

OUR LADY OF PROVIDENCE CHAPEL

SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER

Twentieth Sunday in Ordinary Time

August 17, 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 16 *Vigil of the 20th Sunday of the Liturgical Year*

4:00pm For the intentions of Janet & 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

Monday, August 18

12:00nn For the intentions of Darlene

Tuesday, August 19 *Saint John Eudes, priest*²

12:00nn Seeking God's help in the healing of Carlene Sherborn

Wednesday, August 20 *Saint Bernard, abbot & doctor*¹

12:00nn +Robert & Anita Hucksam

Thursday, August 21 *Saint Pius X, pope*¹

12:00nn +Earl Smith

Friday, August 22 *Queenship of the Blessed Virgin Mary*¹

12:00nn +Jeffrey Bradshaw by his family

Saturday, August 23 *Vigil of the 21st Sunday of the Liturgical Year*

4:00pm For the intentions of Ken Gagnon

Sunday, August 24 *Twenty-first Sunday in Ordinary Time*

7:30am For the priests of the Diocese of Worcester

4:00pm For the intentions of the celebrant

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 Gospels during Ordinary Time

Unlike in the Gospel of John, in any one of the other three Synoptic Gospels, it is unusual to hear Jesus speak about Himself in the first person. It is something that occurs three times in the opening verses of today's Gospel: I have come...I wish...I must. Such self-revelation constitutes a complex saying by which Jesus not only reveals His mission, but those first-person expressions also embody the Lord's determination to fulfill their intent. In order to understand the fire that Jesus came to set upon the earth, remember that fire is often used figuratively – like with the "fire of God" that transforms all it touches into light and likeness with itself. Yet, for the Israelites, fire was first and foremost a symbol of divinity and, at other times, it signified the purifying fire of consecration. Too often, fire's negative implications predominate our contemporary thinking—such as the fires of hell or the lake of fire in the Book of Revelation. Saint Luke employs fire as the sign of the Spirit whose descent is the ultimate fulfillment of prophecy and the culminating moment or goal of Christ's entire mission. This fiery reference, then, reveals the Savior's ardent desire to enlighten the hearts and minds of His disciples by enkindling within those who believe the fire of the Spirit. Another saying is juxtaposed with the aforementioned one contrasting fire with the baptism that Jesus must undergo and awaiting it to happen that provoked great anguish for Him. Jesus is not speaking of a formal baptismal rite. Whatever it is that He must undergo, it implies a test of some kind, prior to the fire being lit. As such, it constitutes a reference to the Lord's impending suffering or His passion. While to modern ears the reference to baptism immediately conjures up the first of the sacraments of initiation, those earliest of believers would link the baptism of suffering that Jesus was destined to endure with His unleashing of the gift of the Spirit. The anguish or intense distress (Gk. συνέχομαι) is not existential in nature as much as it implies Jesus' aching desire by the use of the Greek word *synechomai*, angst of that magnitude would only come at the point when the Lord's mission would be fulfilled. Repeatedly, Saint Luke categorically states that as the Son of Man, Jesus was destined to suffer! However, each time that statement is made, it constitutes a re-affirmation of the Lord's inexorable march to Calvary or His baptism of suffering, without which the mission could never be accomplished. Anyone or anything that stands in the Lord's way toward the Cross is an obstacle either to be rebuked or to be overcome. Resolutely and irrevocably making His way to Jerusalem, Christ's ultimate aim is to engulf the world with the consuming fire of the Spirit, which can

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...the shalom of Jesus Christ is cruciform. Christ's work of atonement is the making of shalom. Atonement means quite literally "to make one," but this reconciliation is costly because its path is through the suffering of the cross. It is significant that in both John 10 and 12, the vision of unity is through the pain of his death. There is dying that goes with unity. There is pain that goes with giving up swords and spears, and living with pruning hooks and plows. There is pain and death and vulnerability that come with living in the world defenseless, but in that way comes unity. Here is hte reality of what it means to be the suffering servant. Jesus embodied the servant in his willingness to suffer violence and death though he himself was guiltless. The church has always been clear that as the body of Christ its life must also be cruciform. Thus, if we re to make shalom, following Christ, it cannot be at the level of lowest risk. It will require becoming vulnerable to the pain of the world. I will require a willingness to die.

only begin after He has freely submits Himself to the baptism of His passion. The third saying, enshrined in this week's Gospel, finds Jesus boldly stating that peace on earth is not His goal and, instead, it is division that He wants to sow. The heavenly peace that Jesus brings radically differs from how the world brings about peace. The peace such as the world gives is normally based upon compromise, each side conceding something to the other, implying bargaining or other tactics between two parties. Perfect, heavenly peace, however, is what people long for and, so, in this third saying, peace is what is at stake and not division. The true peace which Jesus gives is only made possible by the Cross and, so, such a bright dividing line can put authentic disciples in conflicting situations with others. Peace such as that, purchased at such a high price, is predicated on faith – the choice for Christ and the willingness to become citizens of the Kingdom. Such a decisive choice and total submission entails detachment and the inevitable confrontation with earthly concerns that are opposed to the Truth. There are other instances in the Gospel where choosing to follow Christ runs up against other seemingly noble endeavors such as burying the dead (Lk 9:60) or natural bonds like family relationships (Lk 14:26). In the concluding verses to this Gospel, Jesus not only alludes to divisions in general, but He prophesies that there will be rifts even within the family. While the contemporary tendency is to avoid disagreements—even to the point of compromising principles—there will likely come a time when a choice must be made that demands our true heroic action. This confrontation becomes enormously more painful when ultimate values clash – between faithfulness accorded to God that runs up against fidelity to family or loyalty to the nation. This situation is exacerbated when such a conscientious decision is perceived by the other party as foolish or, worse yet, as a betrayal of what had previously been held dear between family or friends. Modern day preferences tend to either paper over differences, to compromise by negotiating a settlement, or by saying that the two parties “agree to disagree.” Neutrality on every issue is not always the safest strategy when it comes to ultimate questions like salvation! The prophet Jeremiah would not compromise and, instead, handed himself over to his opponents rather than placate them. Those classic prophets of Israel prefigured Jesus who lived His life by being a sign of contradiction – Christ is the Alpha and Omega of the life of a disciple. Endowed with the Spirit of Jesus, whose passion, death, and resurrection unleashed the Spirit upon the Church, the Paraclete makes persevering in the race to heaven possible – glory awaits those who never surrender the non-negotiable elements of faith in Christ that are essential to salvation.

Eight Days—Our Lady of Knock & the Power of Silence

The Feast of the Assumption of the Blessed Virgin Mary is celebrated on August 15th, which marks the day the Church believe Mary was taken body and soul into heaven after her earthly life was over. Then, eight days later, on August 22nd, the Church commemorates the Queenship of Mary and her coronation as Queen of Heaven and Earth. Within that octave, toward the end of those eight days, on the evening of August 21, 1879, the Virgin Mary appeared to several people on the wall of a parish church in Ireland. Accompanying Mary was Saint Joseph, Saint John the Evangelist, and a lamb. Mary stood in front of an altar, where the lamb rested, with her hands folded as in prayer. The apparition lasted two hours and, during that time, Mary never spoke a word. She simply stood there in front of the altar and lamb. This apparition points to who Mary is and what her role is more than anything else in Scripture; maybe even more than any other apparition, as well. During the duration of the apparition, those witnessing what happened, including children and adults, recited the rosary while it rained heavily. Their ages varied between 5 to 74 years old. Despite the downpour, the area around the celestial figures remained dry. The apparition of Our Lady at Knock is considered unique because it was a silent one and due to the presence of the lamb, cross, and angels, it pointed toward the Eucharist. Silence is an undervalued act in this noise-infected world. At several points during the Mass, sacred silence is envisioned as a period of quiet reflection and prayer to be encouraged before, during, and after parts of the liturgical celebration. Sacred silence is not just the absence of noise, but a conscious effort to create an interior atmosphere of reverence that allows for deeper engagement with the liturgy and the presence of God. This silence allows individuals to prepare their hearts, reflect on the readings and homily, and offer personal prayers of petition and thanksgiving. From www.catholicdigest.com. Thomas Griffin. “Our Lady of Knock: The power of a mother’s silence.”

Understanding the Mass—Both Memorial & Sacrifice

Overview: The Eucharistic Prayer

While known in English as the Eucharistic Prayer, in Latin that prayer was originally called the *canon* (Gk. κανών) meaning rule, standard or measuring rod. In eastern Churches, the prayer is called the *anaphora* (Gk. ἀναφορά) meaning carrying up or uplifting. Liturgical scholars, almost universally, agree that these central prayers of the Mass are associated with Jewish

table prayers that are part and parcel of every Jewish meal. While there are blessings for different categories of food, when there are many fruits, vegetables, grains or miscellaneous foods (e.g., like dairy and meat), wine or bread, then, the *Hamotzi* or the blessing for bread is sufficient for all elements of the meal. Such blessings also took on greater importance on holy days such as Pesach or Passover. At the beginning of the Seder meal, the father (or head of household) begins that meal with a Jewish prayer of blessing or *berakah* (Heb. pl. berakhot). These blessings praise the God of Israel and bless His sacred name. As the meal progresses, while holding the matzah in his hand, the paterfamilias says a prayer that involves two blessings -- the standard blessing for bread (*Motzi*) and a second blessing specific to eating matzah on Passover. The first blessing is, "Blessed are You, Lord our God, King of the universe, who brings forth bread from the earth" and the second

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

is "Blessed are You, Lord our God, King of the universe, who has sanctified us with Your commandments and commanded us to eat matzah." The matzo or unleavened bread was broken and distributed among those present. Then, subsequent courses follow these opening berakhot with special foods, prayers and the recitation of the Haggadah or the text that outlines the order of the Seder and interprets the Passover as making present, once again, God's freeing the Israelites from slavery in Egypt in the past and applying the past to those present celebrating in the present age. Toward the end of the meal, over a cup of wine,

the head of household said another, more extensive and solemn berakah. Following an initial dialogue, this blessing consists of three parts. Part one praises God for all creation, especially the creation of life. The second section is thanksgiving for the entire history of salvation – for the land, the covenant, and the Law or Torah. The final section involves an entreaty that God's creative work and redemptive action be continued and renewed, until the coming of the Messiah and the subsequent restoration of the house of David. On various festive occasions, this third section was expanded by asking God to accept the remembrance (Heb. *zikkaron*) of His people, for their faithfulness to the covenant, and for God to continuously renew His saving deeds. *Zikkaron* is more than simply recalling the past. Instead, understood as remembrance, it implies actively bringing the past into the present, making what took place long ago into a living experience. *Zikkaron* is a concept that goes beyond passive memory, involving a dynamic re-engagement with significant past events and historical figures, in a way that shapes present actions and identity. While at the Last Supper, Jesus likely used the traditional meal berakoth or blessings, He gave them a new dimension when He added, "This is my Body" and "This is my Blood." Moreover, the memorial interpretation of the third section of the prayer over the cup was likely the occasion for Christ to explain His command to do what He was doing by solemnly telling the Apostles, "Do this in memory of me." According to the *General Instruction of the Roman Missal*, the Eucharistic prayer is "...the center and high point of the entire celebration...the Eucharist Prayer itself... is...the prayer of thanksgiving and sanctification. The Priest calls upon the people to lift up their hearts toward the Lord in prayer and thanksgiving; he associates the people with himself in the Prayer that he addresses in the name of the entire community to God the Father through Jesus Christ in the Holy Spirit. Furthermore, the meaning of this Prayer is that the whole congregation of the faithful joins with Christ in confessing the great deeds of God and in the offering of Sacrifice. The Eucharistic Prayer requires that everybody listens to it with reverence and in silence" (*GIRM*, n.78). The main elements of the Eucharistic Prayer are the following: thanksgiving, acclamation, the epiclesis, Institution Narrative & Consecration, anamnesis, oblations, intercessions, and concluding with the lesser doxology.

Excerpted from Lawrence J. Johnson. *The Mystery of Faith: A Study of the Structural Elements of the Order of the Mass*.