

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Nineteenth Sunday in Ordinary Time
August 10, 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, August 9 *Vigil of the 19th Sunday of the Liturgical Year*

4:00pm For the intentions of Owen and Luke

Sunday, August 10 *Nineteenth Sunday in Ordinary Time*

7:30am For the intentions of Brigid and Ciara

4:00pm For the intentions of Jimeny and Hao

Monday, August 11 *Saint Clare, virgin*¹

12:00nn For the intentions of Jack and Mary

Tuesday, August 12 *Saint Jane Frances de Chantal, religious*²

12:00nn For the intentions of Kaye and Barbara

Wednesday, August 13 *Ss. Pontian, pope & Hippolytus, priest & martyr*²

12:00nn +Edward and Rita Sullivan

Thursday, August 14 *Saint Maximilian Kolbe, priest & martyr*¹

12:00nn +Dorothy O'Connor

Vigil of the Assumption of the BVM

4:00pm For the intentions of Pat and Paul

Friday, August 15 *Solemnity of the Assumption of the Blessed Virgin Mary*

12:00nn +James (Seanus) Flynn—remembering his birthday

4:00pm For the intentions of Rebecca and Sue

Saturday, August 16 *Vigil of the 20th Sunday of the Liturgical Year*

4:00pm For the intentions of Janet and Nancy

Sunday, August 17 *Twentieth Sunday in Ordinary Time*

7:30am For the intentions of Peter Brigitte

4:00pm +Lois Sheeran, remembering her birthday 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 memorial¹ or an optional memorial².

Toward a Better Understanding of the Gospels during Ordinary Time

When reframed in a positive sense, last week's Gospel could have ended with this rejoinder, "Grow rich in what matters to God." The subsequent verses (Lk 12:22-31), while omitted in the Lectionary, constitute an instruction on trusting in divine providence and that pericope concludes with this, "Instead, seek his kingdom, and these other things will be given you besides" (Lk 12:31). Situated within that background, the opening verse of this week's Gospel "Do not be afraid any longer, little flock, for your Father is pleased to give you the kingdom" can be considered to be the conclusion to that section. If that structural analysis is correct, the command to "sell your belongings...For where your treasure is, there also will your heart be" (Lk 12:34) prolongs that conclusion. Since Jesus is directly addressing the little flock, the longer version of the Gospel enjoins constant preparation and vigilance so that every disciple must always be ready for the Master's return. In various ways, Jesus admonishes His disciples to remain awake, always prepared, continuously busy, in order not to be caught off guard when the Son of Man returns on an unknown day or at unexpected hour. The illustration entails patient waiting for the "master's return from a wedding...[when He comes back He] will have them recline at table, and proceed to wait on them." The reference to a wedding, along with reclining at a table, coupled with the Master waiting on His guests elicits thoughts of the Last Supper. Since the host of the wedding had to "gird himself" that too is an allusion to the original Passover when the Israelites had to eat the slaughtered lamb in haste "with [their] loins girt, sandals on [their] feet and...staff in hand..." (Ex 12:11). On numerous occasions, Jesus associated sharing in the Paschal meal with patient waiting for His return. Abiding by Christ's command, after the Words of Institution, every Mass is celebrated with the future in mind, so as to keep the Church looking "forward to his second coming" (EP III) or "as we await his coming in glory" (EP IV). Such a perspective is the anamnesis (Gk. ἀνάμνησις) or memorial sacrifice as a perpetual continuation of Jesus' command, "Do this in memory of me." These verses, urging vigilance, can be subsumed under the overall perspective of parou-

Rev. George A. Maloney — Reflective Healing

The state of constant vigilance the Greek Fathers called *nepsis*. It comes from the Greek word *nepo* which means to be sober, not inebriated or intoxicated. It refers to mental sobriety, a mental balance, an internal disposition to the movement of God's Spirit leading us to true discernment of how we should react to any given situation of temptation according to our true dignity as God's loving children. In such a state we are not moved impulsively by our own passions, but we hold ourselves in abeyance until we discern what this or that thought is all about in God's Logos. "Speak, Lord, Thy servant hears" (1 S 3:10). God is the living criterion of our choices and as often as we choose according to his holy will, the freer we become as His children. Freedom, therefore, is not primarily having the possibility of choosing good or evil, but ultimately choosing always the good according to God's Logos. This is the true integration of ourselves according to the likeness of God, brought about by fidelity to the interior living Word of God within us. It is the state of continued living out of our Baptism, of dying to self-centeredness in order to rise with Christ to put on His mind to the glory of God the Father.

sia (Gk. παρουσία) or the final manifestation of the Son of Man. Vigilance alone, though, is not the sole aim because Jesus is the Master, knocking at the door seeking admission. To those who answer His knock, Jesus "will enter his house and dine with him, and he with me" (Rev 3:20). The following verses of the Gospel (vv. 38-39) reveal the uncertainty of the day or the hour when Christ will return. This ambiguity not only applies to the individual hour of personal death but also to the last day – the final, universal judgment. The allegorical use of the thief refers to the sudden, unforeseeable nature of the Lord's return. As Saint Paul said, "...you yourselves know very well that the day of the Lord will come like a thief at night" (1 Thes 5:2). While many people fear the Lord's return, the historic faith of the Church eagerly longs for that day to soon come. The hope-filled Aramaic expression maranā thā' or maran 'athā' is found at the end of Saint Paul's First Letter to the Corinthians (1 Cor 16:22) and can be translated into English either as *our Lord comes* or *our Lord is coming*. Scholars favor the command translation or Come, Lord! The third segment of the passage (vv. 42-48) is introduced by Peter asking Jesus a question about whether or not the instruction is meant only for the apostles or for everyone? The Lord's answer alludes to the conduct of a steward or oikonomos (Gk. οικονόμος). In the New Testament, the term steward implies an individual who has authority or oversight in a given community. In the letter Saint Paul wrote to Titus (Ti 1:7), the two terms servant and bishop are intertwined; thus, a bishop is a servant of the Master. Whether steward or servant, either of those titles incorporate care of the master's goods and authority over the other servants. Increased responsibilities are in tandem with the level of trust that an oikonomos has earned and, so, more is expected and the accompanying demands are greater. These verses also illustrate what causes a faithful steward to shirk his duties – the master's delay in returning. Authority can be intoxicating and easily abused! The servant who takes advantage of those under his direction is the polar opposite to the faithful steward who reflects the care and concern of the master and does not betray the trust placed in him. All disciples, then, are meant to properly exercise the gifts and God-given authority that is accorded to them by their state in life. Those with more and greater authority will be judged by a higher, more stringent standard, though everyone has some measure of trust and responsibility for which they are accountable to God.

Holy Day of Obligation
Assumption of the Blessed Virgin Mary

As with many Church feasts, the liturgical celebration of the Assumption of the Blessed Virgin Mary began in the East. In Eastern Orthodox and eastern rite Catholic churches, the Assumption of the Virgin Mary is referred to as Koimisis tis Theotokou (Κοίμησις της Θεοτόκου), which translates to "Dormition of the Mother of God" or the "Falling Asleep of the Theotokos". During the medieval period, Thomas Aquinas referenced Psalm 132:8, "Arise, Lord, come to your resting place, you and your mighty ark." This testified to belief in Mary's Assumption, as the true Ark of God. Saint Anthony of Padua, in a sermon, stated, "The Lord arose when he ascended to the right hand of the Father. The Ark which he had sanctified arose when the Virgin Mother was assumed to the Heavenly bridal chamber."



Our Lady of Providence Chapel
Holy Day Mass Schedule

Thursday, August 14¹

4:00pm Vigil Mass

Friday, August 15

Holy Day Masses

12nn & 4pm

¹ / Note there will also be the usual 12nn Mass on August 14.

Understanding the Mass—Both Memorial & Sacrifice

Concluding Rites to the Preparation of the Gifts

After the washing of the hands, in an exchange between the celebrant and the people, the priest invites the faithful to stand and to pray, saying, “Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God the almighty Father.” The people reply, “May the Lord accept the sacrifice at your hands for the praise and glory of his name, for

our good and the good of all his holy Church.” The Latin expression *Orate, fratres* that can be translated into English as *brethren* is a reminder that the Eucharist is not only the representation of Christ’s only sacrifice, but that the Mass is also the sacrifice of the Church or our sacrifice, offered to the Father. In Latin, while *fratres* includes both men and women; the truth is that, before the liturgical reforms, the object of that term, really excluded the whole congregation, not only the women. Since in the Middle Ages up until the post-Vatican II era, during this exhortation the choir was still singing the Offertory antiphon and Psalm, the Priest, when turned towards the people, talked to the only people who could hear this prayer: the Deacon and Subdeacon. This is why it was only addressed to the *fratres*. Moreover, if the sacrificial reference was only to Christ’s sacrifice on Calvary, it would be unnecessary to pray that God would accept

what was offered there because how could the Father ever not accept His only-begotten Son! Remember the sacrifice of Calvary was offered once for all (Gk. ἐφάπαξ), as a single and definitive action, it emphasized the completeness and finality of that redemptive action, usually referring to Jesus’ sacrifice on the Cross as a once-for-all atonement for sin. Instead, what *Orate, fratres* entails is asking the Father that both the Priest and people become as worthy as possible to appear in God’s presence, offering to the Father the gift of His Son in the Eucharist and themselves as united to Christ. Then the Priest, with hands extended, says the Prayer over the Offerings (Lat. *Oratio super*

oblata or, formerly, *Secreta*). Once the congregation has answered the exhortation, the Priest says the offertory prayer. This prayer normally asks God to pour out upon those present the benefits of Christ’s sacrifice, and frequently mentions the actual feast or season being celebrated. The traditional name of this prayer was *Secreta*, usually translated as “hidden” or “secret” because before the liturgical reform the Priest said it in a very low voice (It. *sotto voce*) so that nobody could hear it. Indeed, *secreta*, from the Latin word *secretum*, not only can mean hidden, secret, or mystery, yet, there is another possible explanation for that title: It could be derived from the Latin verb *se-cernere* and its first-person singular present indicative expression or *sēcernō* which means “I put apart, sunder, part, or separate.” The act of setting apart or sanctification implies dedicating a person or thing to God’s purposes, separating them from the ordinary or worldly. The Bible often uses separation as a theme to denote holiness and distinction, such as God setting apart the Israelites as His chosen people. So, the name *Secreta* could mean the prayer over or of the separated ones, referring either to the gifts on the altar (separated, put apart for their use in the liturgy) or to the congregation where, during the first centuries of the Christian era, at this point of the Eucharist only the Baptized were allowed to be present. This explanation underlines our Christian dignity and responsibility: we are a chosen people, “reserved” for God because we have been “bought” and redeemed by His Blood. He is our heritage, and we are His. The greatest gift is reserved for us: God Himself; and here and now, in the Eucharist, we have a foretaste of this gift. At the end the people acclaim, *Amen*. According to the *General Instruction of the Roman Missal*, “Once the offerings have been placed on the altar and the accompanying rites completed, by means of the invitation to pray with the Priest and by means of the Prayer over the Offerings, the Preparation of the Gifts is concluded and preparation made for the Eucharistic Prayer” (*GIRM*, n.77). The transition to the Eucharistic Prayer begins with the Preface. It is only natural that every Eucharistic rite imitates the first Mass ever celebrated: the Last Supper. We do exactly what our Lord did, so just as He did, we too give thanks to God. The beginning of this great thanksgiving is the preface, part of every known Liturgy, even the earliest. Originally the preface contained a long enumeration of God’s benefits: from creation, through the events of the Old Testament, up to Christ Himself.

Excerpted from www.lsm.org.uk “Explaining the Eucharist (XI): The Preparation of the Gifts (Orate Fratres).”

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