

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Fifteenth Sunday in Ordinary Time
July 14, 2024



Never forget the potency of the Gospel as
the power of action against the reign of evil.

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, July 13 *Vigil of the 15th Sunday of the Liturgical Year*

4:00pm +Deceased members of the Facticeau family

Sunday, July 14 *Fifteenth Sunday in Ordinary Time*

7:30am For the repose of the soul of Most Rev. George Rueger

4:00pm In thanksgiving to Saint Anthony

Monday, July 15 *Saint Bonaventure, bishop & doctor*¹

12:00nn For the personal intentions of a chapel-goer

Tuesday, July 16

12:00nn For an outpouring of grace on all Discalced Carmelites

Wednesday, July 17

12:00nn For the health of Lillian Castell

Thursday, July 18 *Saint Camillus de Lellis, priest*¹

12:00nn For a special intention requested by Doris Granger

Friday, July 19

12:00nn +Deceased members of the Zinkievich family

Saturday, July 30 *Vigil of 16th Sunday of the Liturgical Year*

4:00pm +Hans J. Schmidt, Jr.

Sunday, July 21 *Sixteenth Sunday in Ordinary Time*

7:30am +James Groccia—recalling the day he was born

4:00pm In thanksgiving for the intercession of Saint Anthony

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 during Ordinary Time

Biblical scholars often describe the style of Saint Mark's Gospel as an attempt to gradually aid those who hear or read it to progress in their discovery of the mystery of Christ. So, considered to be on-lookers, Saint Mark recounts what happened to a small group of disciples, both in Capernaum and Nazareth, as well as in the region surrounding the Sea of Galilee. In those various locales, Jesus taught, healed the sick, and expelled demons. Framed as mere observers, the sacred author allows those who hear the Gospel to witness the crowd's initial enthusiasm, the early rumblings questioning Jesus' authority, as well as the lackadaisical reaction He faced in Nazareth. On this spiritual itinerary, though, you also encounter the faith of the woman plagued by hemorrhages who believed that all she had to do to be cured was to touch the hem of His garment or the type of great faith that the synagogue official with a dying twelve-year-old daughter displayed in Jesus. Along with the inner circle of His apostles, in seeing ourselves as bystanders, we enter the room where the little girl was lying seemingly motionless and witness her rising to life at the Lord's command. Like those insiders, hearing His teaching enshrined in parables, we are privileged to listen to Christ's explanation of their true meaning. In this week's Gospel, as Jesus sends the Twelve out on their mission, this sending out constitutes a new phase in the unfolding of that mystery. Up until now, other than choosing the Apostles, whom "[Jesus] appointed...[and] also named apostles that they might be with him and he might send them forth to preach and to have authority to drive out demons" (Mk 3:14-15), Jesus has acted and taught all alone. He sends them out "two by two" to do what He had modeled for them to do. The reason for the Apostles going out in pairs was to comply with the Mosaic Law that for any testimony to be credible, it had to be given by at least "two or three witnesses" (Dt 19:15). Having seen what Jesus had earlier encountered, those sent were forewarned that they, too, could face disputation and arguments, false statements, and even rejection. He first gave those Apostles "authority over unclean spirits." Contrary to popular thinking, Satan still remains the major obstacle to salvation. Despite that the Lord's coming has conquered the devil, the struggle between good and evil continues, yet, now, Jesus has given the Church the tools or the means to share in His victory. Exorcism or the act of driving out or warding off demons may appear passé, yet the Vatican hosts an annual course on the theological, anthropological, and psychological background for engaging in an exorcism. Currently, the existence of evil has taken on a more interior nature that is not so easy to expel or even to accurately identify as malevolent. Whether in the world

Fr. Bernard Lonergan, SJ — *Mission and the Spirit*

As the Father sent the Son, so the Son sent the disciples on a mission to continue to the end of time. As the Father and the Son sent the Spirit to the disciples, so they continue to bestow the Spirit on the ever oncoming members of Christ. So the self-communication of the Son and the Spirit proceeds through history by a communication that at once is cognitive, constitutive, and redemptive: it is cognitive, for it discloses in whom we are to believe; it is constitutive, for it crystallizes the inner gift of the love of God into overt Christian fellowship; it is redemptive, for it liberates human liberty from thralldom to sin, and it guides those it liberates to the kingdom of the Father.

at large or in particular individuals, evil remains a mystery with deep, entangled roots whether in people or corporately. Evil should be denounced though such denunciation requires courage, which is what has always been the hallmark of the true prophet. Social concerns, such as peace and justice, have usurped the position once held by the healing of the sick or casting out demons; yet, let's never forget that faith in Christ is always a power of action undertaken in the face of evil. Jesus told the disciples what not to take on their upcoming missionary journey along with what they were to take: a walking stick, sandals, but only one tunic. The reference to sandals and staff evoke the fateful night of the Passover, "This is how you are to eat [the Passover meal]: with your loins girt, sandals on your feet and your staff in hand, you will eat it in a hurry" (Ex 12:11). Traveling light would allow the Apostles to move quickly and easily, going from one place to another. Jesus further instructed them to stay in one place, except if they encountered animosity to their message. In protest, they should "shake the dust off" their feet. Successful preaching is not a guarantee because Jesus, too, experienced rejection. Instead of over-reacting and being plunged into despair, the Apostles were advised to see rejection as their share in Christ's life. Seeking to impress, regardless of the means used to do so, must be seen as diametrically opposed to what should be done – the Apostles must appeal to the free commitment of faith to come upon those who listen to them or to propose, not impose. Having done so, they were to move on to neighboring villages, realizing that every sowing of the seed would not bear fruit immediately because "one sows and another reaps" (Jn 4:37). Having been duly prepared, the Twelve go off and their message was one of repentance (Gk. μετανοέω). Thus, those Apostles merely repeated what Jesus had given as His inaugural declaration after the Baptist's arrest, "This is the time of fulfillment...Repent, and believe in the gospel" (Mk 1:15). Adhering to what Jesus told them to do, they "drove out many demons, and...anointed with oil many who were sick and cured them." In mentioning that they anointed the sick with oil, Saint Mark is obliquely referring to what is more fully developed in the Letter of Saint James (Jas 5:13-15) or the practice in the early Church of using oil to bring about the soothing balm of healing, whether physical or spiritual, and to anoint the weaknesses that suffering entails. Jesus broadened the scope of His preaching by entrusting the same task to the Twelve; then, prior to ascending back to the Father, He told them, "Go into the whole world and proclaim the gospel to every creature" (Mk 16:15), thereby, renewing His command that they should cast out evil and cure the sick. The mission Jesus first gave to the Twelve became a universal, timeless command that will never end or be completed until the Lord returns at the end of time to claim the Kingdom.

Eucharistic Revival — Understanding the Word Oblation

When the current English translation of the Roman Missal, 3rd Edition, was introduced on the First Sunday of Advent in 2011, it brought to the Catholic faithful new words that had not been heard in the prayers of the Mass. One such word is *oblation*. According to the *General Instruction of the Roman Missal*, that word is described this way, "The oblation, by which, in this very memorial, the Church, in particular that gathered here and now, offers the unblemished sacrificial Victim in the Holy Spirit to the Father. The Church's intention, indeed, is that the faithful not only offer this unblemished sacrificial Victim but also learn to offer their very selves, and so day by day to be brought, through the mediation of Christ, into unity with God and with each other, so that God may at last be all in all" (*GIRM*, n. 79f). Simply translated, oblation means offering, but in terms of the Mass, the offering is connected with the notion of sacrifice. Oblation also has the broader connotation that refers to any offering of money, as well as any gifts of the Holy Spirit people are equipped with for building up the Mystical Body of Christ, the Church. In its narrow liturgical sense, oblation (Gk. αφιέρωμα) pertains to the elements of bread and wine, consecrated at the

Eucharist, which are synonymous with Christ's self-oblation. At the Last Supper, Christ identified the bread and wine with His Body and Blood, and through participating in the Liturgy of the Eucharist the faithful are united with Christ, His oblation, offering, His sacrifice on the Cross for the salvation of the world. In the Roman Canon or the Eucharistic Prayer I, that word is identified as the *Hanc Igitur*. Those Latin words are the first in the prayer and serve as a reminder of the essential nature of the Mass. *Hanc* means "this," and refers to the word *oblationem* or oblation in English understood as "an offering" or "a sacrifice" made to God. The oblation means that the faithful offer up not only Christ but also themselves in union with Him. He died on His Cross; we are to die to ourselves on our cross and thus merit the graces that only sacrifice can merit before God (*Modern Catholic Dictionary*).



PRINCIPAL PRAYERS OF THE PEOPLE AT MASS

Oratio Dominica—the Lord's Prayer

Regardless of which of the Eucharistic Prayers is proclaimed, all of them culminate in the Communion Rite. Receiving Communion is the response to the Lord's command for us to do so. This rite, comprised of a series of words and actions, begins with the Lord's Prayer. The *General Instruction of the Roman Missal* describes that prayer this way, "In the Lord's Prayer a petition is made for daily bread, which for Christians means principally the Eucharistic Bread, and entreating also purification from sin, so that what is holy may in truth be given to the holy. The Priest announces the invitation to the prayer, and all the faithful say the prayer with him; then the Priest alone adds the embolism, which the people conclude by means of the doxology. The embolism, developing the last petition of the Lord's prayer itself, asks for deliverance from the power of evil for the whole community of the faithful" (*GIRM*, n. 81).

The Scriptural Context of the Lord's Prayer

The scriptural elements of the Lord's Prayer can be found in two of the three Synoptic Gospels. There is a *shorter version* in Saint Luke's Gospel (Lk 11:2-4) and the *longer version* found in Saint Matthew (Mt 6:9-13), which is the basis of the liturgical text of the prayer. In Saint Matthew, those well-known words are found within the Sermon on the Mount (Mt 5-7). Broadly speaking, through that most famous of all the Lord's sermons, in those three Matthean chapters, Jesus gives a more perfect commandment that fulfills the Law and the prophets. The description that sermon provides of the new and eternal commandment constitutes a new morality based on God's mercy and also holds out a new and better way of life that is more faithful to the first covenant than the righteousness proposed by the Pharisees. The immediate setting of the Lord's Prayer is found among the opening verses of chapter six (Mt 6:1-18), wherein Jesus warns against only doing good in order to be seen or awaiting praise for merely doing so. Moreover, as the model prayer, it is inserted within the treatment of the three penitential disciplines of almsgiving (vv. 2-4), prayer (vv. 5-6), and fasting (vv. 16-18). The text of the Lord's Prayer is, thus, sandwiched between the discipline of prayer and that of fasting. The *Catechism of the Catholic Church* identifies this prayer in various ways such as these: "The summary of the whole gospel...the foundation of further desires" (*CCC*, n. 2761) and not only as "the most perfect of prayers...[but] in the sequence that [things] should be desired" (*CCC*, n. 2763).

Saint Matthew's Version of the Lord's Prayer

In a letter he wrote to Anicia Faltonia Proba (d. AD 432), Saint Augustine noted seven petitions in the Matthean version of the Lord's Prayer. The first three are theological meant for the glory of God and to draw those who pray them closer to the Father, whereas the last four present human wants to God and request His grace. So, the first series of petitions carries us closer to the Father and does so far God's own sake – thy name, thy kingdom, thy will. One of the characteristics of any form of love is to first think of the one whom you profess to love. The second series of petitions constitute an offering up of various human hopes

and desires. This model prayer begins with a solemn address that recognizes God as our Father and the use of the first person plural form of the possessive pronoun becomes a hallmark not only of this prayer but also an acknowledgment that God is the universal Father of all humanity. As such, the prayer is intensely focused upon God and not the self. Because the prayer attests to the fact that God is the universal Father, (1) it avows that God dwells in heaven. Then, (2) by petitioning that God's name be hallowed, instead of considering that petition from the human perspective as reverence for God, such a request is better understood as a plea for God to hallow His own name by displaying His glory and to do so by fully manifesting the Kingdom whose fullness is yet-to-come. The third petition explicitly asks (3) for the coming of the Kingdom. Yet, the original Greek verb is better translated as *let your kingdom come*. The English word kingdom is more clearly understood in terms of the *reign of God* and biblical scholarship has concluded that while the Kingdom is already truly, though partially present, out there in some unknown future a day will come when Christ returns in glory. So, as an eschatological or end-time phenomenon, the fullness of the Kingdom will be manifested on the last day. Despite the fact that the Day of the Lord or the Parousia is already fixed, only the Father knows when that will happen (Mt 24:36). This pivotal petition sets the tone for the entire prayer and, as such, it signals that the balance of the prayer highlights God's divine action rather than merely human action that in the subsequent petitions either precede this one or follows it. By asking the Father that (4) *His will be done on earth as it is in heaven*, that petition is asking God that His divine purpose, aiming at establishing the Kingdom on earth will come sooner rather than later. By asking the Father (5) to *give us each day our daily bread*, while an obvious reference to the Eucharist, it contains the rare Greek word *epiousios* (Gk. ἐπιούσιος) that is a word only used twice (i.e. *dis legomenon*) in the New Testament. Neither does the word appear in any other ancient Greek text. The *Catechism of the Catholic Church* attests to the fact that there are several ways of understanding *epiousios* or *epiusion* not only the well-known word daily it can also mean future, or more literally *superessential* (*CCC*, n. 2837). As a compound word, *epi* means above and *ousia* as being, essence, or substance; hence, literally understood as "for the [day] being". If the petition is understood as a request for future bread that would better harmonize with the overall eschatological nature of the prayer. Coupled with the speedy coming of the Kingdom, future bread could refer to the eternal feast of heaven. Even Saint Jerome translated this Greek word in two different ways: as daily in Luke (Lk 11:3) and as *supersubstantial* in Matthew (Mt 6:11). The request (6) to *forgive sins*, whether translated as debts or trespasses directs inner thoughts more to the final judgment than to earthly forgiveness. The final petition (7) to *deliver us from evil* asks God the Father that those who pray to Him might be spared the sufferings that have been prophesied to occur before the final or eighth day when Christ will finally return.