

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Fourth Sunday in Ordinary Time
January 28, 2024



Quiet! Come out of him!

Evil spirits, once created by God with free will, used that gift to turn away from Him. Yet, they remain under God's power and authority so that in the end, without divine permission, they have no power over us

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

MASS INTENTIONS — LITURGICAL SCHEDULE

Saturday, January 27 *Vigil of the 4th Sunday in Ordinary Time*

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

Sunday, January 28 *Fourth Sunday in Ordinary Time*

7:30am +Joseph McGrath — 45th anniversary

4:00pm +Robert Bek

Monday, January 29

12:00nn Blessings upon Rose and her family

Tuesday, January 30

12:00nn +Carol Groccia — 3rd anniversary

Wednesday, January 31 *Saint John Bosco, priest*¹

12:00nn +John Roark — 42nd anniversary

Thursday, February 1

12:00nn +Linda Granger

Friday, February 2 *Feast of the Presentation of the Lord — World Day for Consecrated Life*

12:00nn For the unbaptized

Saturday, February 3 *Vigil of the 5th Sunday in Ordinary Time*

4:00pm +Karen Hashey by the alumnae of former SVH School of Nursing

Sunday, February 4 *Fifth Sunday in Ordinary Time*

7:30am +Jose Martins Coelho

4:00pm Intentions of CD

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 the Gospels

In last week's Gospel, the basic content of Christ's message was revealed, "This is the time of fulfillment. The Kingdom of God is at hand. Repent, and believe in the Gospel" (Mk 1:15). Then, Saint Mark goes on to illustrate how Jesus is the embodiment of those glad tidings of salvation; better yet, Jesus is not only good news from God, but that Jesus Himself is the good news. This evangelist has a dynamic style which is extremely concrete. Enshrining a series of successive events in the life of Jesus, the Marcan style becomes an elegant and concise description of what was happening. Moreover, those who hear or read these descriptions become engaged in the action and, by heeding the Lord's words, they are meant to challenge those who listen in order to elicit a response either for or against. In this week's Gospel, Saint Mark issues an invitation to go along with Jesus to the synagogue in Capernaum on the Sabbath. On this first day of the Lord's public life, we are to follow Jesus as He inaugurates the mission given to Him by the Father. Peter and Andrew, along with James and John, go with Him to ritually observe the Sabbath. First-century synagogue worship included the chanting of the prayer *Shema Yisra'el* (Dt 6:4-5) and others, a text taken from the *Torah* was read, followed by a passage from one of the prophets, then a public address. This sermon could be delivered by a member of the synagogue or a well-known visitor invited to speak. The synagogue service often ended with the Blessing of Aaron (Num 6:24-26). Given the opportunity to speak to the congregation, Jesus does so and there are implications in what He said that are easily overlooked. The glad tidings of salvation are first manifested in continuity with the Jewish tradition. What Jesus has to say fulfills and prolongs what the God of Israel had already said through the Mosaic Law and prophets. Yet, as noted in the Gospel, Jesus teaches "as one having authority and not as the scribes" did. The evangelist makes no comment on that statement; instead, Mark simply highlights it and leaves it to his listeners to contemplate what they think about it. While the synagogue-goers admired what Jesus had said, an unclean spirit reacts aggressively, saying to Jesus, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are – the Holy One of God!" Unlike in subsequent situations where the sick individual or someone else cries out to Jesus, in this case, it is an unclean spirit or a demon who first publicly recognizes that Jesus is divine in His origins. These words are not a declaration of faith in Jesus as

For it is not by incantations that Christians seem to prevail (over evil spirits), but by the name of Jesus...And some give evidence of their having received through this faith a marvelous power by the cures which they perform, revoking no other name over those who need their help than that of the God of all things, and of Jesus, along with a mention of His history. For by these means we too have seen many persons freed from grievous calamities, and from distractions of mind, and madness, and countless other ills, which could be cured neither by men nor devils.

the Christ because, being malevolent in nature, the declaration is born out of rage and confrontation. The amazement the on-lookers displayed in what Jesus said and did is tempered by the demon's reaction. In Mark's brief two-verse account of the Lord's temptation in the desert, the only witnesses were identified as "wild beasts, and the angels" (Mk 1:13). Thus, that seemingly benign earlier demonic encounter is now overshadowed by this heightened struggle between Jesus and the unclean spirit – the battle between good and evil is underway in earnest. The demon claims to know Jesus' name – the Holy One of God. Knowing someone's identity, in the worldview of that time, was to have power over those whose names were known. Jesus' real identity as the Son of God will only gradually be revealed and only will become certain while Jesus is on the Cross, when the centurion declares, "Truly this man was the Son of God" (Mk 15:39). Implied therein is that only by someone taking up the Cross, then and only then, may anyone claim to fully know who Jesus truly is. Recognizing evil and believing that Jesus has triumphed over the forces of evil is the first step in any act of faith in Christ. In the synagogue of Capernaum, on the Sabbath, Jesus visibly manifests His sovereign authority over Satan by solemnly rebuking the unclean spirit saying, "Quiet! Come out of him!" Later on, while in a boat with His disciples, serenely sleeping on a cushion in the stern while crossing the raging Sea of Galilee, the sea's turbulence signifies the forces of evil that Jesus came to vanquish. There and then, the Lord issues a similar command, "Quiet! Be Still!" (Mk 4:39) In both situations, Jesus silences the demon and subdues the turbulence by His own sheer authority. In each incident, the bystanders' reactions are identical, "What is this? ... He commands even the unclean spirits and they obey him?" Or after the sea had been calmed, the disciples "filled with great awe said to one another, 'Who then is this whom even wind and sea obey?'" (Mk 4:41). Mark provides no answer, but only leaves his listeners guessing and we have to search for the answer in terms of an act of faith.

National Eucharistic Revival — Do this in memory of me!

In the Platonic theory of knowledge, the word anamnesis encapsulates the recollection of innate knowledge acquired before birth. In that word's liturgical use, though, anamnesis refers to the memorial character of the Last Supper and to the words Jesus said that recounted how He was going to offer His body and blood, the next day, on the Cross. In Latin, the expression is this: *Hoc facite in meam commemorationem*. Usually, the anamnesis or remembrance comes after the consecration or the account of the Last Supper in which the Words of Institution that were spoken by Jesus are pronounced by the priest. Those Words of Institution (this is my Body – this is my Blood) typically end with the declaration "Do this in memory of me" whose deep meaning is thus prepared for and immediately taken up by the anamnesis that follows them. Whether it was the Latin word for commemoration or its English translation memory was the word Jesus used, neither of them mean something mundane, like "I remember what I did yesterday." Instead, the liturgical definition of anamnesis is to make a past event become present, in the here and now. This is why, the Church declares that the bread and wine actually become the Body and Blood of Christ. Not because of some human invention, but because Jesus said that in regard to Himself. In the Lord's own words, He said that when one of you (the twelve apostles who become priests on Holy Thursday and later ordained other priests) does this *in memory of me*, you will make the moment of my offering on the Cross present and real. Anamnesis provides the details for why the Church has always taught that Christ is not re-sacrificed at each Mass, but that by that once-in-a-moment historical event, the participants at every Mass enter into that one time-altering instance in salvation history when Jesus was scourged for our offenses and wounded for our sins. Jesus' death defeated evil's strongest consequence, death itself. Since death is a reality that impacts everyone in every age, the Lord's victorious suffering stands outside of time and its spiritual grace is eternally available. Therefore, in each Mass, the veil of time is torn open and the faithful kneel in the presence of that singular divine moment, which continues to conquer what once appeared to be unconquerable. The *Catechism of the Catholic Church* says that "the Eucharist is the efficacious sign and sublime cause of that communion in the divine life and that unity of the People of God by which the Church is kept in being. It is the culmination both of God's action sanctifying the world in Christ and of the worship men offer to Christ and through him to the Father in the Holy Spirit" (CCC, n. 1325). Excerpted from Mike Aquilina. "Memory at Mass: It's more than you think." Angelusnews.com. 28 November 2022.

When you do this—remember me!

Introduction

The Hebrew word *zikkaron*, according to the *International Standard Bible Encyclopedia*, is “a sacrificial term that brings the offerer into remembrance before God, or brings God into favorable remembrance with the offerer.” During the Passover Seder, the youngest participant asks, “Why is this night different from all other nights?” and, then, in an elaborate liturgical ritual, the Exodus from Egypt is not only remembered and commemorated, but it is also re-actualized and re-presented through the retelling of the Exodus by the *Maggid* or narrator of the Torah. Those present are not only remembering something in the past, as if they were witnessing the event from afar, but are actually participating in the Exodus through the liturgy. Their celebration is a part of God’s ongoing saving activity, not only in the past, but here and now, concluding with the expression of hope that the Messiah will come and that the next celebration of Passover will be in Jerusalem, the Holy City. Observed in the present, the celebration looks back to something that once took place and it looks forward in hope to something that will happen in the future. All those hopes are encompassed in God’s mighty and liberating deeds for the Chosen People.

Do This in Memory of Me

At the Last Supper, when Jesus said, “Do this in memory of me,” the rendering of the expression *in memory of me* (Lat. *in meam commemorationem*) has the weak English word *memory* as equivalent to the Hebrew word *zikkaron*. Biblical scholars say that *zikkaron* has never been translated well — not even in the Greek of the New Testament where it is rendered as *anamnesis* (Gk. ἀνάμνησις)! And so it takes effort even to begin to understand what Jesus meant when he said, “Do this in memory of me” (Lk 22:19; 1 Cor 11:24). For most people, memory is a psychological act or the faculty that the mind uses to store and retrieve information. In sentimental pop music, memory usually means nostalgia for a “then” that is irretrievably past. None of those notions conveys the deep meaning of the Hebrew word *zikkaron*, which is a term associated with sacrifice — the offering of the flesh and blood of animals. By the act of sacrifice, the offerer or the person who made the offering enters into remembrance before God. Now, it is not as if God ever forgets. God is all-knowing and eternal and, so, all of time is present to Him. *Zikkaron* expresses the way that biblical faith empowered Israel to share in God’s experience of

the various events of sacred history: the Exodus, the wandering in the desert, the giving of the Law. The sacrificial liturgy of Passover did not merely call those events to mind because, in fact, it re-actualized them. Thus, the people of Israel celebrated the Passover not as a past event, but as a reality of the present time. In the Passover, they participated in the Exodus. They became part of the drama. St. Pope John Paul II spoke at length of this at a General Audience on 4 October 2000. He said, “among the many aspects of the Eucharist is that of ‘memorial,’ which is related to a biblical theme of primary importance...However, this is not the mere commemoration of a past that is no more, but a *zikkarôn*, that is, a ‘memorial.’” And that saintly Pope cited the *Catechism of the Catholic Church* as his witness: “it 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 n. 1363).” And so, in the Eucharist, we speak of a “Real Presence” that commences from the moment 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” (GA, 4 October 2000, n. 5). In every Mass, then, the remembrance is a true participation — and the present reality is also real and substantial. And, yet, there is even more! In every liturgical memorial, there is also a future dimension, an anticipation of greater fulfillment that is yet to come. That was true of the Jewish Passover, which pointed forward to the coming of the Messiah and the restoration of Jerusalem. Yet, it is even truer in regard to the Mass. In the prayers he wrote for the feast of Corpus Christi, St. Thomas Aquinas called the Mass the “Sacred Banquet ... in which Christ is received, the memory of his passion recalled, the soul filled with grace, and the pledge of future glory given to us.” And just as the participation in the past is real, so is the anticipation of the future real, too. The Mass brings heaven to earth, actually and sacramentally. Thus, past, present, and future — the span of sacred history — converge when we receive holy Communion. In every Mass, the People of God truly participate in those events of long ago and truly anticipate the glories of the future to come. Yet, in doing so, they never leave the present moment! Excerpted from Mike Aquilina. “Memory at Mass: It’s more than you think.” *Angelusnews.com* 28 November 2022.