

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Thirtieth Sunday in Ordinary Time
October 26, 2025



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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

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MASS INTENTIONS — LITURGICAL SCHEDULE

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 For Marj Gallagher

Monday, October 27

12:00nn +Joseph Tighe

Tuesday, October 28 *Feast of Saints Simon and Jude, Apostles*

12:00nn In gratitude to God for the apostolic nature of the Church

Wednesday, October 29

12:00nn For the grace to be able to enter through the narrow door

Thursday, October 30

12:00nn +Alicja (Aleisha) Borys by a friend

Friday, October 31

12:00nn The sabbath cure prefigures the overcoming of the effects of sin and death

Vigil of All Hallows Eve

Not an obligatory holy day—no Vigil Mass

Saturday, November 1 *Solemnity of All the Saints*

12:00nn Hasten the day when earthly disciples join the heavenly chorus

Commemoration of All the Faithful Departed

4:00pm For the intentions of Rosalina Nacario

Sunday, November 2 *All Souls Day*

7:30am For the Names enrolled in the OLP Purgatorial Society 2025

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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 parable of the widow and the unrighteous judge, this direct and challenging question was posed, though left unanswered, "...when the Son of Man comes, will he find faith on earth?" Today's Gospel offers an explanation of that question by endorsing an authentic faith. The intended audience is also indicated "those who were convinced of their own righteousness." There are two forms of righteousness – a false version which is self-made and self-assessed such that its rules are particular and whether they are fulfilled or not is self-determined. Authentic righteousness is divinely determined and, so, a pure gift. In regard to the total number of New Testament parables, fifteen of them are unique to Saint Luke and this week's parable of the Pharisee and the tax collector is one of those. Instinctively, any reference to the Pharisees often results in a negative connotation. While there must have been Pharisees who were hypocritical or haughty, most of them were likely not that way. Those who actually heard Jesus recount this parable would have had a positive assessment of the Pharisees. The tax collector's prayer would not be startling to them due to their strict observance of the Law. Unlike the other evangelists, Saint Luke offers a balanced presentation of this religious sect. In point of fact, it was the Sadducees or the priestly party, who bear the greatest responsibility for Jesus' death. As a whole, the Pharisees were respectable men, spiritually motivated to observe the intricacies of the Mosaic Law, and even admired for their strict piety. The Pharisee in this passage states that he fasted twice a week and paid tithes on his whole income or gave a tenth part of all that he earned to the poor. He is not portrayed as a hypocrite nor or as an overly proud man. Due to all that he had done, it was legitimate for him to thank God for not being like "the rest of humanity...or even like this tax collector...[who] stood off at a distance." It is essential for a proper understanding of the parable to realize that its true meaning is predicated upon a strong comparison between the two protagonists in the passage. The introductory comment already trains the spotlight on the Pharisee because it states that the parable

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iurp lz kr grhvkh kgh wkhp B 5urp wkh G qh lz kr hgrz vldw!

was directed at the self-righteousness. Though he claimed to be thanking God for who he was and what he did, the Pharisee seemed more delighted with himself than expressing gratitude to the God of Israel. By comparing the prayers of those two men in the Temple, its central point is revealed. The Pharisee represents a man who was “convinced of [his] own righteousness,” whereas the tax collector asked God for His mercy knowing that he was a sinner. Despised tax farmers would not be expected to be in the Temple at all because that was an occupation forbidden for Jews to ever engage in, rendering those who did unclean. Their work made them ritually impure and most of them were blatantly dishonest, but also seen as Roman collaborators. The average tax collector guaranteed the imperial authorities a fixed amount of money in advance. Then, they could extract more than that from their fellow Jews and keep the excess. There was no check on their tax farming, save their own conscience. It can be construed as a form of financial prostitution. Realizing what his actions entailed, this tax man admits what is obvious—he is a sinner and cannot even look heavenward. All he can say is, “O God, be merciful to me a sinner.” In contrast, the Pharisee believes he is in a proper relationship with God whereas the sinful tax collector only puts his trust in God’s mercy. The man who thought he was overtly holy asks God for nothing, not even for a blessing, while the spiritually impoverished sinner asks God to make things right (or righteous) for him. Jesus concludes by saying, “I tell you, the latter went home justified, not the former...” The parable’s implications are directed at current disciples. Most of us are not threatened by the Pharisaic attitude that was illustrated: by claiming to be grateful that we are not like the rest of the world because it is something we recognize as prideful. The tax collector’s acknowledgement that he is a sinner should not be an issue because his livelihood made that obvious. Too easily overlooked, however, is that even the holiest of saints remains a sinner and must acknowledge the fact – “be merciful, O God, to me a sinner.” Then, its final verse automatically makes those who hear about their reversal of status appears to say that this is a phenomenon of the end time, but that’s not its implication. The Gospel’s conclusion affirms what is happening today, here and now, that God alone raises to new heights the lowly and sinners who acknowledge their sinfulness through His unearned and unmerited grace. To the haughty with their pretentiousness, who believe that they are capable of raising themselves up, God leaves them to their foolishness and pretense. The Lord is a God of justice and, so, only from His divine hand can any sinner be justified or made right in His sight. The tax collector lifts his thoughts to heaven and asks God for mercy and righteousness. So, he is the only one of the two who receives the grace needed to do so, whereas the Pharisee appears to be so self-righteous that he cannot even fathom the need for divine intervention or grace that is essential for doing so. Humility is the essential and prior ingredient to righteousness and holiness that are God’s gifts. As Saint Basil the Great warned, “Never place yourself above anyone, not even great sinners. Humility often saves a sinner who has committed many terrible transgressions” (St. Basil the Great. *De humilitate* 3: PG 31, 530-531).

ALL SAINTS DAY

This year, not an obligatory day requiring Mass attendance

All Saints Day centers on the *communio sanctorum* or the communion of saints, when referring to persons, it celebrates all those who have lived lives of faith, whether they are officially canonized or not. It is a day to remember and honor the vast cloud of witnesses who have lived before us, to draw encouragement from their perseverance, and to recognize that all Christians are called to holiness.

Mass Schedule

Saturday, November 1

12:00 Noon (only)

ALL SOULS DAY

All Souls Day also centers on the belief in the communion of saints, which includes the living, the saints in heaven, and the souls in purgatory. The emphasis of the day is on praying for those in purgatory, a state of purification for the faithful who have died in God’s grace but who are not yet perfectly cleansed of sin. Through prayers, Masses offered, and acts of charity, those on earth help the souls in purgatory on their way to heaven.

Usual Weekend Mass Schedule

Saturday, November 1

4:00pm—Vigil Mass

Sunday, November 2

7:30am & 4:00pm

Understanding the Mass—Both Memorial & Sacrifice

The Communion Rite—An Overview

The Mass is structured into four main parts: the Introductory Rites, the Liturgy of the Word, the Liturgy of the Eucharist, and the Concluding Rites. The Introductory Rites gather the faithful and prepare them with a greeting, penitential act, and opening prayer. The Liturgy of the Word focuses on Scripture through readings, a homily, and the

Creed. The Liturgy of the Eucharist centers on the transubstantiation of bread and wine into the Body and Blood of Christ and concludes with the reception of Holy Communion. Finally, the Concluding Rites include a final blessing and dismissal, sending the faithful out to live their faith.

The Communion Rite

After the Final Doxology that concludes the Eucharistic Prayer, just as it had begun, with a note of praise to the Father, Son, and Holy Spirit, the Rite of Communion (Lat. *Ritus Communio*) begins. The various elements of the Rite are considered to be structural links between the just-concluded Eucharistic Prayer, ratified by the people's Amen and the soon-to-be reception of the Eucharist. According to the *General Instruction of the Roman Missal*, n. 80, "This is the sense of the fraction and the other preparatory rites by which the faithful are led more immedi-

ately to Communion" (*GIRM*, n. 80). Eventually, when those parts are taken together as a whole, the Rite inevitably leads to the reception of the consecrated Body and Blood of Christ by both the priest and the faithful. The rite with the Lord's Prayer, followed by the Rite of Peace, the Agnus Dei or the breaking of the bread, and finally, the faithful come forward to receive Communion, which is considered a true act of union with Christ and also with one another. This identifiable part of the Mass concludes with silent prayer, followed by the Prayer After Communion. In the earliest centuries of the

Church, there were no intervening elements in the celebration of the Eucharist between, after the conclusion of the Eucharistic Prayer, the people said a thunderous Amen. With that response, famously described by Saint Jerome, as being so loud in 4th-century Rome was that it was like a thunderclap and caused pagan temples to tremble. After the breaking of the bread (Lat. *fractio panis*), the Priest, along with other ministers, and the faithful received Communion. In subsequent centuries, various expressive ceremonies and prayers were added to this segment of the Mass. In addition to those earlier accretions, around the beginning of the tenth century, various formulae were added that introduced and accompanied Communion. By the thirteenth century, as Communion by the faithful became more and more infrequent, except at the moment of death, a stress on receiving Communion became increasingly prevalent. Elements that were part of receiving Communion apart from doing so during Mass were incorporated into the reception of Communion within Mass, including formulae for confession and absolution. The result was that The Communion Rite itself became separated into two parts with different formulae for the reception of Communion by the priest and another set of prayers for receiving Communion on the part of the faithful. After the liturgical reforms of the Second Vatican Council, the unity of the Communion Rite was restored and those various formulae that had preceded the people's reception of Communion were eliminated. From then, until now, a common preparation for both ministers and for the faithful was implemented with only a single introductory formula prior to receiving Communion. In order to complete the treatment of the development of this rite, as early as the fifth century, the sense that the Communion Rite needed some conclusion led to the development of the Prayer after Communion. At the heart and the reality of the word "communion" is "union." The fact that the Eucharist leads to union—personal union with Christ at the time of Communion is pivotal. However, noble as that is, the rite's goal is, it is not just union *with* Christ, but union *in* Christ. The Rite of Communion is about shared life—primarily a life shared with God, the Father, Son and Holy Spirit, but also with each other in Christ and through Christ. It is also about a unity that is made possible and brought about by the Holy Spirit.

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