

**OUR LADY OF PROVIDENCE CHAPEL**  
**SAINT VINCENT HOSPITAL**  
**WORCESTER MEDICAL CENTER**  
**Eleventh Sunday in Ordinary Time - Father's Day**  
**June 18, 2023**



---

*The Harvest Is Plenty—The Laborers Are Few*

The Lord who birthed the Church from His wounded side on Golgotha's Hill and died for her is renewing her by His Spirit and calling all disciples to continue his redemptive work until he returns to bring it to completion.

---

**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, June 17 *Vigil of the 11th Sunday in Ordinary Time*

4:00pm For priests who are sick by Charlene & Richard

Sunday, June 18 *Eleventh Sunday in Ordinary Time—Father's Day*

7:30am +James Groccia — 27th anniversary

4:00pm +John Sheeran, Ralph White, and Eugene Foley

Monday, June 19

12:00nn +Clare Weirich

Tuesday, June 20

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

Wednesday, June 21 *Saint Aloysius Gonzaga, religious*<sup>1</sup>

12:00nn +Stephen L'Esperance by his family

Thursday, June 22 *Ss. Paulinus of Nola, bishop, John Fisher, bishop & Thomas More, martyrs*<sup>2</sup>

12:00nn In gratitude for God's blessings

Friday, June 23

12:00nn +Raymond & Jacqueline Gemme

Saturday, June 24 *Vigil of the 12th Sunday in Ordinary Time*

4:00pm +Lucille Cunic, remembering her birthday & +Edward Jablonski, Jr.

Sunday, June 25 *Twelfth Sunday in Ordinary time*

7:30am +George Naum by his daughter

4:00pm +Lois Sheeran — 3rd anniversary — by her daughter

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 This Sunday's Gospel**

The Synoptic versions of the call of the Apostles remain primarily similar, but there are a few differences. While in this week's Gospel, Matthew notes that after calling the Twelve, they were immediately sent out on a mission with precise instructions. However, in Saint Luke's account, Jesus is depicted as spending the night in prayer before choosing them and the evangelist notes that they were given the name apostle (Lk 6:12-13), which means someone sent in another's name. To those He chose, Jesus gave them powers in keeping with His own that He had demonstrated during His public life – exorcism or expelling demons, the ability “to cure every disease and every illness,” to cleanse from leprosy and even to raise the dead. The message they were to proclaim was to be the same Jesus had declared from the beginning, “Repent, for the kingdom of heaven is at hand” (Mt 4::17). The scope of the mission that Jesus gave them, though, was religiously limited to go only “to the lost sheep of the house of Israel.” They were instructed “not to go into pagan territory or enter a Samaritan town.” When the time for the Risen Lord to ascend back to heaven, then, the mission would be expanded because, seated at the Father's right hand, Christ will recover the full exercise of His authority over both heaven and earth. The restricted scope of the initial mission is only temporary – there will come a proper time for the pagans and Samaritans to be able to enter the Kingdom. The early, restricted focus on the Jewish people was due to their privileged position as God's chosen – those Israelites were a beacon of hope for all people. Then, after Christ rose from the dead, the universal mission of the Gospel will begin from Jerusalem (Acts 1:8) and, in the fullness of time, the mission will be completed there, too. Moreover, the hallmark of the God of Israel is mercy and the most common Hebrew word for mercy is *racham* (Dt 4:31) and that “God's mercies never come to an end” (Lam 3:32). Is mercy God's compassion toward people or does it denote His divine willingness to relent in punishment? Though either is linguistically possible, biblical Hebrew is a written language that originally only had consonants. The word for mercy (*racham*) shares the exact same three-letter root for the English word womb (Heb. *re-chem*). Thus, God's mercy toward humanity elicits the identical kind of divine protection that a child has in

**Fr. Karl Rahner, SJ - Foundations of Christian Faith**

We could characterize Christian life primarily as a life of freedom. For freedom is ultimately an openness to everything, to everything without exception: openness to absolute truth, to absolute love, and to the absolute infinity of human life in its immediacy to the very reality which we call God. In Pauline theology, too, freedom is a word which should characterize Christian existence, for Paul declares that through Christ we are made free for freedom. Ultimately this freedom is not the absence of forces which determine our existence. We can strive for this kind of freedom to a certain extent; this is also possible and it is a real task in human life. But for us who were born without being asked, who will die without being asked, and who have received a quite definite realm of existence without being asked, a realm which ultimately cannot be changed, there is no immediate freedom in the sense of an absence of any and every force which co-determines our existence. But a Christian believes that there is a path to freedom which lies in going through this imprisonment. We do not seize it by force, but rather it is given to us by God insofar as he gives himself to us throughout all of the imprisonments of our existence.

---

their mother's womb. Coupled with that understanding, then, the misery of God's people grips His heart to such a degree and depth as to irresistibly push God to take into His Fatherly care their situation and fate. As the ongoing proclamation of the Gospel progresses, the people who respond to God's invitation continue along the road that began with the Exodus from Egypt which solemnly highlighted God's mercy. Exodus or going forth is a continuing metaphor to which all people of faith must return, again and again. The hasty departure from Egypt, the forty-year wandering aimlessly in the desert and, finally, entrance into the Promised Land elicit the image of God as the Shepherd of all, who leads the flock He guards, wards off dangers that threaten His disciples, provides food and drink for them and lets them lie down in green pastures for repose. The Shepherd-God leads those who heed His voice to calm waters that revive their drooping spirits. His crook or staff guide them on their pilgrim way, so they lack nothing and fear no evil. These attributes and this image Jesus will apply to Himself when He declares, in an absolute sense, by saying "*I am the good shepherd. A good shepherd lays down his life for the sheep*" (Jn 10:11). The shepherd has to give His life in order to be truly good for the flock. And the Shepherd gathers to Himself the unruly and even the sickly sheep, while He will bring back the lost sheep, since that is the expressed will of God the Father who sent Him. All this and more serves as testimony to the love and mercy of God, who delivered His own Son, so that sinners might be saved by the sacrifice of the Cross and, so, having risen from slavery to sin and death, those who hear the Truth and believe it to be true can be saved. In order to assure that the mission would go on, Jesus called the apostles to be "laborers for his harvest."

**National Eucharistic Revival - Phase Two: The Diocesan Year**

Prior to the liturgical reforms of the Second Vatican Council, with his back to the people, the priest whispered the Latin words *Mysterium fidei* over the chalice. In the earlier post-conciliar sacramentary, the expression's position was changed and was reframed as an invitation *Let us proclaim the mystery of faith*. Now, in the current third-edition of the Roman Missal, the hortatory introduction *let us* has been omitted and the simple declaration *the mystery of faith* introduces an acclamation. What might seem like a minor change, in fact, has provoked more controversy than expected. This Latin phrase appears in all the oldest sources of the Mass we have, which suggests a great antiquity for its origin. Its original placement, within the words of the Consecration of the Blood of Christ appears to begin around the fifth century. Such a long pedigree would lead to the conclusion that the unknown originators of the expression would have taken it to be a reference to the grace-laden *sacramentum* in which the entire (objective) faith, the whole divine order of salvation, is comprised. The chalice of the New Testament is the life-giving symbol of truth, the sanctuary of our belief. this phrase was removed from its immemorial place and turned into the prompt for a "memorial acclamation" which was an innovation in the Roman rite. The practice of an acclamation, following consecration, is a characteristic in the liturgical practices of Eastern Churches. Initially, the proposal was to remove the parenthesis (or inciso) *mysterium fidei* altogether and simply have an acclamation follow upon the elevation of the chalice. Pope Paul VI objected to eliminating the phrase and disliked the priest going straight from the elevation of the Body & Blood of Christ to the memorial acclamation. St. Paul's expression the mystery of faith was inserted into the text as an immediate expression of the priest's faith in the mystery which the Church makes real through the hierarchical priesthood. Within the consecration, it served as a reminder of the awesome mystery of what had taken place.



# The Liturgical Year: *Tempus per annum* or Ordinary Time

## Introduction

While the longest portion of the Church's Liturgical Year is known in English as Ordinary Time, its official Latin title is *tempus per annum* or, literally, time during the year. Some liturgical scholars claim the source for that title is the word *ordinalis*, meaning ordered or numbered time. If true, then, ordinary is what belongs to the usual order or course of things; hence, customary, regular, or usual. Since ordinal means "counted time," these are the Sundays with numbers for names: Fifth Sunday of Ordinary Time, Twenty-seventh Sunday, and so forth. Regardless of the accurate etymology of the word, ordinary time is celebrated in two segments: from the Monday following the Baptism of the Lord up to the Tuesday before Ash Wednesday; and, then, from the Monday after Pentecost to the First Sunday of Advent" (*Universal Norms on the Liturgical Year and Calendar* describe it this way, "Ordinary Time begins on the Monday which follows the Sunday occurring after January 6 and extends up to and including the Tuesday before the beginning of Lent; it begins again on the Monday after Pentecost Sunday and ends before First Vespers (Evening Prayer I) of the First Sunday of Advent" (*UNLYC*, n. 44). Generally speaking, the liturgical season identified as *tempus per annum* has "no specific aspect of the mystery of Christ [that] is celebrated, but rather the mystery of Christ in its fullness, (Lat. *mysterium Christi in sua plenitudine*), especially on Sundays" (*GNLYC*, n. 43). The shorter part of those two segments ended on the Tuesday before Ash Wednesday (February 21). Its current or longer segment began on the Monday after Pentecost (June 5) and it will end on the Saturday after the last Sunday of the liturgical year, in the morning hours of the last day of the 34th Week in Ordinary Time or, this year, on Saturday (December 2) which is the last weekday following the last Sunday of the Liturgical Year or the Feast of Christ the King of the Universe. The majority of the Sundays of the year are Ordinary Sundays that focus is on the mystery of Christ—not a specific aspect of the Lord's life—but on what Jesus said and did in all its fullness. You could say that Ordinary Time celebrates the Lord's Day in its pure state; hence, that longest period of the Liturgical Year must be the same theologically as the Lord's Day itself. Sunday is the prism through which the mystery of Christ is refracted—as the original feast, the Day of the Lord, the Eighth Day that is the day of the new creation, which transcends the seven-day week. Sunday is also the First Day of creation and recreation in Christ, the Day of Resurrection and the Day of Encounter with the Risen Lord. As the day when the faithful encounter Christ, the weekend liturgy can be conceptualized in terms of an on-going post-resurrection appearance of Christ. In

the apostolic letter *Dies Domini*, Saint John Paul II wrote that "Christians saw the definitive time inaugurated by Christ as a new beginning, they made the first day after the Sabbath a festive day... The Paschal Mystery of Christ is the full revelation of the mystery of the world's origins, the climax of the history of salvation and the anticipation of the eschatological fulfillment of the world. What God accomplished in creation and wrought for his people in the Exodus found its fullest expression in Christ's death and resurrection through which its definitive fulfillment will not come until the Parousia, when Christ returns in glory. In him, the spiritual meaning of the Sabbath is fully realized, as Saint Gregory the Great declares, 'For us, the true Sabbath is the person of our Redeemer, our Lord Jesus Christ'" (*DD*, n. 18). With that understanding, you can legitimately say that the end of the liturgical year—the Solemnity of Our Lord Jesus Christ the King—is the key to understanding Ordinary Time because Sunday worship echoes the perfect praise found only in heaven, though proleptically realized on earth, which is to say the Sunday Eucharist is a heavenly event that God has assigned to bring about heaven on earth and to do so in a time that precedes its fullness with Christ's return in glory.

## The Gospels of Ordinary Time

The two segments of Ordinary Time span most of the calendar year and that part of the Year of Grace begins not long after the first of the calendar year with the Feast of the Baptism of the Lord. Then, Ordinary Time continues for 33 or 34 weeks, stopping with Lent and Easter, and picking up after Pentecost all the way down through to November, with its 34th or last week. When both parts are taken together, in that long stretch of Sundays, the Church has readings from one of the three Synoptic Gospels: Matthew in Year A, Mark in Year B (supplemented with 6th chapter of John), and Luke in Year C. Every Sunday in Ordinary Time a reading is chosen from the specific Gospel for that year, either Matthew, Mark or Luke. Roughly speaking, the gospels tell of the infancy and birth of Jesus, His mission in Galilee, the journey up to Jerusalem, and His final activities and death in that holy city. And it's chosen according to a principle called *lectio continua*, or continual reading, or semi-continuous reading; by which each Sunday, when you go to Mass, you are going to hear the Gospel of St. Luke, for example, read through its chapters in an orderly way. Luke chapter 3 one week, Luke chapter 4 the next week, Luke chapter 5 (or part of 5) the next week, working all the way through the public ministry of the life of Christ. And the readings for the Gospel can be considered the anchor around which the whole lectionary operates for the Sundays in Ordinary Time.