

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Second Sunday of Lent
March 16, 2025



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
Stations of the Cross during Lent: Fridays at 11:30am
Department Telephone: 508.363.6246
Chapel Website: www.ourladyofprovidence.net

MASS INTENTIONS — LITURGICAL SCHEDULE

Saturday March 15 *Vigil of the 2nd Sunday of Lent*

4:00pm +Richard Gagnon by his wife

Sunday, March 16 *Second Sunday of Lent*

7:30am For the souls in purgatory

4:00pm For the gifts of the Holy Spirit for Samuel Correira

Monday, March 17 *Saint Patrick, bishop*²

12:00nn +John & Mary Murray by their family

Tuesday, March 18 *Saint Cyril of Jerusalem, bishop & doctor*²

12:00nn Seeking the intercession of Mary, Our Lady Queen of Peace

Wednesday, March 19 *Solemnity of Saint Joseph, spouse of the BVM*

12:00nn For OCDS community of Saint Joseph

Thursday, March 20

12:00nn Blessings upon the Diocese of Worcester: parishes, clergy, religious & people

Friday, March 21 *Day of Abstinence*

12:00nn Blessings upon Bill Walsh

Saturday, March 22 *Vigil of the 3rd Sunday of Lent*

4:00pm +Joseph McGrath—recalling the day of his 85th birthday

Sunday, March 23 *Third Sunday of Lent*

7:30am God's blessings upon Mary for her better health

4:00pm Asking for blessings & health for Grzegorz Leszynski

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 the Gospels of Lent

The Lord's Transfiguration not only has a crucial theological role in the Synoptic Gospels (Mt, Mk, Lk), but there is remarkable agreement among those three evangelists in its regard. Yet, all three apostolic witnesses have unique emphases and, from the outset, Saint Luke indicated that he would "compile a narrative of the events...as those who were eyewitness from the beginning..." (Lk 1:1-2). Situated after the first time Jesus told the disciples that He would have to suffer and die in order to rise (Lk 9:22), the Transfiguration constitutes the heavenly confirmation that what Jesus added about being glorified is endorsed by God the Father. As will be true on the night of His agony, Jesus takes the inner circle of His apostles with Him "up the mountain to pray." Geographical accuracy is not the intent, here, because it is a reference to the place where Jesus would often retreat to in order to pray. Often, from Luke's quill, Jesus sought solitude to do so and the importance of prayer is often highlighted, whether in this Third Gospel or its sequel the Acts of the Apostles. Labeled as a theophany (Gk. θεοφάνεια), that significant Greek word comes from the combination of two words *theos* (God) and *phainein* (to cause to appear, to show or bring to light). So, a *theophaneia* is defined as the appearance or manifestation of God to humanity. Early on, that description was primarily associated with the Lord's Baptism, when the divinity of Jesus was manifested to the Baptist and the crowd looking on from the banks of the Jordan. The Transfiguration occurs while Jesus was praying and it likely took place after dark or at least at dusk because Saint Luke notes that "Peter and his companions had been overcome by sleep..." Two similarities exist between the Mount of Transfiguration and the Garden of Gethsemane: the presence of that same inner circle of Apostles and a nighttime occurrence. On the mountain, shaking off sleepiness and, fully awake, the apostolic trio perceives the Lord's glory and "two men standing with him," who are poised to depart. Peter wanted to prolong the revelation and he proposes they erect three tents. While speaking, a cloud overshadowed the entire mountaintop and, from within the cloud came a voice saying, "This is my chosen Son; listen to him." After hearing the Voice and its message, only Jesus remained as the vision evaporates. Unlike the other two Synoptic Gospels, Saint Luke does not record Jesus ordering the disciples to keep what they had seen to themselves; instead, there likely was a self-imposed constraint on telling others what had happened. Jesus' transformation into glory is also described in a restrained manner by Luke in this way, "his

Saint Augustine - *Homily on the Transfiguration*

But the Lord stretched out His hand and raised them as they lay. And then "they saw no one but Jesus only." What does this mean? When the Apostle was read, you heard, "For now we see through a glass darkly, but then face to face." And "tongues shall cease," when that which we now hope for and believe shall come. When they fell to the earth, they signified that we die, for it was said to the flesh, "You are dust, and to dust you shall return." But when the Lord raised them up, He signified the resurrection. After the resurrection, what is the Law to you? what is Prophecy? Therefore neither Moses nor Elias is seen. Only He remains for you, He who "in the beginning was the Word, and the Word was with God, and the Word was God." He remains for you, "that God may be all in all." Moses will be there; but now no more the Law. We shall see Elijah there, too; but now no more the Prophet. For the Law and the Prophets have only given witness to Christ, that it befit Him to suffer, and to rise again from the dead on the third day, and to enter into His glory.

face changed in appearance and his clothing became dazzling white." Moreover, Moses and Elijah being already glorified, those two spiritual giants of Israel spoke about Christ's impending *exodos* (Gk. ἔξοδος) or His passing over or going forth. In the Acts of the Apostles, speaking in the synagogue of Antioch in Pisidia, Saint Paul notes that John the Baptist had prepared for the *eisodos* (Gk. εἰσόδος) or for the coming of Jesus into the world. Coming and going, entry into the world or going forth from it, when coupled with glory, such a combination elicits the symbolic vocabulary of Easter along with the Exodus of the Israelites from slavery in Egypt. In Luke's chronology, the Lord's Transfiguration is situated immediately prior to His ascent up to the pivotal city of Jerusalem. The holy city and its Temple are where the twelve-year-old Jesus astounded the teachers and made His first recorded statement. Soon, He will go up to Jerusalem in order to fulfill His destiny. In that city, Jesus will endure His passion and death, rising from the dead on the third day and will appear alive to the Apostles in the Upper Room. As the Risen Christ, He will ascend back to heaven and send the Spirit on Pentecost, empowering Saint Peter to boldly preach his first sermon (Acts 2:1-41). Subsequently, Jerusalem became the departing point for the universal mission to let all the world know about Jesus and, prior to His return at the end of time that all nations will be drawn to the holy city to fulfill human history. As witnesses to the Lord's agony in the Garden, on the night before He died, as well as seeing Jesus resplendent and transfigured on the mountaintop, the three privileged Apostles will see Him alive after the resurrection. Yet, this *exodos*—life's ebb and flow or its coming and going—is a *mélange* of light and darkness and it remains an ongoing test. The choice is made and remade to choose for or against the saving power of the Cross and its demand for sacrificial love or to be enamored by earthly things alone. Lent is a time to examine where you have been headed because of the choices you have made and to make a mid-course correction if you have veered off the way in going up the mountain seeking to be transfigured from light into even more and brighter light.

Penance as a Sacrament & Virtue

Penance is both a sacrament and a virtue. Reviving the practice of going to Confession will have to be preceded by a rediscovery of what is known as the *virtue of penance*. Throughout the long history of the Church, penance has assumed diverse forms. One of its often unrecognized forms is the practice of going on a pilgrimage. All pilgrimage is, in some sense penitential in nature, in that it is meant to be a voluntary response to a sense of sinfulness and the need to seek God's forgiveness. This, too, is where it would be helpful to have an understanding of the virtue of penance. Such a virtue is one of the most forgotten of all Christian virtues, more than likely because Thomas Aquinas did not place penance in his treatise on the virtues, but rather, among the treatise concerning the sacraments. The virtue of penance is the habitual practice of seeking to amend for sins committed. Those who have this virtue are able to not only recognize their sins, but ardently desire to do penance for it, and actually to do penance for their sin. The Angelic Doctor discusses this virtue with the sacraments specifically because he sees penance as the virtue possessed by those who seek to go to the sacrament of penance. Anyone who has this virtue is not only able to recognize their sin, but desire and actually do penance for it. Catholic moralists largely do not discuss the sacramental life as they address issues of morality or the concepts of virtue. Given this disconnect, an examination of Aquinas's consideration of penance in the *Summa Theologiae* affords an important way to reconnect virtue to sacrament, as well as to emphasize virtue in relation to God. Penance is both a virtue and a sacrament inasmuch as it involves acts of the will. As a virtue, penance is a species of justice, an act of the will choosing according to right reason (Lat. *recta ratio agibilium*) in aiming to amend for offenses against God. The acts of the virtue of penance, especially contrition, confession and satisfaction, constitute the matter of the sacrament of penance. Hence the sacrament of penance presupposes the virtue even though the sacrament is a cause of grace whereas the virtue is an effect of grace. Penance as sacrament and virtue are virtually inseparable. A reclamation of penance as virtue and sacrament in the field of Catholic moral theology highlights the role of grace and hence connection of virtue to God, while also re-grounding virtue ethics in the sacramental life, especially through the sacrament of penance. According to Father Servais Pinckaers, the tendency to base moral theology on the Saint Thomas' treatise on the virtues isolates morality from consideration of the final end and the sacramental life.

Excerpted from www.catholicmoraltheology.com Maria Morrow. "The Virtue of Penance." 17 January 2024.

Understanding the Mass—Both Memorial & Sacrifice

The Liturgy of the Word—An Overview

The Mass is composed of two Rites (Introductory & Concluding Rites) and two distinct parts or liturgies – the Liturgy of the Word and the Liturgy of the Eucharist. Yet both parts are so interconnected that they form one single act of worship. During the Mass, then, the table of the word and the table of the Body and Blood of Christ is spread. In both Word and Sacrament, the faithful are instructed and refreshed. After the conclusion of the Intro-

ductory Rites, the faithful are seated for the first time. Those two liturgies comprise the substance of the Mass and public worship – the Liturgy of the Word and the Liturgy of the Eucharist.

They are the twin actions of God upon His people, and through these two liturgies God's grace is received. In an attempt to recover the original meaning of the term liturgy (Gk. λειτουργία) some liturgical scholars examine its etymology. The term "liturgy" in fact combines two Greek words—the word for people (λήϊτος or λαός) and the word for work (Gk. ἔργον). In the Greco-Roman context, leitourgia originally meant an action more like public service or "public duty." In that world, a liturgy was something done for the sake of the public. In the context of religion, leitourgia came to be understood as worship offered on behalf of the public. The worship of God was enacted, then, for the protection and prosperity of the city. A better understanding of the overall structure of the Liturgy of the Word yields a deeper appreciation of the significance of Scripture. The *General Instruction on the Lectionary* expressed that fact in these words, "The

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	

word of God constantly proclaimed in the Liturgy is always, then, a living and effective word through the power of the Holy Spirit. It expresses the Father's love that never fails in its effectiveness toward us" (*GIL*, n.4). The majority of the Liturgy of the Word is composed of various readings from Scripture. On Sundays and solemnities, there are three Scripture readings. During most of the liturgical year, the first reading is from the Old Testament and the second reading is from one of the New Testament letters. During Easter Time, though, the first reading is taken from the Acts of the Apostles that recounts events that took place in the Church in her earliest days. Easter reading from Acts, then, is a symbolic way of looking "forward" after the resurrection. Through its repeated mention of Baptism,

Acts attest to the antiquity of that sacrament and the Eucharist. At any point in the year, the last reading is always taken from one of the four Gospels. There are three Liturgical Years (or cycles) and with very few exceptions the Gospel readings of Ordinary Time are taken from one Gospel: Year A: Matthew, Year B: Mark (with supplements from John 6), or Year C: Luke. Besides its use in supplementing Mark's Gospel, the Gospel of John is featured mainly during the Easter season. During weekday Masses, the readings follow a two-year cycle that is identified as Year I (odd-numbered years) and Year II (even-numbered years). The daily Gospel passage remains the same each year, such that those Gospel readings generally follow what is known as a semi-continuous pattern throughout the year, reading portions of each Gospel in sequence. The first reading, for daily Masses, varies from year to year and can be taken from both Testaments. In the Liturgy of the Word, Christ is present in the here and now, speaking the living Word, the Good News of God's unconditional love and abundant mercy to the assembled congregation. They, too, are also in the here and now, in the various circumstances of their lives. It is a four-fold moment of proclamation, invitation, reflection, and celebration. The Liturgy of the Word has an inherent rhythm of proclamation, silence, song, and gesture that must be respected. Still, proclaiming the holy Word should never be carried out in haste or be allowed to deteriorate into routine or recitation, nor should it be changed into shared reading and/or instruction excepted when indicated. In the opening entry of the *Universal Norms on the Liturgical Year and Calendar*, the Church's liturgical celebrations are summarized like this, "Holy Church celebrates the saving work of Christ on prescribed days in the course of the year with sacred remembrance. Each week, on the day called the Lord's Day, she commemorates the Resurrection of the Lord, which she also celebrates once a year in the great Paschal Solemnity, together with his blessed Passion. In fact, throughout the course of the year the Church unfolds the entire mystery of Christ and observes the birthdays of the saints" (*UNLYC*, n.1). The liturgical calendar comprises a seasonal cycle and a sanctoral cycle, called the Proper of Time and the Proper of Saints, respectively. After the Scripture readings, the celebrant preaches the homily, focusing on the Scripture texts or some other liturgical prayer, drawing from either of them lessons that may help the people to live better lives, increasingly faithful to Christ's call to grow in holiness. At weekend Masses, the Profession of Faith then follows the homily, either the Nicene or Apostles' Creed. The Nicene Creed is a statement of faith dating from the fourth century, while the Apostles' Creed is the ancient baptismal creed of the Church in Rome. The Liturgy of the Word concludes with the Universal Prayer, also called the Prayer of the Faithful. The gathered assembly intercedes with God on behalf of the Church, the world, and for themselves, entrusting their needs to God.