

OUR LADY OF PROVIDENCE CHAPEL

SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER

Twenty-sixth Sunday in Ordinary Time

September 28, 2025



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, September 27 *Vigil of the 26th Sunday of the Liturgical Year*

4:00pm +Lucille Cunic on her anniversary by her daughters

Sunday, September 28 *Twenty-sixth Sunday in Ordinary Time*

7:30am +Barbara Lavalley by a friend of her son

4:00pm +For the repose of the soul of Most Rev. George E. Rueger

Monday, September 29 *Feast of the Archangels: Michael, Gabriel, & Raphael*¹

12:00nn Asking Raphael for help in healing infirmities of the body and soul

Tuesday, September 30 *Saint Jerome, priest & doctor*¹

12:00nn Seeking the help of today's saint to understand Sacred Scripture

Wednesday, October 1 *Saint Thérèse of the Child Jesus, virgin & doctor*¹

12:00nn +Father James Houston by a friend

Thursday, October 2 *The Holy Guardian Angels*¹

12:00nn May the guardian angels protect those subject to their care today and during the night

Friday, October 3 *First Friday — Devotion to the Sacred Heart of Jesus*

12:00nn As the fountain of every blessing may the Loving Heart bring mercy, love & grace

Saturday, October 4 *Vigil of the 27th Sunday of the Liturgical Year*

4:00pm +John & Mary Murray by their family

Sunday, October 5 *Twenty-seventh Sunday in Ordinary Time*

7:30am For the intentions of the celebrant

4:00pm For the deceased bishops of the Diocese of Worcester

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

This week's Gospel is another well-known parable concerning the rich man and Lazarus that is unique to Saint Luke. It begins starkly and simply by noting that "There was a rich man... And, lying at his door... a poor man." There are no morally qualifying descriptions of those two men, though, the poor man has the name Lazarus (Heb. El'azar) which means *God has rescued*. It is also worth noting that the rich man does nothing overtly evil, save live like the rich do because they have the means to dress well in "purple garments and fine linen" while entertaining lavishly. At the door to the rich man's house, Lazarus lies there and though visibly ill, he does not beg, likely because he does not have the strength to even do so. All the beggar can do is to see the discarded scraps, but only death awaits him. There is no glorious funeral for such a poverty-stricken man. Undoubtedly, he would be buried outside the city in a pauper's graveyard, though no mention of this is made in the parable. In regard to his death, all that the evangelist states is that he "was carried away by the angels to the bosom of Abraham." The laser focus of this parable is what happens in the afterlife. Then, two scenes follow whose implications are summed up in what Abraham has to say in both of those instances. The initial scene accentuates the reversal of the men's worldly situations – now, in Hades, it is the rich man who is being tortured, seeing Lazarus and Abraham far off in the distance. He begs "... Abraham for mercy and for a sip of water. In reply, Father Abraham says, 'My child, remember that you received what was good during your lifetime while Lazarus received what was bad; but now he is comforted here, whereas you are tormented.'" Abraham was chastising the rich man who could have befriended Lazarus any number of times on earth and, so, gained an advocate in heaven when the rich man's earthly life ended. Even more than such prior neglect, now, there is "a great chasm... established" which prevents any exchange between them. Death is not being touted as the great equalizer; no, this is an exhortation against a perverted sense of wealth—growing personally rich and "not [becoming] rich in what matters to God" (Lk 12:21). In the woes that accompany Saint Luke's version of the Beatitudes, everyone has already been appraised of this fact, "... woe to you who are rich, for you have received your consolation" (Lk 6:24). Though, this is not just a reiteration of what had already been said in previous passages, as this parable is a clarion call for true conversion of heart. Since his protestations have failed, the rich man turns his attention from himself to his five brothers who were still alive and liable to the same dastardly fate that befell him. So, he begs Father Abraham to send Lazarus to them in order to warn them about what awaits them

Ah! who would not be a beast, if he were overwhelmed with pain! The unfortunate know very well what is precious... The glass of water is so valuable that, even if it is given by someone who could do better, it is still of inestimable value.... Could you not give me a fifty-cent piece that would satisfy, for that moment, all my wishes? There is, on the counter, a bottle of wine from which I am separated by the vast abyss of the parable. It would cost you less than the glass of water, than the drop of water on the finger of Lazarus, who suffered all his life in order to have the right to refuse it. But you do not give the drop to me, the longing for which increases my torments, because you are satiated, because you have not known hunger and thirst, and here we are, dear sir on the two sides of Chaos!

if they fail to change their ways. Given the chasm between the netherworld and the bosom of Abraham, this plea seems even more mind-boggling, yet it serves as the entrée to Abraham's second exhortation and the summary statement of the parable, "They have Moses and the prophets... 'If they will not listen to Moses and the prophets, neither will they be persuaded if someone should rise from the dead.'" In Saint Luke, the combination *Moses and the prophets* denotes the Scriptures as a whole and, thus, a summary statement for all of divine revelation. Then or now, the aching desire for some incontrovertible sign that there is an afterlife remains a fool's errand. Miracles only convince those who believe and, so, do not lead the disbelieving to faith. After being raised from the dead, the Risen Christ is the object of faith and, as stated in the Nicene Creed, Jesus "rose again on the third day in accordance with the Scriptures." The biblical evidence, then, is the foundation of faith and serves as both testaments are the only effective means to faith, as well as conversion of heart and mind. Even the ultimate miracle of Christ's resurrection constitutes an efficacious sign for those who heed what Moses and the prophets foretold and the fulfillment of what preceded must be seen in Christ who is risen. This parable brings to a close chapter 16 of the Third Gospel. From its beginning to end, this series of parables serves to illustrate the proper use of money and illustrates the pitfalls that earthly wealth can entail. The poor occupy first place in God's eyes and Jesus declared that announcing the good news to the poor was an essential part of His mission. And, among the three Synoptics, Luke heralds the poor above the other two evangelists. In her Magnificat, the Virgin Mary laments the misfortune of the rich in comparison with the blessedness of the poor. Moreover, the inevitability of death relativizes wealth and serves to illustrate how God's blessings should be properly used – to be generous to others so that when life's end approaches and you have to leave behind earthly wealth and possessions may those whom you have befriended in their need only they will be on the other side of chasm waiting to welcome you as Lazarus was.

Amos the Reluctant Prophet

The *Catechism of the Catholic Church* notes that "society ensures social justice when it provides the conditions that allow associations or individuals to obtain what is their due, according to their nature and their vocation. Social justice is linked to the common good and the exercise of authority" (CCC, n.1928). In his third and last Encyclical *Caritas in Veritate*, the late Pope Benedict XVI stressed the basis of the Church's Social Teachings and its relation to faith, reason, and charity in action saying, "This dynamic of charity received and given is what gives rise to the Church's social teaching, which is *caritas in veritate in re sociali*: the proclamation of the truth of Christ's love in society. This doctrine is a service to charity, but its locus is truth. Truth preserves and expresses charity's power to liberate in the ever-changing events of history. It is at the same time the truth of faith and of reason, both in the distinction and also in the convergence of those two cognitive fields. Development, social well-being, the search for a satisfactory solution to the grave socio-economic problems besetting humanity, all need this truth" (CV, n. 5). Thus, *caritas in veritate* is the principle around which the Church's social doctrine turns, a principle that takes on practical form in the criteria that govern moral action. To say we are equal in human dignity then is not to say that justice demands equal remuneration for unequal gifts. First of justice is a virtue and, in turn, a virtue is a habit that predisposes an individual to act well or in accord with the good. The composite expression *social justice* requires the realization that only the sum total of individuals in society, acting individually, as well in relation to one another can achieve communitarian justice. Justice is never something that can be imposed from without. Amos prophesied in the middle of the 8th century before Christ. He is known as the "prophet of social justice" for his condemnation of Israel's wealthy and powerful for their exploitation of the poor, trampling on the needy, and rigging the economic and legal systems to their advantage, while neglecting God's call for justice and righteousness. His prophetic message emphasizes that true worship is inseparable from social justice, stating that religious practices are worthless if they are not accompanied by righteous conduct towards others, famously declaring, "let justice surge like waters, and righteousness like an unfailing stream" (Amos 5:24). The paired expression *justice* and *righteousness* are primarily gifts from God to which its recipients must respond. These for Amos and all the prophets, the word pair "justice and righteousness" are not "behavioral goals, but rather primarily gifts from God which Israel can allow to flourish, can support, or can obstruct, indeed (Amos 5:7; 6:12) can overthrow (see Jörg Jeremias, *The Book of Amos: A Commentary*). As primarily gifts from God, justice refers to fair and impartial treatment in communal systems, focusing on restoring broken social relationships and ensuring fairness in decisions and structures. Righteousness describes a personal and individual commitment to living morally and uprightly, characterized by ethical conduct and deep compassion for those on the margins, as reflected in the biblical concept of God's righteousness. Excerpted from www.vermontcatholic.org. Fr. Steven Marchand. Concept of social justice is a Catholic one. 18 December 2020

Understanding the Mass—Both Memorial & Sacrifice

Do This in Memory of Me

Two significant words from the sacred languages of the Bible are *zikkaron* in Hebrew and *anamnesis* in Greek (Gk. ἀνάμνησις). Memory is often the weak English word used to translate *zikkaron* and scholars often consider its Greek equivalent to be a poor translation, too. The Italian expression *ogni traduttore è un traditore* or “every translator is a traitor” testifies to the implicit imprecision of the act of translating. As Jesus instituted the Eucharist, He

said “Do this in memory of me” (Lk 22:19 or 1 Cor 11:24) and it is repeated at the moment of consecration. Memory is a psychological act or a faculty that the mind uses to keep and retrieve information or it is the nostalgia for a then that is irretrievably past. Neither the word memory nor its various implications even begins to approach the sense of the Hebrew word *zikkaron*. It is a term associated with the sacrificial offering of the flesh and blood of animals. Thus, by the act of sacrifice, those who had made the offering entered into remembrance before God. *Zikkaron* expresses the way by which Israel shared in God’s experience of the various events of sacred history—the Exodus, the wandering in the desert, the giving of the Law at Mount Sinai, and in the Passover. Thus, the participants made memory of the liberating action of God in the past, yet not simply a calling to mind, but as a re-actualizing of those saving events in the present. The people of Israel celebrated the Passover not as a past event, but as a reality of the present time. They participated in the Exodus and, by doing so, became part of the drama of

He said the eucharistic memorial was “a biblical theme of primary importance.” And he cited the *Catechism of the Catholic Church* as his witness: “In the sense of Sacred Scripture the memorial is not merely the recollection of past events but the proclamation of the mighty works wrought by God for men. In the liturgical celebration of these events, they become in a certain way present and real” (CCC, n.1363). In addition, he said, “this is not the mere commemoration of a past that is no more, but a *zikkarôn*, that is, a “memorial”. And so the Church speaks of a “Real Presence” that commences from the moment we “do this in memory” of Jesus, just as he commanded. “To remember,” said Pope John Paul, means “‘to bring back to the heart’ in memory and affection, but it is also to celebrate a presence.” In every Mass, then, the remembrance is a true participation — and the present reality is also real and substantial. And yet there is more. In every liturgical memorial, there is also a future dimension, an anticipation of greater fulfillment yet to come. That was true of the Jewish Passover, which pointed forward to the coming of the Messiah and the restoration of Jerusalem. But it’s true as well of the Mass. In the prayers that Aquinas wrote for the feast of Corpus Christi, he called the Mass the “Sacred Banquet (Lat. *Sacrum convivium*)... in which Christ is received, the memory of his passion recalled, the soul filled with grace, and the pledge of future glory given to us.” And just as the participation in the past is real, so is the anticipation of the future. The Mass brings heaven to earth, actually and sacramentally. Thus, past, present, and future — the span of sacred history — converge when we receive Holy Communion. We truly participate in events of long ago. We truly anticipate the glories of the future to come. Yet we never leave the present moment. And just as the participation in the past is real, so is the anticipation of the future. The whole Eucharistic action, especially the Words of Institution, are a memorial – an actual making present of God’s saving deeds in Christ so that their fullness and power take effect in the here and now. The conclusion to the Wednesday audience says, “To remember” is therefore “to bring back to the heart” in memory and affection, but it is also to celebrate a presence. “Only the Eucharist, the true memorial of Christ’s paschal mystery, is capable of keeping alive in us the memory of his love. It is, therefore, the secret of the vigilance of the Church: it would be too easy for her, otherwise, without the divine efficacy of this continual and very sweet incentive, without the penetrating power of this look of her Bridegroom fixed on her, to fall into forgetfulness, insensitivity and unfaithfulness” (Apostolic Letter *Patres Ecclesiae*, III: Ench. Vat., 7, 33). This call to vigilance opens our Eucharistic liturgies to the full coming of the Lord, to the appearance of the heavenly Jerusalem. In the Eucharist Christians nurture the hope of the definitive encounter with their Lord.”

www.angelusnews.com. Mike Aquilina. “Memory: At Mass, it’s more than you think.” 28 November 2022.

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. Mystereium 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

salvation. When Jews celebrated Passover, they were not merely commemorating a long past liberation, the way Americans might keep the Fourth of July. As the ancient rabbis said in the Mishnah, “In every generation a man must so regard himself as if he came forth himself out of Egypt” (Pesachim 10:5) The ritual meal of the Passover, the “seder,” brought about a “real presence” of the past deliverance from Egypt. It was a symbol, a sign — but it accomplished, with divine power, the event that it signified. More than a millennium after Moses, every Jewish family experienced deliverance and liberation through the power of the Passover. Pope Saint John Paul II, spoke at length of this at a General Audience on 4 October 2000.