

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Nineteenth Sunday in Ordinary Time
August 13, 2023



O you of little faith!

Little faith means immature faith; for faith to be mature,
it must be tempered with courage, only manifested in the face of danger

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, August 12 *Vigil of the 19th Sunday of the Liturgical Year*

4:00pm +Mary Buchyn — 50th anniversary

Sunday, August 13 *Nineteenth Sunday in Ordinary Time*

7:30am For the intentions of Paul, Michael and family

4:00pm +Lois Sheeran and Marion White

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

12:00nn For help with a housing situation

Vigil of the Assumption of the BVM

4:00pm +Jackie Tousignant Ryan by the former SVHSN alumnae

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

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

4:00pm +C. Marie Walsh

Wednesday, August 16 *Saint Stephen of Hungary, holy man*²

12:00nn For troubled marriages

Thursday, August 17

12:00nn For the intentions of Brayden Davis

Friday, August 18

12:00nn Asking God to help and protect Nicholas

Saturday, August 19 *Vigil of the 20th Sunday of the Liturgical Year*

4:00pm +Michael Desimone, father of a priest

Sunday, August 20 *Twentieth Sunday in Ordinary Time*

7:30am Seeking divine help to be freed from addiction

4:00pm For a husband's improved outlook

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 This Sunday's Gospel

Like the other two Synoptic Gospels, Saint Matthew attaches the incident of Jesus walking on the water with the feeding of the five thousand (Mt 14:13-21). By doing so, those “fives loaves and the two fish” are readily linked with the Eucharist, whereas Jesus walking on the water to rescue the disciples from the turbulent sea defies explanation. Both miracles pivot around the issue of the faith of the disciples. In the feeding narrative, the disciples had to trust what Jesus had told them because they judged that feeding the immense throng was impossible. He told them, “...give them some food yourselves” and, afterwards, the disciples and the vast crowd lacked nothing because they had followed Jesus “to a deserted place.” Nevertheless, after offering the meager lunch to the Father, Jesus “gave [the loaves and fish] to the disciples, who in turn gave them to the crowds...all ate and were satisfied...” There was even a surplus of food left over! In today's Gospel, the disciples are in another predicament. After Jesus dismissed the crowds and made the disciples get into a boat, when being “a few miles off shore,” the sea turns violent. Jesus was not in the boat with them because He had gone “up on the mountain by himself to pray...” Alone and likely rattled because Jesus had abandoned them, the disciples' fear for their lives must have been palpable. Ironically, seeing Jesus coming toward them walking on the water, earlier fear became abject terror! Almost with one voice, they cried out, “It is a ghost.” Knowing that they had left Jesus a few miles back on the seashore, they could not believe that He was so near, due to the distance that they had already traveled. Torn between doubt as to whether or not it really was Jesus and the depth of his faith in Jesus, Peter says, “Lord, if it is you, command me to come to you on the water.” In Matthew's Gospel, the proper way to address Jesus is Lord (Gk. Κύριος), which is the proper title for disciples because that word exemplifies the right relationship between Master and disciple. It also exemplifies the kind of faith needed for those who ask the Lord for a miracle. Peter's use of the title *Lord* acknowledges Christ's sovereign authority. When due to the headwinds and choppy water, Peter begins to sink, again he cries out, “Lord, save me!” While Jesus tells Peter how little faith he has, the Apostle

Origin of Alexandria — Commentary on the Gospel according to Saint Matthew

"Take courage, it is I; do not be afraid." Hearing these reassuring words, perhaps there will be one among us animated by a greater ardor, a Peter, walking toward perfection but not yet perfect, who will get out of the boat, knowing he has escaped the trial which was shaking him. First of all, in his desire to meet Jesus, he will walk on the water, but, his faith still being insufficient, he still doubting, he will grow afraid and will begin to sink.

However, he will escape this misfortune, because he will call Jesus with great cries, saying, "Lord, save me!" Hardly will this other Peter have finished speaking and saying, "Lord, save me!" than the Logos will stretch out his hand, will help him, and hold him when he begins to sink, reproaching him for his lack of faith and doubts. Note however that he did not say, "Unbeliever," but "Man of little faith."

It is written, "Why did you doubt, for you had a little faith, but you swerved in the direction opposite to that faith."

overcomes those doubts because he recognized Jesus to be Lord. Peter abides by Christ's commands and instinctively recognizes that Jesus has the power to rescue him. When the natural danger and its mortal threat passes, all in the boat render Jesus homage and say, "Truly, you are the Son of God." Saint Matthew exhibits a ritual-like ceremony when by illustrating how every disciple should interact with Jesus. True disciples approach the Lord humbly, laying low or even prostrating themselves before Him, addressing Jesus by the exalted title *Kúrios* or Lord and, then, confessing their faith in the fact that Jesus is the Son of God. The Fathers of the Church linked this incident with the trials of the nascent Church, tossed hither and yon, buffeted by the tide of evil. Moreover, amid Jesus' absence and during the dark of night, individually and collectively, the Church makes her way to that further shore. Even more so, the paschal faith of the Apostles came alive during the darkness that overcame the earth on Good Friday and which persisted until Easter morning, when the Risen Lord appeared to the women who had gone to the tomb and found it empty. Even after forty days of post-resurrection appearances, when called by Christ to the mountain in Galilee where He would ascend back to the Father, the eleven went there, but "when they saw him, they worshiped, but doubted" (Mt 28:17)—doubt persisted even after all that had transpired. Besides emerging as the first among the apostles, Saint Peter also exemplifies the typical disciple. While his faith wavered, we know that lacking sufficient faith is common enough; despite that Peter still looked to Jesus and believed the Lord's promises were trustworthy. Buoyed by his faith in Jesus, he was daring—almost to the point of being reckless—yet, whenever Peter's faith faltered, his trust in the Lord's mercy proved total. Whether faith dawns suddenly or gradually, it is always an encounter with Christ. André Frossard (1915-1995), though raised as an atheist, encountered the Lord without even looking for Him and did so while looking for a friend in a chapel in the Latin Quarter of Paris described this way, "Having entered a chapel in the Latin Quarter of Paris at 5:10 in the morning to look for a friend, I left at a quarter after 5 in the company of a friendship that was not of this earth... as a forgiven child wakes up to discover that everything is a gift... God existed and was present..." One thing surprised Frossard, though, he said, "The Eucharist! Not that it seemed incredible, but it amazed me that Divine Charity would have come upon this silent way to communicate Himself, and above all that He would choose to become bread, which is the staple of the poor, and the food preferred by children... (*God Exists: I Have Met Him*)." Circumstances notwithstanding, once faith strikes the heart and mind, the only affirmation needed is the simple expression, "It is the Lord." Likely still overwhelmed by the feeding of the five thousand, the disciples must have been amazed as they set out for the other shore of that well-known lake. Instead of smooth sailing, they encounter a raging storm, with strong head winds. They must have wondered why Jesus stayed behind and declined to go with them. Yet, He does come to them walking on the water, but they were not sure it was Him. Finally, after Peter lost faith and was saved by Jesus, they rendered Him homage and said, "Truly, you are the Son of God." Though storm-tossed and buffeted by waves, the Church is underway and living between two shores. The Lord is watching and the bark of Peter will never flounder.

National Eucharistic Revival - Phase Two: The Diocesan Year: Assumption of Mary, Ark of the New Covenant

The dogma of Mary's Assumption is especially fitting when you examine the honor that was given to the Ark of the Covenant. Originally, the ark contained the manna (bread from heaven), the stone tablets of the Ten Commandments (the word of God), and the staff of Aaron (a symbol of Israel's high priesthood). Because of its sacred contents, the Ark was made of incorruptible wood, and Psalm 132:8 said, "Arise, O Lord, come to your resting place, you and your mighty ark." If this vessel was given such honor, how much more should the Virgin Mary be kept from corruption, since she is the new ark—who carried the real bread from heaven, the Word of God, and the high priest of the New Covenant, Jesus Christ. But there is more than just fittingness. After all, because Mary was immaculately conceived, then it would follow that she would not suffer the corruption of the grave, because death was not part of God's original plan of creation and, instead, death is a consequence of original sin.



OLP Chapel Holy Day Mass Schedule—Assumption of the Blessed Virgin Mary

Monday, August 14 - Vigil Mass at 4:00pm

Tuesday, August 15—Holy Day Masses at 12nn & 4:00pm

LECTIO DIVINA - DIVINE READING

Known by the Latin title *Lectio divina* or *Divine Reading*, it is the ancient practice of praying in conjunction with Sacred Scripture. It has been preserved and practiced by monks throughout the ages, but in recent decades the practice has been promoted for the whole Church by Pope St. John Paul II, Pope Benedict XVI and Pope Francis. It is not difficult to practice and it does not require large amounts of time nor special knowledge or education. Lectio is simply a way of allowing God to speak to us personally through His holy Word, as written in the Bible. In an address on the fortieth anniversary of the conciliar document *Dei Verbum*, the late Pope Benedict XVI endorsed this practice, hoping that its widespread use would inaugurate a new spiritual springtime, "...I would like in particular to recall and recommend the ancient tradition of *Lectio divina*: the diligent reading of Sacred Scripture accompanied by prayer brings about that intimate dialogue in which the person reading hears God who is speaking, and in praying, responds to him with trusting openness of heart (cf. *Dei Verbum*, n. 25). If it is effectively promoted, this practice will bring to the Church – I am convinced of it – a new spiritual springtime. As a strong point of biblical ministry, Lectio divina should therefore be increasingly encouraged..."

The Four Steps Involved in Lectio Divina

(1) The Reading: The beginning step of lectio is to select a passage from Sacred Scripture and to begin reading it. While there is no prescribed way of doing so, try beginning with one of the four Gospels of Matthew, Mark, Luke or John, because it is easiest to encounter God through the Gospels. It is recommended, for those who are aware of the daily cycle of Gospel readings selected for Mass, to use those passage. No need to read a chapter of Scripture because a small passage is enough, at least at the beginning. The purpose of lectio is different than going to a bible study, for instance. With lectio, you are not trying to become Scripture scholars because you are simply trying to draw close to God and hear His voice speaking to you personally. So, a paragraph from the Gospels is more than enough to ponder. Afterwards, read the selected passage slowly. It is important to proceed slowly in order to quiet the mind and heart. While God is almighty, He will not dominate or overwhelm anyone because His aim is to be assured that you are predisposed to hearing what He has to say. In becoming quiet and still, both outside and inside, the reader demonstrates their interest in truly listening to the Spirit. A technique to move away from the noisy harshness of the world to the inner

quiet needed for listening to God is by the Jesus Prayer and gently repeating it — "Lord Jesus Christ, Son of God, have mercy on me a sinner." Reading through the passage, look for some biblical expression found within it that seems to stand out or that draws your attention to it. If one attractive statement manifests itself, begin to repeat it gently inside yourself.

(2) The second step of lectio divina is meditation, which begins with repeating a given phrase of Scripture. This repetition helps to slow down the mind and allows the Presence of God to become more pronounced. Prayerful repetition is how the soul becomes not only more settled, but increasingly calm and open to God. While distraction and a variety of unrelated thoughts may arise, yet in going back to the phrase, it is possible to refocus. At the same time, though repetition is calming, it also engenders an ongoing reflection about the selected phrase's meaning.

(3) The third step is prayer. During the prior step, the mental concentration is upon this: "What is God saying to me in this passage?" In prayer, that question is "How to respond to God?" Prayer's most basic type is an expression of thanksgiving or gratitude to God for something received. Another form is a prayer for persistence to turn back to God, when sin continues to prevail and gratitude to God for always receiving you back, once you arise and return to Him. Another type is to ask God to help someone known to you. Whatever form the prayer might take, it should be authentic and forthright – in a word, heart-felt: expressing the fears, hopes, or other petitions for all the people known to you.

(4) The fourth step is contemplation. Following upon the two prior steps, the busyness of the mind and/or aches of the heart are diminished, quieted; gradually, worldly concerns are separated from the spiritual. Contemplation is the loving awareness of God's Presence. By experiencing that God is close, words become pointless, while speaking and listening to God are transformed into a simple, silent way, which extends beyond the verbal. This can be momentary or lasting for a few minutes. Either return back to the original passage in order to take up the recurrent phrase again, or conclude in silence. Pope Francis, in *Evangelii Gaudium*, defines Lectio Divina this way, "There is one particular way of listening to what the Lord wishes to tell us in his word and of letting ourselves be transformed by the Spirit. It is what we call lectio divina. It consists of reading God's Word in a moment of prayer and allowing it to enlighten and renew us" (*EG*, n. 153).