

**OUR LADY OF PROVIDENCE CHAPEL**  
**SAINT VINCENT HOSPITAL**  
**WORCESTER MEDICAL CENTER**  
**Third Sunday in Ordinary Time**  
**January 26, 2025**



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Will the ears of the Nazarenes hear the fulfillment of Isaiah? Will their eyes, “staring at Jesus,” be the first beneficiaries of His mission to “proclaim ... recovery of sight to the blind”? Will they recognize Jesus as the Lord’s Anointed or not?

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

## MASS INTENTIONS — LITURGICAL SCHEDULE

Saturday January 25 *Vigil of the 3rd Sunday of the Liturgical Year*

4:00pm Asking God to bless Maria and her family

Sunday, January 26 *Third Sunday in Ordinary Time*

7:30am Asking God to bless the USA and all the world

4:00pm For spiritual directors

Monday, January 27 *Saint Angela Merici, virgin & founder*<sup>2</sup>

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

Tuesday, January 28 *Saint Thomas Aquinas, priest & doctor*<sup>1</sup>

12:00nn +Anne O'Donnell

Wednesday, January 29

12:00nn For increased self-worth for Joni & LaMarr and for self-respect for the requestor

Thursday, January 30

12:00nn +Carol Groccia — 4th anniversary

Friday, January 31 *Saint John Bosco, priest*<sup>1</sup>

12:00nn +John Roark — 43rd anniversary by his daughter

Saturday, February 1 *Vigil of the 4th Sunday of the Liturgical Year*

4:00pm +Edward Jablonski, Sr. by his daughters

Sunday, February 2 *Fourth Sunday in Ordinary Time*

7:30am For Mike Burke and his family

4:00pm +Marie & Joseph Walsh

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 the Gospels of Ordinary Time

Saint Luke wrote one work though he did so in two volumes that are connected – the Gospel that bears his name along with the Acts of the Apostles. The introductory portion of today's pericope is often identified as the prologue (Lk 1:1-4). Of the three Synoptic Gospels, Saint Luke is the only one to begin his work with a prologue. Using a formal, literary construction and typical vocabulary, Luke imitates Hellenistic Greek writers and does so in order to appeal to the Greco-Roman culture. Saint Luke not only focuses his attention on the words and deeds of Jesus, but also attempts to incorporate the larger context of His birth, public life, as well as the Lord's death and resurrection. All the while portraying those elements as the fulfillment of the promises of God in the Old Testament. This prologue is considered the introduction to both volumes of those sacred writings. Because Saint Luke considers his undertaking to be historical in nature, he aims "to compile a narrative of the events that have been fulfilled among us, just as those who were eyewitnesses (Gk. αὐτόπται) from the beginning... have handed down (Gk. παρέδοσαν) to us, I too have decided, after investigating everything accurately anew, to write it down in an orderly sequence." Those eyewitnesses, the evangelist notes, had become "ministers of the word" and Saint Luke had one goal in writing what he did and that was so the listener or eventual reader could "realize the certainty (Gk. ἀσφάλειαν) of the teachings... received." The Third Gospel always focuses upon Jesus, God's Anointed and the herald of the glad tidings of salvation that Jesus both proclaimed and fulfilled. Having returned to Galilee, Saint Luke situates the beginning of the Lord's public life in the routine action of synagogue worship. Yet, such a predictable setting is in stark contrast with this new beginning in the history of salvation. As was often customary, when some well-known figure attended the synagogue service, Jesus was invited to read from the scroll of the prophet Isaiah. The text was not randomly chosen nor found accidentally because by the fourth or third centuries before Christ, the order of worship in the synagogue had become fairly well-established and is substantially the same to the present day. The congregation recited the prayer known as the Shema: "Hear, O Israel: The LORD our God, the Lord is one" (Dt. 6:4). Sabbath morning worship is based on the Sacred Word, usually in two parts. The first part entails various forms of praise (viz. morning benedictions, psalms, and canticles) that conclude with the Hallel psalms (Ps 112-117). The second part contains readings from the Law (or

### By a Monk from the Eastern Church

You want me to read; and you want me to read in a certain way. "[Jesus] stood up to read" my first task seems to be to open the holy books and to look for you in them. "He was handed a scroll of the prophet Isaiah:; the Church constantly presents the holy Scriptures to my attention, and it is from her that I receive the Book with respect and faith. Yet it is not on "m" reading, but on "your" reading of the Book that I must try to fix my thought. It is in seeing you read, in hearing you read, that I may learn "how" to read. The roles are reversed. It is now to you that your servant poses the question: "How do you read?" You come to Nazareth. It is the day of the Sabbath. According to your custom, you enter the synagogue. I enter it with you. There you offer to read the Book yourself. You want to explain the Word of God.

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Pentateuch) and the Prophets (or haphtarah). After all readings, a short sermon would be offered, often by the reader of the Torah or Haphtarah. Any adult member of the community was eligible to give the sermon called the derashah, followed by benedictions which constitute a kind of universal prayer. The conclusion involves blessings that are addressed to God. The Aaronic blessing (Num 6:24-26) would be used, if an Aaronic priest were present. The order of worship was less structured in the time in question, nor were the readings mandatory. Yet, the relationship between the Law and the Prophets was certainly present. The prophetic writings, accompanied by later translations and commentaries (or the Targum) could be framed as a special instance of the application of the Law. The citation that Jesus read (Is 61:1-2) implies that Jesus has been anointed by the Father to comfort the afflicted. Yet, in the stunned silence that must have followed, with all looking intently on Him, came this beguiling statement, "Today, this Scripture passage is fulfilled in your hearing." While the proclamation of the Gospel is always based upon the reading of the Law enlightened by prophecy, from that day in the synagogue of Nazareth to today that inherent linkage between the two is fulfilled in Jesus. In Judaism, a moshiah or messiah is either a king or High Priest traditionally anointed with holy oil. The Greek translation of Messiah is Christos (Gk. χριστός), which in English becomes Christ or Anointed. In the Jordan, it is on Jesus that the Spirit came to rest and, so, He was given a mission from the Father "to bring glad tidings to the poor" and what were once messianic prophecies are fulfilled in the Paschal Mystery. Christ will come again in order to fulfill the rest of those prophecies. Moreover, the Messiah's coming marks the dawn of the new and final age of salvation. Jesus is the Eternal Word-made-flesh, the Amen of the Father, and the fulfillment of the Law and the prophets – "the eyes of all...looked intently at him."

### Old Testament Antecedents to the Jubilee of Hope - Jubilaem Spei

Within this week's Gospel, recounting Jesus teaching in the synagogue of Nazareth, you find the only reference in the New Testament to "a year acceptable to the Lord" (Gk. ἐνιαυτὸν Κυρίου δεκτόν) or, in another translation, "a year of the Lord's favor." This reference to the remarkable vision of the Jubilee – a vision of economic justice and liberation—has inspired people for thousands of years and has echoes in later biblical texts. This ancient Jewish practice has continued in the Catholic notion of a Jubilee Year that is now underway. A better understanding of the Jubilee's origins in the Old Testament will aid the necessary freedom from the vestiges of sin—a hallmark of the Jubilee Year of Hope. Chapter twenty-five of the Book of Leviticus recounts two regular observances: a sabbath year, one in every seven (Lev. 25:1-7), and a jubilee year, one in every fifty (Lev. 25:8-17). After the seventh sabbatical year— the fiftieth year (7×7+1) – there would be a Year of Jubilee. This would be a year of celebration and rest, dedicated to the Lord. It is one of the greatest examples of social and communal mercy in the Old Testament. Debts were forgiven, slaves were freed, and property was returned. The sabbatical year, though, was a yearlong period to be observed by Jews once every seven years, during which the fields were to be left untilled and all agricultural labors were to be suspended. Leviticus goes on to explain what to do—or, rather, what not to do, during the sabbatical year, "...in the seventh year the land is to have a year of sabbath rest..." – a year of no planting or pruning of crops. The people would wonder, "What shall we eat in the seventh year, if we do not sow or reap our crop? I will command such a blessing for you in the sixth year that there will be crop enough for three years (Lev 25:20-21). The Book of Deuteronomy speaks of the same type of year, but adds the requirement to forgive all debts and the release of servants, "Every seventh year is a sabbatical year. Israel must release all Hebrew slaves and forgive all Hebrew debts (Dt 15:2). The purpose of any sabbatical year was definitely about justice for the poor and equity for the people (v.7), but Moses says something else went on, too. When an Israelite releases a bondservant or forgives a debt they are enacting a smaller version of what God had done for them in Egypt. They were slaves and God set them free. During the Sabbatical Year, Israel gets to remember and reenact the freedom God gave them by extending it to one another (v.15). Leviticus goes on describing a Sabbath of Sabbaths, the year of Jubilee, "This year is set by counting off "seven Sabbaths of years," or seven times seven years plus one. The 50th year, then, is to be the year of Jubilee (Lev 25:8-10). The Jubilee is proclaimed with the blowing of the ram's horn on the Day of Atonement, the tenth day of the seventh month – both the land and people are set free during that Sabbath of Sabbaths!

# Understanding the Mass—Both Memorial & Sacrifice

In the *General Instruction of the Roman Missal*, after the priest and people have made the Sign of the Cross, this is indicated, "...by means of the Greeting [the priest] signifies the presence of the Lord to the assembled community. By this greeting and the people's response, the mystery of the Church gathered together is made manifest" (*GIRM*, n. 50). The Mass is not an informal gathering of a disparate group of people. It is a coming together of like-minded believers to share in a sacred moment before God. This is why the Missal provides the formal, stylized greeting that the priest is expected to use.

## 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

There are three options available. Each option highlights the special nature of why to gather for Mass. According to the rubrics of the Roman Missal, those instructions say this, "When the Entrance Chant is concluded, the Priest and the faithful, standing, sign themselves with the Sign of the Cross, while the Priest, facing the people, says, 'In the name of the Father, and of the Son, and of the Holy Spirit.' The people reply: 'Amen.' Then the Priest extending his hands, greets the people" (Rubrics 1&2). Using one of the three approved formulae, the Greeting is a biblical quote that is designed to alert the participants that the Mass is not merely human discourse, but that it is a divine exchange, where people turn their thoughts to God. The first of those options is this, "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all." It comes from the last verse of chapter thirteen of the second Letter of Saint Paul to the Corinthians (2 Cor 13:13). This is one of the clearest Trinitarian passages in the New Testament because Paul refers to God the Father simply as God. Yet, he does not follow the usual order by which the divine Persons of the Trinity is usually invoked. He first

mentions Jesus who is the Son before Paul names God the Father. This very unusual word order unlocks for us the theology of Saint Paul about how people are saved. In addition, he begins the greeting by saying "the grace (Gk. χάρις) of the Lord Jesus Christ." Grace or *charis* is one of Paul's favorite words. Through the death and resurrection of Jesus, sins are forgiven and reconciliation with God occurs. Thus, it is through the grace of our Lord Jesus Christ that we come to the Father. The liturgical greeting ends with the words "the communion (Gk. κοινωνία) of the Holy Spirit" though, in the biblical text, the Greek word *koinōnia* is often translated as fellowship. The expression "the communion of the Holy Spirit" reminds us of the intimate relationship that every believer has with the Holy Spirit. The Risen Lord pours out

His Holy Spirit on each of those present. It is because of the Holy Spirit dwelling within them that they can call Jesus "Lord" (1 Cor 12:4); and, it is in the power of the Holy Spirit that we call God "Father" (Gal 4:6). Second, the expression "the communion of the Holy Spirit" also reminds us that the Holy Spirit gives to each of us different gifts for a specific purpose. Using these different gifts, we are to work together for the good of the whole Church and thus form one body, one communion of faith (1 Cor 12:7; Gal 5:22). When the priest, therefore, says, "The grace of the Lord Jesus Christ, the love of God and the communion of the Holy Spirit be with you", he is using one of the earliest expressions of our faith in God as a Trinity of three Persons, equal and distinct, yet one God. This greeting reminds us that we have a relationship with each of the divine Persons. It is through the Son that we come to the Father in the power of the Holy Spirit. Furthermore, this greeting draws our attention to the Trinitarian dimension of the Liturgy. In public worship, all three persons of the Trinity are taking us up into their life as the one God and forming us here on earth as the Body of Christ. Another approved greeting is this, "Grace to you and peace from God our Father and our Lord Jesus Christ." This greeting, too, is thoroughly Pauline. Saint Paul begins eight of his letters with that expression. This biblical greeting places God the Father and the Lord Jesus Christ in parallel positions. From a literary point of view, the greeting gives equality to the Father and the Son. Thus, there is affirmed the Church's unbroken belief in the divinity of Christ. Jesus, who suffered, died and rose for our salvation, is truly man and truly God. He is one divine person with two natures. When this greeting is offered by the priest, the faithful unite themselves with all Christians who, from the birth of the Church to the present day, confess, with Saint Thomas, that Jesus is our Lord and God. Furthermore, the greeting uses the title "Father" for God. Thus, it echoes the constant and distinctive way that Jesus Himself spoke of God. The third option is the simple and familiar greeting "The Lord be with you." The priest uses this same greeting before the reading of the gospel, at the beginning of the preface of the Mass and before the final blessing. At the very moment when the birth of Jesus is announced to Mary, Gabriel also used the greeting "the Lord be (is) with you" (Lk 1:28). The angel's words are not merely the assurance of God's assistance, but the proclamation of what God is accomplishing in and through Mary. For when Mary says "yes" to doing the will of God, the Son of God becomes incarnate in her womb and the Lord is truly with her. Through Mary, God Himself is bringing about our salvation and satisfying our deepest hungers. The simple greeting, of "The Lord be with you" conveys a most profound truth. When the priest uses this greeting, the priest's words remind us that we are in the presence of God. Our gathering is not something that we do on our own. God Himself is calling us together. God is making Himself present to us in Jesus, our Savior and Lord, our Bread for the journey, our Sacrifice and Communion. When the greeting is given in the Liturgy, "The Lord be with you" and the response "And with your spirit" is made, both priest and people are expressing our faith that God is active among us in Christ by the power of the Holy Spirit. Excerpted from [www.adoremus.org](http://www.adoremus.org). Bishop Arthur J. Serratelli. "The Greeting at Mass." 15 August 2011.