was doing. In the collective consciousness of Israel was the widely-held belief that "When the Messiah comes, no one will know where he is from" (Jn 7:27). The prophets said the Messiah would be born in Bethlehem, but where He would dwell afterwards remained a matter of speculation. Yet, as the Baptizer, John had seen the Spirit descend from heaven, which had come to rest on Jesus. As an aspect of Johannine style, this passage pivots on the ambiguous meaning of the two verbs *to know* (Gk. οἶδα) and *to see* (Gk. ὁρᾶω). In John's Gospel, *to know* is less an act of the intellect as it refers to an inner sense or an experience of God, whereas *to see* is to perceive with an inward spiritual perception or to spiritually see. The earlier theophany impressed the Baptist, which forced John to see Jesus in a way that he had heretofore never known to be God's Anointed, who Jesus was, in fact. The Baptist can honestly say, "Now I have seen and testified that he is the Son of God." Entrusted to testify to the Light, while this declaration fulfills John's mission, it also attests to how someone comes to believe in Jesus as the Anointed or the Christ. John the Evangelist is concise and succinct in his descriptions, but though few in terms of the number of words, those carefully chosen words reveal a deeper dimension than is first apparent. This technique is illustrated in the opening verse where John "saw Jesus coming toward him..." While al-

## Saint John Chrysostom - Homily 17 on John

These things took place in Bethany, beyond the Jordan, where John was baptizing. The next day John saw Jesus coming to him, and he said "Behold the Lamb of God who takes away the sin of the world." It is a very good thing to be sincere and open in speaking and to make everything else secondary to the confession of Christ. So great and wonderful is it that the only-begotten Son of God confesses before His Father the man who does this, although the exchange of service is not equal. You confess upon earth, while He confesses in heaven; and you, before men, while He, before His Father and all the angels. Such a man was John, not with an eye to the multitude, or to glory or to any other human consideration, but treading upon all these things, with befitting freedom he announced to all men the tidings about Christ. And this is the reason why the Evangelist made note of the place: to show the courageous outspokenness of the loud-voiced herald. It was not in a house, or in a corner, or in a desert, but when he had taken over the Jordan, in the midst of the multitude, while the whole audience was made up of those who had been baptized by him (these Jews came to him as he was in the act of baptizing), that he voiced that wonderful confession regarding Christ. His words were replete with sublime meaning and great and ineffable teachings, and asserted that he was not worthy to loose the strap of His sandal.

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most anyone could have seen Jesus, John must have seen something more than just a familiar face. Earlier, John had said the same thing, when he said, "the one who is coming after me..." However, to come after means something more than mere movement – Jesus is the One to come and He "ranks ahead" of John, because as the Eternal Word, Jesus pre-existed the Baptist. Thus, by merely saying he is, without a doubt that constitutes a reference to the Messiah because that is how the Israelites knew the Lord their God – YHWH or "He-is." The prophets had foretold the coming of the Messiah and, when the Messiah eventually came, His coming would be enhanced by the manifestation of the Spirit. Despite these obvious signs, those were only hints of the longed-for Messiah, whose coming required faith and not signs. Messianic titles abounded and were varied; however, the title Lamb of God is found only in the Fourth Gospel and in the Book of Revelation as a proper name. In the Old Testament, the ram caught in the thicket becomes a substitute for the sacrifice of Isaac (Gen 22:13). The blood of the lambs slaughtered for Passover were spilled in Jerusalem on the very same spot where Isaac would have been sacrificed. Some people thought the Messiah would be the Ram of God – a Warrior Ram, attacking and dispersing enemies. Remember that lambs and rams are not very different because both are sheep. The title Son of God originally meant the man God had anointed to govern His people. Once raised from the dead, that same title came to signify the intimacy between God the Father and His Son Jesus. John the Evangelist links the Son of God with the Eternal Word. As Saint Thomas would say, the Risen Jesus is both Lord and God. These words that the Baptist uttered came to express the primitive Christian faith.

### Eucharistic Revival - 19 June 2022 to the National Eucharistic Congress, Indianapolis 17-21 July 2024

#### *Ecce Agnus Dei—Behold, the Lamb of God*

The well-known title that Jesus is the Lamb of God (Lat. *Agnus Dei*) is taken from the double acknowledgement by John the Baptist, "Behold, the Lamb of God" (Gk. Ἀμνὸς τοῦ Θεοῦ) found in John 1:29, 36). Likely, the biblical basis for this title is derived from the apocalyptic Lamb "that seemed to have been slain" yet remained alive and standing (Rev 5:6; 13:8). This is the Lamb destined to destroy evil in the world (Rev 5-7; 17:14). Christ, as the Paschal Lamb, the lamb's blood painted on the lintels during the Tenth Plague saved Israel (Ex 12:12-13) and the Blood of the Lamb, shed on the Cross saved the world from sin and unending death. Another source is one of the Songs of the Suffering Servant, who was led like a lamb to the slaughter as a sin-offering (Is 53:7, 10). During the Breaking of the Bread, the Lamb of God is recited or sung. In a liturgical setting, the Lamb of God is a litany designed to accompany that *fractio panis*. Thus, Christ is present in the consecrated bread and, as Bread being broken, Jesus is the Lamb of the new covenant, "...conduct yourselves with reverence during the time of your sojourning, realizing that you were ransomed...with the precious blood of Christ as of a spotless unblemished lamb" (1 Pet 1:18-19).

#### Week of Prayer for Christian Unity: January 18-25

The Week of Prayer for Christian Unity occurs, in the northern hemisphere, between January 18 through January 25 and concludes with Conversion of Saint Paul. During those eight days, all who proudly bear the name of Christian are reminded of Jesus' prayer for His disciples that "all may be one...that the world may believe that you sent me" (Jn 17:21). As Jesus was preparing to depart from this world and before allowing Himself to be handed over for the atonement of our sins, you find in Chapter 17 of Saint John's Gospel arguably the ultimate prayer that Jesus ever spoke as He addressed God the Father in what is known as the High Priestly Prayer. In this prayer, you will discover an intimate insight into the inner love and unity between the Father and the Son. Moreover, despite the reality that Satan remains in the world, seeking to divide those who willingly follow Jesus from doing so, in that prayer, the Savior asks the Father to keep His own united. Jesus makes it abundantly clear that He came to do the Father's will on earth and by doing so God's only Son glorifies the Father. Jesus goes on to speak about his fidelity to the mission of the Father as He prays for His disciples (because they belong to the Father, as well) and their inherent unity. Jesus prays that "they may be one just as we are". Our unity, then, is a product of the Father and Jesus' perfect unity of love. Such a union of mind and hearts for Christians is at the service of the glorification of God. The focus of this annual prayer for unity within the Church and among Christians is upon these words of Isaiah, "Learn to do good... make justice your aim" (Is 1:17). The first chapter of the Book of Isaiah, reflects the prophetic concern for the oppressed who suffer from injustice and inequality fed by hypocrisy, which easily leads to disunity. Isaiah teaches that God requires righteousness and justice from all of us, in order to create the peace and unity that God desires.

## ORDINARY TIME - TEMPUS PER ANNUM - TIME THROUGH THE YEAR

In the encyclical *Mediator Dei*, Pope Pius XII captured the essence of liturgical theology and greatly stressed those liturgical elements which would eventually bear fruit in the Second Vatican Council, particularly when the Holy Father highlighted the union of sacrifice and altar with communion, “In the sacred liturgy, the whole Christ is proposed to us in all the circumstances of His life, as the Word of the eternal Father, as born of the Virgin Mother of God, as He who teaches us truth, heals the sick, consoles the afflicted, who endures suffering and who dies; finally, as He who rose triumphantly from the dead and who, reigning in the glory of heaven, sends us the Holy Paraclete and who abides in His Church forever; ‘Jesus Christ, yesterday and today, and the same forever.’ Besides, the liturgy shows us Christ not only as a model to be imitated but as a master to whom we should listen readily, a Shepherd whom we should follow, Author of our salvation, the Source of our holiness and the Head of the Mystical Body whose members we are, living by His very life” (*MD*, n. 163). The two lynch-pins upon which the Church’s Year of Grace hinges are *Easter with Lent* as its period of preparation which begins on Ash Wednesday and ends on Pentecost, thirteen-and-a-half weeks later, including its festal ending or Eastertide. And the second hinge is the commemoration of *the Lord’s Nativity with Advent* as its time of preparation and its festal ending or Christmastide which concludes with the Baptism of the Lord. Yet, the thirty-three or thirty-four weeks between those two observances are known as *Tempus per annum* (lit. time during the year) which, in English, is translated as Ordinary Time. According to the *General Norms of the Liturgical Year and Calendar*, “Ordinary Time begins on Monday after the Sunday following 6 January and continues until Tuesday before Ash Wednesday inclusive. It begins again on Monday after Pentecost and ends before Evening Prayer I of the First Sunday of Advent” (*GNLYC*, n. 44). Generally speaking, Ordinary Time does “no particular aspect of the mystery of Christ...rather the mystery of Christ in its fullness (Lat. *mysterium Christi in sua plenitudine*)” *GNLYC*, n. 43. Christmas and Easter highlight the central elements of the Paschal Mystery – the Incarnation, the Lord’s death on the cross, His resurrection and Ascension, culminating with the descent of the Holy Spirit on Pentecost. Ordinary Time is when the other aspects of the life of Christ are recounted in light of history’s ultimate goal – the glorious return of Christ when, as Lord and Universal King, He comes again to judge both the living and the dead.

### Ordinary Time Composed of Two Periods:

#### A Shorter and a Longer Period

In volume four of *The Church at Prayer*, Fr. Pierre Jounel described Ordinary Time this way, “The thirty-four Sundays per annum or of Ordinary Time represent the ideal Christian Sunday, without any further specification. That is, each of them is the Lord’s Day in its pure

state as presented to us in the Church’s tradition. Each is an Easter, each a feast” (p. 23). Now, when beginning with the second part of the longer portion of Ordinary Time, which will begin on the Monday after Pentecost (May 29) and will conclude on the Saturday after the last Sunday of the liturgical year, in the morning hours of the Saturday (December 2) which follows Christ the King—the majority of the Sundays of the year—the focus is on the mystery of Christ—not a specific aspect of the Lord’s life—but on what Jesus said and did in all its fullness. You could say that Ordinary Time celebrates the Lord’s Day in its pure state; hence, that longest period of the Liturgical Year must be the same theologically as the Lord’s Day itself. Sunday is the prism through which the mystery of Christ is refracted—as the original feast, the Day of the Lord, the Eighth Day which is the day of new creation which transcends the seven-day week, the First Day of creation and recreation in Christ, the Day of Resurrection and the Day of Encounter with the Risen Lord. As the day when the faithful encounter Christ, the weekend liturgy can be conceptualized in terms of a post-resurrection appearance of Christ. In the apostolic letter *Dies Domini*, Saint John Paul II wrote that “Christians saw the definitive time inaugurated by Christ as a new beginning, they made the first day after the Sabbath a festive day...The Paschal Mystery of Christ is the full revelation of the mystery of the world’s origins, the climax of the history of salvation and the anticipation of the eschatological fulfillment of the world. What God accomplished in creation and wrought for his people in the Exodus found its fullest expression in Christ’s death and resurrection through which its definitive fulfillment will not come until the Parousia, when Christ returns in glory. In him, the spiritual meaning of the Sabbath is fully realized, as Saint Gregory the Great declares, ‘For us, the true Sabbath is the person of our Redeemer, our Lord Jesus Christ’” (*DD*, n. 18). Thus, the end of the liturgical year—the Solemnity of Our Lord Jesus Christ the King—is the key to understanding Ordinary Time because Sunday worship echoes the perfect praise found only in heaven, though proleptically realized which is to say the Sunday Eucharist is a heavenly event that God has assigned to bring about heaven on earth and to do so in a time that precedes its fullness with Christ’s return in glory. What the word “ordinary” means in its liturgical usage is not tedious or boring, which oftentimes is associated with the word. Remember, the Latin is *tempus per annum*: literally, “time through the year.” Thus, it is described as ordinary in terms of which these Sundays belongs to the usual order or course: customary, regular, usual. It is seen as related to ordinal, which means “counted time”. These are the Sundays with numbers for names: Fifth Sunday of Ordinary Time, Twenty-seventh Sunday, etc. Fr. Aidan Kavanagh once said that “Sunday is not a small Easter, rather Easter is a big Sunday.”