

OUR LADY OF PROVIDENCE CHAPEL

SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER

Twenty-ninth Sunday in Ordinary Time

October 19, 2025



To pray and not lose heart

Do not lose the motivation in continuing, to do so, then, a desirable pattern of conduct or activity results in lost enthusiasm and discouragement.

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

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MASS INTENTIONS — LITURGICAL SCHEDULE

Saturday, October 18 *Vigil of the 29th Sunday of the Liturgical Year*

4:00pm +Rosalie Dubsky

Sunday, October 19 *Twenty-ninth Sunday in Ordinary Time — World Mission Sunday*

7:30am For the intentions of the celebrant

4:00pm +Most Rev. George Rueger

Monday, October 20 *Saint Paul of the Cross, priest* ²

12:00nn For the Passionist priests, brothers, and sisters

Tuesday, October 21

12:00nn For a favor requested and granted

Wednesday, October 22 *Saint John Paul II, pope* ²

12:00nn For the intercession of saintly popes

Thursday, October 23 *Saint John of Capistrano, priest* ²

12:00nn +Andrew Madonna

Friday, October 24 *Saint Anthony Mary Claret, bishop* ²

12:00nn For the Catholic Church in Cuba

Saturday, October 25 *Vigil of the 30th Sunday of the Liturgical Year*

4:00pm +Edward Jablonski, Jr – recalling his birthday by his sisters

Sunday, October 26 *Thirtieth Sunday in Ordinary Time*

7:30am +Herbert Morris — 6th anniversary

4:00pm In gratitude for the gifts of God

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 the Gospel for the Sundays in Ordinary Time

In the Acts of the Apostles, considered to be Saint Luke's second book, he summarizes the life of the primitive Christian community like this, "They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers" (Acts 2:42). In the opening verses of chapter eighteen of the Third Gospel there are two unique parables on prayer. The first is today's Gospel wherein Jesus underscores not only the inherent value of prayer but also urges those who pray to be diligent and not become discouraged. Typically, Jesus uses a parable to illustrate His point — concerning an unjust judge. It is considered to be a *fortiori* argument or using the established truth of a stronger statement to support the truth of a weaker one. So, if an unjust judge will give a widow justice because she is persistent, how much more will God give justice to those who ask Him. It is also likely that this judge exercised his authority in a relatively small town and, so, he had almost unassailable power over the plaintiffs who came before him. Such a conclusion can be drawn from the statement that he "neither feared God nor respected any human being." Up against that seemingly godlike judge, there appears a widow, who as an easily recognizable group constituted one of the most vulnerable, defenseless members of first-century society. Judges were duty-bound to show special attention to widows (e.g., Is 1:17; Jer 22:3). Repeatedly, she had asked him, "Render me a just decision against my adversary," but her request had fallen on seemingly deaf, judicial ears. She desired to have justice and only that. Yet, by her importunity (or urgent persistence and boldness in prayer), she managed to get what that unrighteous judge had no inclination to give her, though he did so merely for his own ease. Her persistence eventually wore the judge down and for no other reason than despising the thought of her coming before him again, he decided to "deliver a just decision for her lest she finally come and strike (Gk. ὑποπιάζειν)" him. The Greek verb *hypōpiazē*, while translated into English as *strike*, literally means "to strike under the eye" or colloquially understood as to give someone a black eye. Some biblical scholars theorize the verb could also imply to wear someone out. In this situation, though, it demonstrates the initial point – "the necessity to for them to pray always without becoming weary." Obviously, God is not like the unjust judge because the Lord alone is the quintessentially Just Judge. As such, God is more than likely to heed those who call upon Him persistently and

There is probably no image that expresses so well the intimacy with God in prayer as the image of God's breath. We are like asthmatic people who are cured of their anxiety. The Spirit has taken away our narrowness (the Latin word for anxiety is *angustia*—*narrowness*) and made everything new for us. We receive a new breath, a new freedom, a new life. This new life is the divine life of God himself. Prayer, therefore, is God's breathing in us, by which we become part of the intimacy of God's inner life, and by which we are born anew. So, the paradox of prayer is that it asks for a serious effort while it can only be received as a gift. We cannot plan, organize or manipulate God; but without a careful discipline, we cannot receive him either. This paradox of prayer forces us to look beyond the limits of our mortal existence. To the degree that we have been able to dispel our illusion of immortality and have come to the full realization of our fragile mortal condition, we can reach out in freedom to the creator and re-creator of life and respond to his gifts with gratitude.

without growing weary in doing so. Yet, there is something more significant than that cursory interpretation of the parable. Too easily overlooked is the fact that Saint Luke identifies the protagonist as Kyrios (Gk. Κύριος) or the Lord and not as Jesus. Lord is the title that the disciples ascribe to Jesus as the Resurrected Christ. Its use connotes not only a solemn tone, but that title usually precedes a revelation that cries out for attention! What follows differs from the previous verses and their emphasis on simply praying without becoming disheartened. There is a shift in focus onto God who will "see to it that justice is done speedily." In order for the Lord's version of justice to happen, the Greek word *ekdikésis* (Gk. ἐκδίκησις = vengeance or punishment) implies a unique kind of divine judgment that fully executes the standards of the Lord as the just judge. Those standards extend from God's intra-Trinitarian nature to its outcome that results in becoming righteous before God. The true goal for praying "without becoming weary" and the faith that prompts such persistence is to become righteous meaning justified or saved. Ever-faithful to His promises, God's promise of salvation will be accomplished speedily. And, thus, those who are discouraged in praying can only have such a reaction like that due to an inherent lack of faith. When nothing appears to be happening, despite persistent praying, doubts concerning God, the advent or coming of His reign, and the hoped-for promise of salvation are the consequences. Since faith in God's ability to save is the real issue, then, the seemingly out of place question at the end of the Gospel makes complete sense, "...when the Son of Man comes, will he find faith on earth?" Faith is portrayed as obstinate tenacity. It is never giving up, exemplified by pressing on and on, regardless of the circumstances. Next Sunday's Gospel will be the second unique parable (Lk 18:9–14) that condemns the self-righteous, critical attitude of the Pharisees and illustrates that the fundamental attitude of the disciple must be the recognition of sinfulness and complete dependence on God's graciousness.

Perseverance: We are what we repeatedly do. Excellence, then, is not an act, but a habit

This widow's relentless pursuit of justice from an unjust judge illustrates that one should perseveringly and persistently pray and do so without losing heart. The parable's central message is that if an unrighteous judge will grant a request because of persistence, how much more a just and righteous God will certainly answer the cries of His chosen ones who pray to Him day and night. Theodore Roosevelt, the 26th President of the United States of America, once said: "Courage is not having the strength to go on; it is going on when you don't have the strength." Such a saying on the lips of someone like Teddy Roosevelt can sound trite but remember that Roosevelt was no stranger to challenges or difficulties in both his personal and public life. Would he have achieved all he did without the gift or virtue of perseverance? Courage is not the absence of weakness, but it is the act of persevering despite a lack of strength. Perseverance is the virtue that allows a person to continue in a state of grace, upholding moral principles and enduring obstacles with patience and strength, all with God's special help, until the end of life. This virtue involves a consistent and determined effort to remain faithful to God's will, requiring both human effort and divine grace to achieve its ultimate goal of salvation. As a virtue, this word's etymology points to a persistent, determined, and serious commitment to a goal or good that refuses to be swayed by hardship or temptation. The Church defined perseverance as the "continuous determination and commitment necessary to uphold a specific purpose or action". As a virtue, it is a constant commitment to doing good, even when facing significant internal or external challenges and enables someone to remain in a state of grace until death. The biblical concept is also informed by the Greek word *hupomonê* (Gk. ὑπομονή), that is a compound word composed of *hupo* ("under") and *menô* ("to remain"). The Greek word carries the meaning of being able to stand up even underneath the heavy load of trial, persecution, adversity, trouble, and pain. This is exactly what perseverance is — the ability to stand up under pressure. This means "to remain under a difficulty waiting for God's desired effect" while carrying with it the Greek virtue of courageous immovability in the face of danger. In comparison to other virtues, Saint Thomas Aquinas discussed perseverance in his *Summa Theologica*, noting that it is distinct from, though related to, other virtues like fortitude and patience. While fortitude involves facing dangers of death and patience concerns enduring sorrows, perseverance is specifically about the difficulty of persisting in a good work over a long period of time. But here's the secret: perseverance isn't just about pushing harder. It's about being smart and strategic in those efforts. It means finding new ways to approach a problem, adapting to changes, and learning from past mistakes

Understanding the Mass—Both Memorial & Sacrifice

Doxology in General

Understood in its general sense, doxology (Gk. δοξολογία) is a short verse or hymn of praise to God, often added to the end of a prayer or ritual that is designed to glorify God and acknowledge His glory. The word is a compound expression of two Greek words *doxa* (Gk. δόξα) meaning glory and *logos* (Gk. λόγος) meaning primarily word, speech, reason, or discourse. The word logos also has deep philosophical and theological significance, variously referring to logic, a rational principle, or the Word of God in religious contexts. It is typically an expression of praise

sung to the Holy Trinity: the Father, the Son, and the Holy Spirit. Therefore, etymologically, it is literally equivalent to the expression of a word of glory. Doxologies herald those key moments in the most climactic of events in salvation history—the parousia of Jesus Christ. In Catholic worship, there are several doxologies: the Gloria Patri (Lesser Doxology), the Gloria in Excelsis Deo (Greater Doxology), and the doxology following the embolism to the Lord's Prayer. Each of the five books of the Psalms have a doxology that is used as summative gatherings of the praises of the people. Likely the reason why, in the Liturgy of the Hours that a key part of that daily prayer is the doxology ("Glory Be to the Father...") which concludes every psalm and canticle so as to offer praise to the Holy Trinity.

The Final Doxology in the Eucharist

At the end of each Eucharistic Prayer or Canon of the Mass, there is the final doxology that ends the extended prayer of thanksgiving and consecration. It began on an explicit note of praise and ends there as well. In the Eucharist, the Church offers praise and honor to the Father *through* Christ who is the High Priest, *with* Christ who is really present in the sacrificial memorial, and *in* Christ who gives Himself in the Eucharist to the members of His body. The Church, at prayer, is united to the Holy Spirit who accomplishes the epiphany of Christ sacramental and ecclesial body.

The priest proclaims the Eucharistic

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

Prayer in the name of the entire congregation, which confirms and approves this action by its amen, the more or less equivalent word in Hebrew to the English expression "so be it." The Letter of Jude, the next-to-the-last book of the New Testament, has as its conclusion a doxology that emphasizes God's power to keep believers from stumbling and that presents them faultless before God. It praises God as the "only wise God our Savior," to whom all glory, majesty, dominion, and authority belong, both now and forever. The passage serves as an expression of trust that believers' salvation ultimately depends on God's power, not their own, and offers encouragement and assurance in the face of false teachers and challenges to belief.

Doxology in the Eucharistic Prayers

In the First Eucharistic Prayer or the Roman Canon, after joining his hands, the Priest says a short prayer that marks the flow of

divine gifts coming down to us through Christ: "...you continue to make all these good things, O Lord; you sanctify them, fill them with life" and does so by means of the transubstantiation of bread and wine into the Body and Blood of Christ. Then, he says "bless them," because we receive abundant grace through this sacrament, then, adding "and bestow them upon us." The priest takes the chalice and the paten with the host and, raising both, he says or sings the final doxology that acknowledges that all praise and honor from creation rises up to the Father in and through Christ, "through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever." The people respond with Amen. These words are said by the priest alone. Taken in part from Saint Paul's Letter to the Romans (Rom 11:36), they are attested to in the earliest forms of the Canon or the Anaphora. They are majestic in their simplicity. *Through him:* Through Jesus' mediation, we have access to God. "No one can come to the Father except through me" (Jn 14:6). Jesus says. He introduces us to the Father, and on His account, the Father hears us favorably, forgives us, and loves us. *With him:* We are children of God, through the adoption Christ merited for us, and, as a consequence, we are made His co-heirs. "Without me you can do nothing" (Jn 15:5). Jesus says. With him, our lives will glorify God on the earth. On the altar, Jesus unites us to His perfect obedience. He wants us, throughout the whole day, to be with Him in work and in prayer; He wants us to be His companions, in expiation and in apostolate. *In him:* There is one and the same life in Christ and in us. "He who eats my flesh and drinks my blood lives in me and I live in him" (Jn 6:56). Christ says. So His life flows out into ours; from the Head to us as members of the Mystical Body. Our nothingness, our sins, our miseries are, as it were, absorbed by Christ, and they disappear in His infinite perfection. In Him, too, we love our brethren and devote ourselves to their service. *In the unity of the Holy Spirit:* The Church is a unity brought together by the Holy Spirit. He joins us together as believers, and gives us the life of grace by which we become children of God. Christ dwells in us, enabling us to offer the sacrifice of praise to God, together with the entire Church.

The Great Amen

The faithful make the Eucharistic Prayer their own and complete the great Trinitarian Doxology by saying "Amen." It is the most solemn Amen of the Mass. In the third century, the principal privileges of the Christian people were listed as: hearing the Eucharistic Prayer, pronouncing the Amen and receiving the Divine Bread. With this 'Amen', the faithful ratify the holy Sacrifice of the Mass. St. Augustine says, "To say 'Amen' means to endorse." The word 'Amen' is possibly the principal acclamation of the liturgy. The term 'Amen' proceeds from the Old Covenant: "The Levites shall proclaim aloud to all the men of Israel... And all the people shall answer, 'Amen!'" (Dt 27:15-26; 1 Cron 16:36; Neh 8:6). According to different contexts, 'Amen' means: "This is it, this is the truth, so be it". The ancient 'Amen' continues to resound in the new covenant. It is the characteristic acclamation of the celestial liturgy. (Rev 3:14; 5:14, 7:11-12; 19:4) In Christian tradition, Amen conserves all of its ancient expressive vigor. (1 Cor 14:16; 2 Cor 1:20). As in the whole liturgy, saying 'Amen' has a vital meaning. It should not be a mere response with the lips, but rather, that sacred word has the value of uniting us to the mystery that we celebrate. Saying 'Amen' means uniting ourselves with Christ, desiring to make our whole life a doxology, that is, a glorification of the Trinity, united to the Paschal mystery of the Redeemer.

Excerpted from www.sthugmiami.org. "The Doxology and the Great Amen" and www.fsobelmonte.weebly.com. "The Final Doxology."