

**OUR LADY OF PROVIDENCE CHAPEL**  
**SAINT VINCENT HOSPITAL**  
**WORCESTER MEDICAL CENTER**  
**Sixteenth Sunday in Ordinary Time**  
**July 21, 2024**



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Without a shepherd, sheep easily scatter, wander into dangerous territory and become lost. The shepherd guides them on the right path, never leaves the flock unattended and goes after even one lost sheep – the perfect Shepherd, willingly lays down his life for the sheep.

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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, July 20 *Vigil of the 16th Sunday of the Liturgical Year*

4:00pm +Hans Schmidt, Jr.

Sunday, July 21 *Sixteenth Sunday in Ordinary Time*

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

4:00pm In thanksgiving to Saint Anthony

Monday, July 22 *Feast of Saint Mary Magdalene*

12:00nn In honor of Mary Magdalene who loved much & was forgiven much

Tuesday, July 23 *Saint Bridget of Sweden, religious*<sup>2</sup>

12:00nn +Madeline Leazes by a friend

Wednesday, July 24 *Saint Sharbel Mahklūf, priest*<sup>2</sup>

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

Thursday, July 25 *Feast of Saint James, apostle*

12:00nn Asking God's help for Caid and his family

Friday, July 26

12:00nn +Mary Sacchi

Saturday, July 27 *Vigil of 17th Sunday of the Liturgical Year*

4:00pm +Mr. & Mrs. Raymond Gemme, Jr.

Sunday, July 28 *Seventeenth Sunday in Ordinary Time — World Day for Grandparents & Elderly*

7:30am +Rogato Lo

4:00pm Asking for the blessings of St. Joachim for the health of a priest

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 during Ordinary Time



Starting with today's passage (Mk 6:30-34), an important and extensive part of Saint Mark's Gospel begins that scholars often label as "the section on breads," due to how frequently the word bread is used (Mk 6:34-8:26). Up until now, the evangelist has spoken about the Twelve, now, Saint Mark labels them as Apostles (Gk. ἀπόστολοι). The term Apostle entails a messenger, emissary, or delegate that connotes someone commissioned by another individual in order to represent him in some way to others. This is precisely what the Twelve had done and, now, they report back to Jesus telling Him "all they had done and taught." As Jesus had commanded them, they preached the need for conversion (Gk. μετάνοια), exorcised many demons and healed the sick. All they did was what Jesus had told them to do. Later on, this becomes what the Church would have to do, too. What seems like a

simple account of something that had already happened serves as the biblical underpinning to the fact that every messenger must act and teach only what Jesus did. And, then, having done so, they must render an account of what they did to the Lord. After hearing their various reports, Jesus tells them that they should go to "a deserted place and rest a while." Moreover, the commotion engendered by the coming and going of the crowd only added to the disruption. Frequently, Jesus would go to an out-of-the-way place in order to pray to the Father after He had been assailed by the crowds. Now, back from their missionary labors, Jesus instructs the Apostles to alternate their lives between the poles of giving and receiving: time generously given to others followed by rest and solitude. Despite attempting to escape the press of the crowd unnoticed, that multitude outsmarted them, even arriving at the deserted place (Gk. ἔρημον τόπον) ahead of Jesus and the Apostles. After landing on the other shore, instead of being perturbed by the crowd, Jesus "was moved with pity for them (Gk. σπλαγχνίζομαι)..." What evoked the Lord's pity or compassion was that He saw them as "sheep without a shepherd..." The Greek word esplanchnisthē (Gk. ἐσπλαγχνίσθη), while translated as pity, the original Greek word does not imply the condescension that pity frequently carries with it. Often, to pity someone else can be somewhat humili-

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

Experience of grace, then, is as large as the Christian experience of life. It is an experience of man's capacity for self-transcendence, of his unrestricted openness to the intelligible, the true, the good. It is experience of a twofold frustration of that capacity: the objective frustration of life in a world distorted by sin; the subjective frustration of one's incapacity to break with one's own evil ways. It is experience of a transformation one did not bring about but rather underwent, as divine providence let evil take its course and vertical finality be heightened, as it let one's circumstances shift, one's dispositions change, new encounters occur, and—so gently and quietly—one's heart be touched. It is the experience of a new community, in which faith and hope and charity dissolve rationalizations, break determinisms, and reconcile the estranged and the alienated, and there is the reaped the harvest of the Spirit that is "...love, joy, peace, patience, kindness, goodness, fidelity, gentleness, and self control" (Gal 5:22).

ating for the individual who has aroused our pity. Instead of eliciting a feeling of pity, arising at the sight of misery or misfortune, the biblical word *esplanchnisthē* entails an extraordinarily deep and profound reaction to someone else's plight. Then, even more than that, it elicits a deep feeling of active benevolence toward them or "to be moved in the inward parts, i.e. to feel compassion) that compels those who behold such suffering to totally commitment themselves to relieving it. Whether understood as pity, merciful love or compassion, when pity is understood as being moved to the inward parts, those viscera were considered to be the seat of affections such as love and pity that elicits compassion and concrete action. In distress and whenever seeking pardon for sins, God's mercy or His divine pity is what we appeal to because we know and believe in God's steadfast love (Heb. hesed). Later on in this Gospel that visceral reaction is what will prompt Jesus to heal the sick and find His heart "moved with pity for the crowd, because they have...nothing to eat" (Mk 8:2). An identical reaction wo what is recounted in this Gospel as Jesus was moved with pity for the crowd because they were without a shepherd. Every word that comes from the mouth of God is meant to be spiritual nourishment or the staff of life. Whether God's word is the Law of Moses, the teaching of the prophets, or those messengers who speak on His behalf, the word of God is directing and guiding human life. As the Good Shepherd, the Lord God guides His flock through the dangers posed by the Exodus, leads the troubled to restful waters, and refreshes their souls in order for those who heed His voice to dwell in the house of the Lord forevermore. One of the many things that Jesus taught the crowd, despite being "like sheep without a shepherd," was to give peace to those who were near "for through him we have...access in one Spirit to the Father" (Eph 2:18). While still training the Apostles on how they were to do so, Jesus elicited from the Twelve authentic compassion for the crowds who were hungry for the kind of food that would satisfy them forever. After the multiplication of the loaves, Jesus taught His messengers through example what they were commanded to do and teach. Faced with the spiritually hungry crowd, those designated as shepherds are meant to give them what they need, but coming up against such a great lack, a that moment, the time for rest was not at hand. Now, the Apostles' lesson is to become closer to the Father and to the Son in an increasingly intimate communion of life and love. Then, learning what that means along with what are the demands that accompany being moved with compassion for the crowd. In the end, by example, Jesus taught His Apostles that they must cultivate a rhythm to life that imitates His – to alternate time generously expended in helping others with time for solitude and peace.

### Eucharistic Revival — Understanding the Lamb of God

The Agnus Dei or Lamb of God can also be seen as a nuptial hymn to celebrate the wedding of the Lamb with his bride, the Church, in peace and unity, as is described in the Book of Revelation. One of the most famous art pieces in Europe is *The Adoration of the Mystic Lamb*, also known as the *Ghent Altarpiece* that is part of a much larger work that includes upper and side panels. It is one of the most famous art pieces in Europe.

The Ghent altarpiece is the work of two brothers, Hubert and Jan van Eyck completed in 1432 for Saint Bravo's Cathedral in Ghent, Belgium. The central scene comes from the Gospel of John (Jn 1:29) where St. John the Baptist proclaims, "Behold the Lamb of God, who takes away the sin of the world." There, on the altar, the Lamb lies alive, but as if slain.

Twenty-four elders are around the Lamb. They are clothed in white robes and crowned with gold. Thousands of angels hymn the sacrifice and triumph of the Lamb. This central panel of the altarpiece depicts different groups of people emerging towards the Lamb to worship him. In the center is the Lamb standing on the altar offering his blood as it pours out into the chalice. Meanwhile, angels surround the altar, some of them carrying the instruments of the passion to remind the viewer what the Lamb suffered. In front of the altar there are two angels offering incense. In a line straight down the middle, the eyes of the viewer follow the path

from the Holy Spirit at the top of the piece to the Lamb in the center and the water fountain near the bottom. The fountain represents the living water of Baptism. Its octagonal shape is the traditional shape of a baptismal font. Note the water spigot and a path for the water to flow right out of the frame. This life giving water is meant for the viewer. The theme of this fifteenth century altarpiece is very Eucharistic.



# PRINCIPAL PRAYERS OF THE PEOPLE AT MASS

## Behold the Lamb of God

Liturgical scholars believe that the invocation Lamb of God (Lat. *Agnus Dei*) was introduced into the Mass by Pope Sergius I (reign: 687-701) prompted by his rejection of the Council of Trullo (Lat. *Concilium Quinisextum*). The seventh-century council had forbidden the iconographic depiction of Christ as a lamb instead of a man. The French priest and philologist Father Louis Duchesne (1843-1922) theorizes that it was in protest against the Council's ban on representing Christ as a lamb that the Pope introduced the chanting of the Lamb of God at the breaking of the host at Mass. According to the *General Instruction of the Roman Missal* the Fraction of the Bread is described this way, "The Priest breaks the Eucharistic Bread... The gesture of the breaking bread done by Christ at the Last Supper, which in apostolic times gave the entire Eucharistic Action its name, signifies that the many faithful are made one body... The Priest breaks the Bread and puts a piece of the host into the chalice to signify the unity of the Body and Blood of the Lord in the work of salvation, namely, of the Body of Jesus Christ, living and glorious. The supplication *Agnus Dei* (*Lamb of God*) is usually sung by the choir or cantor with the congregation replying; or at least recited aloud" (*GIRM*, n. 83).

## The Title *Agnus Dei* or Lamb of God

The title Lamb of God (Gk. ἀμνός τοῦ Θεοῦ; Lat. *Agnus Dei*) is used by John the Baptist when he pointed out Jesus saying, "Behold the Lamb of God who takes away the sins of the world" (Jn 1:29). Then, on the following day, "as [John] watched Jesus walk by, he said again, 'Behold the Lamb of God'" (Jn 1:36). The Baptist's subsequent acknowledgement that Jesus was the Son of God (Jn 1:34) is framed by those dual declarations that He is God's lamb. Later on, with the eventual visible descent of the Holy Spirit, coupled with those above three A-B-A' statements, identifying Jesus as the Lamb of God, these undergird Christ's divinity. In the Book of Revelation, when the time for the judgment scroll to be opened came about, there was no one worthy to open that scroll except "The lion of the tribe of Judah, the root of David... [John] saw standing a Lamb that seemed to have been slain" (Rev 5:5-6). The scroll contained the inscribed names on it, which were the names of those destined to be saved. Thus, by handing over the scroll, it signifies a change in the role of the Lamb from that of the sacrificial Lamb who once was slain to a different kind of Lamb, who is both Savior and Judge. In this last book of the Bible, a different Greek word for lamb is used (Gk. ἀρνίον) that enshrines such a difference. The word for lamb in Revelation or ἀρνίον makes sense. It differs from ἀμνός in John's Gospel and, thus, Jesus distinguishes Himself as the Lamb of God from His lambs or the sheep of His flock. As the Paschal Lamb, who has conquered death, one of the soldiers thrust a lance into Christ's side and, immediately, blood and water flowed out. An eyewitness has testified and his testimony is true; he knows that he is speaking the truth, so that you also may come to believe (Jn 19:35). For what happened is so

that the scripture passage might be fulfilled, 'Not a bone of it will be broken.' And again another passage says, "They will look upon him whom they have pierced" (Jn 19:34-37). When used during Mass, the Lamb of God is a litany of praise that accompanies the breaking of the bread. "Worthy is the Lamb (ἀρνίον) who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!" (Rev 5:12). Thus, this exalted title's true meaning is only manifested in the liturgical act that accompanies its proclamation.

## The Presence in Absence of Christ in the Eucharist

The *Agnus Dei* is an acclamation that Jesus is God's Lamb who takes away the sins of the world. He is the ever-merciful Lamb whose presence bestows true peace. After privately preparing himself, the priest raises the Eucharistic species and says aloud this combined text taken from the Fourth Gospel and the Book of Revelation acclaiming the supper of the Lamb, "Behold the Lamb of God; behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb" (Jn 1:29, 36; Rev 19:4). The juxtaposition between the expression Lamb of God and the priest's invitation to behold that Lamb reveals the cosmic and eschatological meaning of the Eucharist. The Latin formula *Ecce Agnus Dei* enshrines that dimension, reverberating throughout time and space, and extending its all-encompassing reach to all creation. Those words invite the participants to look and really see who Jesus Christ is and what the Paschal Mystery is truly all about: *Ecce homo* or Behold the man! *Ecce lignum cruce* or Behold the wood of the Cross because on that Cross hung the world's salvation. The use of the interjection *ecce* or behold causes an initial reaction of bewilderment. Colloquially saying this, "Here He is and highlighting the paradox of the God-man, who lays down His life in love for all whom Jesus deigns to call His friends." Struck by the overwhelming mercy of God, how could anyone who believes in Christ's divinity ever bear being apart from God who has done such a thing for sinners? Whenever someone recognizes the gravity of the Lord's love, beholding the Lamb and the Victim in the Eucharist, there is almost nothing that can be done in the face of such a monumental sacrifice except to give thanks. Whenever a believer beholds the Lamb of God, by doing so, they are privileged to see the created order of things through a prism that is both biblical and pastoral in nature. Beholding the Lamb of God, you perceive the world as created and sustained by God who has entered into an unbreakable covenant with humanity. Yet, through the eyes of faith, then, they become capable of finding meaning in life through the light coming from Christ's Paschal Mystery. At Mass, the Lamb of God in whom the faithful solemnly profess to believe as divine is acknowledged to be active in the sacrifice of the altar and in the world at large, illustrating that despite the reality of sin and the imperfections of human life, they can believe in the world's final perfection because of Christ's work of redemption has been, once and for all, made definitively manifest in Christ's sacrificial death on the Cross.