

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Third Sunday in Ordinary Time
January 22, 2023



Jesus chose fishermen as His disciples, those whom the world disregarded, to show that the spread of the Gospel was not the result of human power and wisdom, but from divine initiative and grace. These disciples had seen no great miracles, nor heard any significant teaching from Christ and yet they recognized and understood the person of the Lord and sacrificed everything for Him.

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, 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

Monday, January 23 *Day of Prayer for the Legal Protection of the Unborn*

12:00nn +Richard Maguire

Tuesday, January 24 *Saint Francis de Sales, Bishop & Doctor*¹

12:00nn +Pauline Gaudette

Wednesday, January 25 *Feast of the Conversion of St. Paul-Final Day of Prayer for Christian Unity*

12:00nn +Edwin Chadwick by Lou Tripodi

Thursday, January 26 *Saint Timothy & Titus, bishops*¹

12:00nn +Jack Kaslow by Virginia Gagnon

Friday, January 27 *Saint Angela Merici, virgin*²

12:00nn For the souls in purgatory

Saturday, January 28 *Vigil of the 4th Sunday in Ordinary Time*

4:00pm +Edward Jablonski remembering the day of his birth

Sunday, January 29 *Fourth Sunday in Ordinary Time*

7:30am +Helen Tripodi by her husband

4:00pm +Adam and Richard Delura

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 This Week's Gospel

This week's Gospel comes after the Lord's temptation in the desert and, so, it is a concise introduction to all the passages from Saint Matthew that will be heard throughout the remainder of this liturgical year. Included in these verses are words and various expressions that will come back, again and again. And, so, little by little, their meaning will become clearer as part of the Matthean vocabulary: (1) repent, (2) the Kingdom of heaven is at hand; (3) to be called; (4) to leave everything behind to follow Jesus; (5) to teach; (6) to proclaim; and (7) to cure. Saint Matthew connects the beginning of Christ's Galilean ministry with the end of the Baptist's mission. As an evangelist, this sacred author believes in the continuity of salvation history which is illustrated by his frequent use of Old Testament quotations that are fulfilled in Jesus. Galilee is where Jesus begins His public life, but it was also where the Holy Family found refuge after their sojourn in Egypt. And, Galilee will be the place Jesus will summon His disciples to Himself after rising from the dead, as well as the site of the Risen Lord's last appearance when He gives the apostles their great commission. Now, having left Nazareth and his family, Saint Matthew tells us that Jesus went to live in "Capernaum by the sea, in the region of Zebulon and Naphthali." Capernaum becomes the center of Christ's activity; yet, for Matthew by Jesus going there an Old Testament prophecy of Isaiah (Is 9:1-2) is fulfilled: "Zebulon and Naphthali, the way to the sea, Galilee of the Gentiles, there the people who sit in darkness have seen a great light..." Those two geographical areas were the first lands to be laid waste by the Assyrian invasion in 733 BC. Isaiah promises them a great future, which is now being realized. Matthew stretches things a little to fit the prophecy – Capernaum was in Naphthali and the original prophecy referred to the *Mare Nostrum* and not the Sea of Galilee. Christ's preaching is summarized in a single verse, "Repent, for the kingdom of heaven is at hand." While that message is very similar to what John the Baptist preached, now coming from Jesus, that declaration has a deeper meaning. The Baptist proclaimed the coming of the Kingdom, whereas Jesus Himself is the arrival or advent of that heavenly Kingdom. 'Repent' means much more than the meaning we normally give to the word, namely, to regret, to be sorrow for wrongs we have done. Here repent is represented by the Greek word *metanoia* (Gk. μετάνοια) which calls for a complete and radical turnaround in the way anyone sees life. Biblical repenting is not as concerned about the past which we normally think about in regard to repentance; instead, this *metanoia* or radical turnaround is focused on the future. 'The kingdom of heaven' does not only refer to the future life. It is not saying that we are all imminently about to leave this earth. 'Heaven' here is a rewording for the name of God, which Matthew, writing for Jewish Christians, would not use. Among the

Fr. Adrian Nocent, OSB – The Liturgical Year, vol. 1

The prophecy read today and the Gospel pericope are addressed to us in order to stir us to action. In fact, Christ stirs us into action at two levels. First, there is the inner spiritual movement incumbent upon us: the kingdom is at hand, proclaimed to us by the light we received at our baptism, and we must therefore unwearingly carry on the work of our own conversion. But we must also leave all things and follow Christ in order to share with him the task of preaching the gospel. The gospel is demanding, for we must take steps that are costly to our weak nature if we are to see the light and accept it. And yet the extension, of course, and its supporting pillars are the apostles. But each of us is called to work for the expansion of the Church and the spreading of the Good News. The sacrifices required of us in the pursuit of this goal may be hard ones. The apostles, the first men whom Christ called, responded without hesitation; not everyone else would do so, and the rich young man, though he had observed all the commandments, gave up when it came to following Jesus.

Jews, God's name (YHWH) was so holy that it could not be uttered by human beings. Rather the phrase 'kingdom of heaven' refers to the effective power of God's presence here on earth, sometimes identified as God's 'reign' on earth. And that kingdom is near because it is embodied in the person of Jesus Himself. Jesus visibly represents the effective presence of God's power and that is seen clearly in the second part of today's passage. It is the power of divine love and healing. The call to repent links Jesus with the prophets before Him and the Baptist, too, whose preaching was almost always the same declaration, "Repent, for the kingdom of heaven is at hand." Then, after echoing John's message, Jesus issues His first invitation to join Him in His work to make ordinary fishermen into "fishers of men" – Simon and Andrew, James and John. Another characteristic found in the First Gospel is that Jesus speaks with authority – those two sets of brothers, whether at once or immediately, respond positively and leave everything behind. The true disciple cannot pay mere lip-service to Jesus, but has to do the will of the Father, as Jesus did and taught. The Gospel concludes with a summary of the Kingdom work that Jesus was doing. He went all over Galilee, teaching in the Jewish synagogues. His preaching consisted of the proclamation of the nearness of the Kingdom and that was graphically illustrated by His healing of all kinds of illnesses. Healing means restoration to wholeness and the goal of the Kingdom is a total restoration to wholeness, not simply of individuals, but eventually the restoration of the whole world. Saint Matthew generalizes and even amplifies the effects of Christ's miracles and His ability to cure by saying that *all* who were sick He cured and implies that every disease proved curable. Likewise, in Saint Matthew, Jesus goes around to "all of Galilee." Though not part of this week's passage, in the subsequent verses, you would read that "his fame spread to all of Syria." Thus, news about Jesus spread quickly and even extended to the whole of the Roman Province of Syria of which Galilee was only a part. Large numbers of people came from these places in search of Jesus and brought to Him people suffering from all kinds of sicknesses. In addition to Galilee, they also came from the Decapolis or the Ten Cities, which was a federation of Greek cities mainly lying on the eastern side of the Jordan, as well as from Judaea and its principal city Jerusalem but even from across the Jordan River. This ever-widening geographical circle prefigures the eventual universal mission of the Church, but Galilee was where it all began.

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

The life that we share in Communion is Christ and, so, is the life of the Trinity, because Christ is the Son of God incarnate, and that life is one of perfect communion. The common phrase we use about receiving is really quite significant: We say that we are receiving Communion. Much meaning is concentrated in that phrase. We are receiving Christ Himself, but the life He shares with us is the communion life of the Trinity -- the very life that calls us out of our own individualism and draws us together as the Church. Since the Church is the Body of Christ, as St. Augustine taught, we receive Christ in order to become the body of Christ: "Be what you see and receive what you are."

Week of Prayer for Christian Unity: January 18-25

The Week of Prayer for Christian Unity occurs, in the northern hemisphere, between January 18-25 and concludes with Conversion of Saint Paul. During the remainder of 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, in Chapter 17 of Saint John's Gospel, you will find 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 perfectly 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 union of love. Such a union of mind and heart 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.

UNDERSTANDING THE EUCHARIST—SACRIFICE & MEMORIAL

Due to the fact that, by their nature, Saint Paul's letters were written down, usually by scribes, the oldest of the four accounts of the institution of the Eucharist is found in his first Letter to the Corinthians (1 Cor 11:23-26). It appears amid a reprimand for the Corinthian community's lack of charity toward the poor and needy. At that time, a banquet preceded the celebration of the Eucharist, which was either a memorial of the historic circumstances in which the Eucharist was initiated or meant to provide for the needs of the community; whatever was the incentive, early on, a division arose between those who had little to eat and the rich who had more than enough for their needs. Paul chastened the Corinthian Christians by telling them that the preceding banquet was not just a way to prepare to celebrate the Lord's Supper and to receive His Body and Blood, more than the food of eternal life and source of charity because, by narrating what happened at the Lord's Supper, that sacred night served as reminder to the Corinthians of the reason to be one: "For I received (Gk. *παρέλαβον*) from the Lord what I also handed on (Gk. *παρέδωκα*) to you." (v. 23). The Greek verb *paralambanō* or to receive coupled with *paradidomi* or being handed over is best understood in English as to receive and, then, to transmit. It is part of traditional rabbinic vocabulary, which expresses fidelity and gratitude for a gift received. In that Pauline passage, he told the Corinthians that he had handed on to them what he first received, "that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, 'This is my body that is for you. Do this in remembrance of me.' In the same way also the cup, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes." (vv.23-26). The formulary used for the consecration of the bread "this is my Body that is for you" clearly expresses the sacrificial, redemptive aspects of the Eucharist and the Real Presence of the Lord in the Eucharistic species. With regard to the consecration of the chalice, Saint Paul uses a different formula than found in Saint Matthew (Mt 26:26) and Saint Mark (Mk14:22) saying, "This cup is the new covenant in my blood." By doing so, Paul highlights the new covenant that Christ makes in His Blood as substituting for the first covenant formed in blood between God and Israel. Then, Paul adds, "Do this in memory of me" (v.25). In this way, St Paul highlights that the Eucharistic rite is the memorial of the Last Supper as opposed to the sacrificing of the Passover lamb offering as recorded in the Old Testament, which memorialized the release of the Jews from slavery in Egypt. In the Old Testament, the Paschal Lamb was only a symbolic and evocative memory of the Jewish release from Egyptian slavery, whereas the Eucharist realizes and re-presents Christ's sacrifice on the Cross. It is a memory that is not

only evocative, yet is created from the act to which it refers. In the encyclical *Ecclesia de Eucharistia*, Saint Pope John Paul affirmed that in the Eucharistic celebration that Christ's redemptive sacrifice "is made present ever anew, sacramentally perpetuated, in every community which offers it at the hands of the consecrated minister...The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice... one, definitive redemptive sacrifice always present in time" (*EE*, n.12). If this only indicated a symbolic and not Christ's real presence, Saint Paul would not be able to say what follows, "Therefore whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord." (1 Cor 11:27). As the Eucharist is a true memorial, it is necessary that the priest who celebrates it is invested by Christ Himself with the special power of consecration. The words pronounced by Jesus at the Last Supper "Do this in memory of me" were directed to the Apostles who, at that precise moment, were ordained by Christ as priests. It is, therefore, the ministerial priesthood that "acting in the person of Christ, brings about the Eucharistic Sacrifice and offers it to God in the name of all the people" (*EE*, n 28). The expression *In persona Christi* means that the priest, in the moment of consecration, is identified sacramentally "with [Christ] the eternal High Priest who is the author and principal subject of this sacrifice of his, a sacrifice in which, in truth, nobody can take his place. The ministry of priests who have received the sacrament of Holy Orders, in the economy of salvation chosen by Christ, makes clear that the Eucharist which they celebrate is a gift which radically transcends the power of the assembly and is in any event essential for validly linking the Eucharistic consecration to the sacrifice of the Cross and to the Last Supper" (*EE*, n 29). Therefore, the Eucharistic Mystery "cannot be celebrated in any community except by an ordained priest" (*EE*, n 29). Let us thank the Lord for the incommensurable gift of the Eucharist and pray to Him to send Holy Priests to His Church that perpetuates the Eucharistic sacrifice through the centuries. In the *Compendium of the Catechism of the Catholic Church*, this question is posed and the following answer given, "In what way is the Eucharist a memorial of the sacrifice of Christ? The Eucharist is a memorial in the sense that it makes present and actual the sacrifice which Christ offered to the Father on the cross, once and for all on behalf of mankind. The sacrificial character of the Holy Eucharist is manifested in the very words of institution, 'This is my Body which is given for you' and 'This cup is the New Covenant in my Blood that will be shed for you' (Luke 22:19-20). The sacrifice of the cross and the sacrifice of the Eucharist are one and the same sacrifice. The priest and the victim are the same; only the manner of offering is different: in a bloody manner on the cross, in an unbloody manner in the Eucharist" (*CCCC*, n. 280).