

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Fourth Sunday in Ordinary Time
January 29, 2023



The Sermon on the Mount
the best known teaching of Jesus, though least understood and,
undoubtedly, the least obeyed

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 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

Monday, January 30

12:00nn +Carol Groccia — 2nd anniversary

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

12:00nn +Jacqueline Gemme — 2nd anniversary

Wednesday, February 1

12:00nn +John Roark — 41st anniversary — by his daughter

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

12:00nn +Pauline Gaudette

Friday, February 3 *Saint Blaise, bishop & martyr and Saint Ansgar, bishop*² - *First Friday*

12:00nn Seeking divine healing for Sean and Susan Horrigan

Saturday, February 4 *Vigil of the 5th Sunday in Ordinary Time*

4:00pm +Marie Mahoney Hagar

Sunday, February 5 *Fifth Sunday in Ordinary Time*

7:30am +Names enrolled in OLP Purgatorial Society 2022

4:00pm For the intentions of the Burke family

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 This Week's Gospel

After the calling of the apostles, now with them accompanying Him, Jesus preached throughout Galilee and healed those who were sick as well as possessed by demons. His words and deeds attracted ever larger crowds who came to see what was going on because the long-awaited Kingdom was finally at hand. So, Jesus took the crowd up onto a mountain and, after sitting them down, He began to teach them. This inaugural teaching began with the Beatitudes (Gk. μακάριος - blessed, happy, or prosperous). These are a series of eight blessings: (1) poor in spirit, (2) those who mourn, (3) the meek, (4) those who hunger and thirst for righteousness, (5) the merciful, (6) the pure in heart, (7) the peacemakers, and (8) those persecuted for righteousness' sake. Jesus names a group of people who were normally thought to be unfortunate and, then, pronounces them blessed. *Blessed are the meek.* Poverty and humility are characteristics of those who are meek and lowly. The biblical meaning of meek (Gk. πραεῖς) is not weakness because that term is best understood as demonstrating power without undue harshness. The meek and lowly are blessed because God raises them up. The well-to-do have more trouble acquiring the virtue of humility than the poor, who are not without greed either and, so, can behave as badly as the rich. Yet, humility is a fundamental element of discipleship. *Blessed are those who mourn.* Affliction is always difficult and, despite friends and offers of help, the afflicted remain alone in facing up to whatever is the source of their affliction. However, those who mourn can discover some consolation in the fact that God can do something – He understands weeping and promises to console those who are so if only they turn to Him. At least on several occasions, Jesus wept – at the death of Lazarus, over the city of Jerusalem, and in the Garden of Gethsemane. Thus, by weeping over the anguish of others, Jesus' sorrow pointed toward the Father's divine compassion—God cannot remain unmoved when He hears (or sees) the cries of the poor. *Blessed are those craving or persecuted for righteousness.* The word righteousness (Gk. δικαιοσύνην) is more frequently used in Matthew than in the other two Synoptic Gospels. It incorporates many elements including adhering to God's will, abiding by divine Law, and also coupled with charity toward others. Hence, it is divine approval based upon doing what is deemed right in God's eyes. By pursuing *dikaosuné* with all the zeal you can muster means working alongside God. Suffering for the sake of righteousness entails sharing in the sufferings of Christ and pursuing the moral rectitude, which constitutes active membership in the Kingdom. Seeking righteousness is synonymous with earnestly seeking the Kingdom. *Blessed are the peacemakers.* The peace that originates in heaven is the supreme gift of the messianic age. Such a unique form of peace is brought by Jesus to those who are loved by God. Though lost through

Fr. Karl Rahner, SJ – Un foi qui aime le monde

When the Son of Man went into the place where he belonged, his own people did not receive him. The *patriotism* of this elected people should have consisted in faith in God and in his word, and therefore also in his new word, but the incarnate Word did not encounter this faith. This people believed that its relations with God had long been defined and that there was nothing to change about them; they figured that the fact that there was a covenant concludes with God meant that they did not need to approach him more clearly and that they could henceforth dispense with what God wished to say to them. The Son found no faith among the people who believed in his Father, for Israel already thought of itself as *believing*. He found this faith in a centurion who belonged to the pagan army that had occupied the land. He was lost in admiration, he who knew everything from eternity. This admiration accompanied the Son of Man throughout his life; his heart was moved to think that so many who seemed to be outside were inside, that those who were born citizens of the kingdom would be thrown out into the darkness, that unconditional faith often sprang from the heart of the *unbeliever* than from the heart of those who were always orthodox and that heaven finds sincere penitence in sinners rather than in those who believe they have no need of it.

sin, peace is restored to sinners who have been pardoned of their sins. The sick who have been healed are blessed with the peace that only health and wholeness can bring. On the night of the first Easter, the Risen Christ greeted the fearful disciples with the ultimate greeting, “Peace be with you” and in that greeting they recognized Jesus as Risen and Lord. Yet, the peace Christ gives is the fruit that comes about through reconciling divisions between friends or foes that is achieved through forgiveness. *Blessed are the merciful*. Mercy, when coupled with righteousness and faithfulness, crowns those two attitudes. Since mercy is God’s supreme attribute because being merciful graphically illustrates the Father’s infinite love, it exemplifies His deep and limitless benevolence—God showers His people with untold blessings and is slow to condemn and supremely forgiving. Disciples, then, must imitate God and, so, do good without expecting anything in return. Being merciful is not a sign of weakness because God’s forgiveness can be immeasurable since He is almighty. So, for anyone to be forgiving, they have to share in His grace in order to do so. Moreover, mercy does not relativize sin because incorporating mercy in action testifies to how serious sin is – so serious, in fact, that only pardon can free both sinner and those sinned against. The willingness to pardon someone else is linked to a commitment to struggle against sin in all its forms. *Blessed are the clean of heart*. The biblical notion of heart means the deepest core of the human personality and the hidden place where thoughts and actions are deliberated and from that core conscientious decisions arise. True freedom resides in the heart and authentic conversion targets changing hearts and minds. A heart that is clean or pure (Gk. καθαροι) has been purified by God from the contaminating influences of sin. A heart with such an admixture of good and evil must welcome the Spirit. It achieves a clarity of deliberation that is in harmony with God and is much more profound than when purity is understood in its moralistic sense. The blessedness that comes from being clean of heart encapsulates all the other beatitudes and attests to conforming our lives and way of thinking to Christ’s way of life. Jesus incorporates all the qualities expressed in the Beatitudes – His heart is supremely clean or pure, His lowliness does not ever calculate the cost associated with being lowly, His hunger for righteousness was never limited or restrained, ever-merciful, the consummate peacemaker, willingly suffering persecution for others’ sake, and unfairly slandered – for those reasons the name Jesus is exalted above the heavens. “Rejoice and be glad (Gk χαίρετε και αγαλλιασθε) entails that we experience delight in God’s grace and be conscious and glad for that grace. So, if we become more Christ-like, our destiny is eternal happiness in heaven. Putting his Catholic Radio Hour into print under the title *The Divine Romance*, Archbishop Fulton Sheen stated, “. . . It is the mystery of the Trinity which gives the answer to the quest for our happiness and the meaning of Heaven. Heaven is not a place where there is the mere vocal repetition of alleluias or the monotonous fingering of harps. Heaven is a place where we find the fullness of all the fine things we enjoy on this earth. Heaven is a place where we find in its plentitude those things which slake the thirst of hearts, satisfy the hunger of starving minds, and give rest to unrequited love. Heaven is the communion with perfect Life, perfect Truth, and perfect Love.”

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

The Eucharist—Fons et culmen vitae or The source and summit of life

At the Last Supper, Jesus said to the apostles, “Do this in memory of me.” In Greek, this statement reads like this, *Touto poieite eis tan eman anamnesin*.” J.N.D Kelly, the Protestant historian of the early Church, in *Early Christian Doctrines* wrote this about that declaration of the Lord Jesus and how it reveals the sacrificial nature of the Mass, “It was natural for early Christians to think of the Eucharist as a sacrifice. The fulfillment of prophecy demanded a solemn Christian offering, and the rite itself was wrapped in the sacrificial atmosphere with which our Lord invested the Last Supper. The words of institution, ‘Do this’ (touto poieite), must have been charged with sacrificial overtones for second-century ears; Justin at any rate understood them to mean, ‘Offer this.’ . . . The bread and wine, moreover, are offered ‘for a memorial (eis anamnesin) of the passion,’ a phrase which in view of his identification of them with the Lord’s body and blood implies much more than an act of purely spiritual recollection. . . .” The Greek word translated as *to do this* or *to offer this* or *to sacrifice* is used for sacrifice in the Septuagint and, so, *poiein* meant sacrifice in the Old Covenant and it is used to identify the Mass as a sacrifice in the New Covenant. The other Greek word *anamnesin*, translated as memorial offering or memorial sacrifice, every time that word appears in the Greek version Hebrew Bible (Num. 10:10) where it, too, is used in a sacrificial context.

UNDERSTANDING THE EUCHARIST

The Four (or Five) Institution Accounts

Unlike Saint Paul and the Synoptic Gospels, the Gospel of John has an entirely different approach to the Eucharist. In regard to the other four textual accounts dealing with the Last Supper (Matthew, Mark, Luke, and Paul), the only actions and words that are identical in all of those accounts which deal with the institution of the Eucharist as in terms of being a sacrament itself are these: Jesus took bread, broke it, and said: "This is my body." The accounts also include Christ taking the cup, but the interpretation of the meaning of the cup varies from one account to the other. It is significant that the actual words of institution found in Saint Paul's first Letter to the Corinthians (1 Cor 11:23-26) are nearly identical in Luke's account (Lk 22:19-20). For this reason many consider Paul/Luke to represent a particular tradition in early liturgical development. Moreover, scholars in the history of the liturgy believe that the early liturgical practices in Antioch and in Jerusalem are reflected in the similarities and differences in the biblical accounts in regard to the Eucharist.

Paul/Luke

1 Corinthians 11:23-26

"For I received from the Lord what I also handed on (Gk. παρέδωκα) to you, that the Lord Jesus, on the night he was handed over (Gk. παρεδίδοτο), took bread, and, after he had given thanks, broke it and said, 'This is my body that is for you. Do this (Gk. ποιείτε) in remembrance (Gk. ανάμνησιν) 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."

Luke 22:19-20

"Then he took the bread, said the blessing (Gk. εὐχαριστήσας), broke it, and gave it to them, saying, 'This is my body, which will be given for you; do this (Gk. ποιείτε) in memory (Gk. ἀνάμνησιν) of me.' And likewise the cup after they had eaten, saying, 'This cup is the new covenant in my blood, which will be shed for you.'"

Commentary

One of the key similarities found in Paul/Luke is the use of atonement language in regard to the presentation with the bread. In Paul/Luke the bread is presented as being given for you (Gk. ὑπὲρ ὑμῶν), a phrase wholly lacking from Mark and Matthew's account of the presentation of the bread. However, two important differences exist between Paul and Luke, which consist in an omission and an addition. Both versions of the institution contain the words, "This cup is the new covenant in my blood," however the phrase, "which is poured out for you," is missing from Paul's version (Lk 22:20 and 1Cor 11:25). Instead, Paul includes the phrase, "Do this, as often as you drink it, in remembrance of me." Thus, Paul in-

cludes two "remembrance" phrases whereas Luke lists only one. In addition, Paul closes the section saying, "For as often as you eat this bread and drink this cup you proclaim the death of the Lord until he comes" (v.26). Paul adds this interpretation of the preceding admonition in order to emphasize what it means to "remember" the Lord through the Eucharist. Never forget that, from time to time, in their missionary journeys Luke and Paul were traveling companions.

Matthew/Mark

Matthew 26:26-28

"While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, 'Take and eat; this is my body.' Then he took a cup, gave thanks, and gave it to them, saying, 'Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins.'"

Mark 14:22-24

"While they were eating, he took bread, said the blessing, broke it, and gave it to them, and said, 'Take it; this is my body.' Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them, 'This is my blood of the covenant, which will be shed for many.'"

Commentary

On occasions, other than the Last Supper, Jesus had previously blessed bread, "Taking the five loaves and the two fish, and looking up to heaven, he said the blessing, broke the loaves, and gave them to the disciples, who in turn gave them to the crowds" (Mt 14:19). The typical Jewish prayer of thanksgiving is, "Blessed are you, O Lord our God, king of the universe, who brings forth bread from the earth" (m.Ber. 6:1). In the Last Supper account, the Greek verb (Gk. εὐλογήσας) comes from *eulogeō*, which literally means to "speak well." The *Greek English Lexicon of the New Testament* (BDAG) defines *eulogeō*, depending on the context, in terms of one definition among the following possibilities: (1) "to say something commendatory, speak well of, praise, extol" (2) "to ask for bestowal of special favor, especially of calling down God's gracious power, bless" (3) "to bestow a favor, provide with benefits." Here it is the second definition to seek the bestowal of a favor. Some translations have "he gave thanks." Unlike in Paul/Luke, the phrase in regard to the bread, when it was presented as given "for you" in Paul/Luke that is wholly lacking from Mark and Matthew's accounts of the presentation of the bread. The Mark/Matthew tradition reserves this language for the cup and those sacred authors use the phrase, "which is shed for many" or "shed on behalf of many". This different phrasing, by using *for many*, rather than *for you*—is evidence, according to Fr. Jerome Kodell in *The Eucharist in the New Testament* (p. 76) that the Mark/Matthew account is more primitive than the Paul/Luke.