

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Twenty-first Sunday in Ordinary Time
August 27, 2023



Jesus not only accepts that He is the Messiah and Son of God, but declares the proclamation a divine revelation by stating that only the Heavenly Father has revealed those titles to Peter

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

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MASS INTENTIONS — LITURGICAL SCHEDULE

Saturday, August 26 *Vigil of the 21st Sunday of the Liturgical Year*

4:00pm +Brother Jerome Leo Hughes, OSB

Sunday, August 27 *Twenty-first Sunday in Ordinary Time*

7:30am +Richard Covello — Month's Mind Mass

4:00pm Seeking divine help to do what is right

Monday, August 28 *Saint Augustine, bishop & doctor*¹

12:00nn +Robert & Edward Parzych

Tuesday, August 29 *The Passion of Saint John the Baptist*¹

12:00nn For successful surgery for Sharon

Wednesday, August 30

12:00nn +Andrew Shea —5th anniversary—by the family

Thursday, August 31

12:00nn Asking for God's help with financial matters

Friday, September 1 *World Day of Prayer for the Care of Creation*

12:00nn For a successful immigration application

Saturday, September 2 *Vigil of the 22nd Sunday of the Liturgical Year*

4:00pm For the beginning of college life to be healthy and fruitful

Sunday, September 3 *Twenty-second Sunday in Ordinary Time*

7:30am For the souls in purgatory and trust in God in all aspects

4:00pm Seeking divine help in a series of personal issues

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

With this week's passage, the Gospel of Matthew reaches such a turning point that from here on out, Jesus avoids the crowds and singularly devotes Himself to instructing the Twelve. The opposition to Jesus is increasing and, so, with the Cross being inevitable, the Lord must reveal the mystery of His impending passion to the Apostles. Jesus asks them one of the most reverberating questions in all of the New Testament, "Who do people say that the Son of Man is?" Some of them reply that people think that the Son of Man might be another prophet like John the Baptist, Elijah, Jeremiah, or another prophet. Unmentioned by them, though, were the many less admiring titles for Jesus which were current—blasphemer or false prophet among others. Then, when shifting the focus from what people were saying about Him, Jesus addresses the question to them, "But who do you say that I am?" Only Simon Peter dares to reply and he blurts out what has come to be known the Confession of Peter, "You are the Christ, the Son of the living God." Then, Jesus declares that Peter is blessed and that what he had just said about Jesus' true identity was revealed only to Peter by God the Father. While Jesus refers to Himself as the Son of Man, Peter declares Him to be the Christ or Messiah and not simply the Son of God, but the Son of the living (Gk. ζῶντος) God. Despite centuries of reflection that have yielded profound insights into what it means to believe that Jesus is Son, Messiah, or Lord, all that acquired knowledge pales in comparison to what the Father reveals to the little ones (Gk. νέπιοις) or little children, who are unlearned and unenlightened. Since Peter's response mirrors a *népiois* or a child-like faith, that heavenly declaration about who Jesus really is arouses the Lord's admiration and gratitude such that He declares Peter blessed or *makarios*. Those who are blessed find themselves in an enviable position because they are capable of receiving God's divine favor. Yet, Saint Matthew's account of what took place goes even further and Jesus solemnly adds, "...so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it. I will give you the keys of the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven." This is an investiture wherein Jesus issues a unique call to the spokesman for the Twelve and endows

Saint Cyprian of Carthage — The Unity of the Catholic Church

It is on one man that He builds the Church, and although He assigns a like power to all the Apostles after His resurrection, saying: "As the Father has sent me, I also send you...Receive the Holy Spirit. If you forgive any man his sins, they shall be forgiven him; if you retain any man's, they shall be retained," yet in order that the oneness might be unmistakable, He established by His own authority a source of that oneness having its origin in one man alone. No doubt the other Apostles were all that Peter was, endowed with equal dignity and power, but the start comes from him alone, in order to show that the Church of Christ is unique.

Simon with the surname Peter. This play on words is abundantly clear in Aramaic, the common language of the day, where the word *kēpā* means rock and the name was transliterated into Greek as *Kēphas*, which is the name by which Peter is called in most of the Pauline letters, except in the Letter to the Galatians (Gal 2:7–8) and in the Gospel of John (Jn 1:42) where the name is translated as *Petros*. In English, the presumed original Aramaic of Jesus' statement would have been "You are the Rock (*Kēpā*) and upon this rock (*kēpā*) I will build my church." The Greek text probably means the same, for the difference in gender between the masculine noun *petros*, the disciple's new name, and the feminine noun *petra* (rock) is likely due simply to the unsuitability of using a feminine noun as the proper name of a male. Although the two words were generally used with slightly different nuances, they were also used interchangeably with the same meaning, "rock." Thus, Simon Peter is designated by Jesus as the rock (or *kēpā*) on which Jesus would build the Church. The link between those two Aramaic titles is better illustrated in French where *Pierre* is a name whereas *pierre* means stone. So, in a solemn, priestly tone, the Lord designates Simon Peter the rock or stone firmly planted on the unique foundation which is Christ, and those two crucial elements are joined together by the faith that God the Father gave to Peter. While scholars debate whether Jesus has emphasized the individual person Peter or the faith he displayed, the promise Jesus made in regard to the Church is obvious, "...the gates of the netherworld shall not prevail against it." By dying and rising, Jesus was victorious over death and the paschal mystery constituted the beginning of the end of the powers of evil. Christ as risen and, now, glorified is the guarantor of the spiritual and sacramental life of the Church. Despite all his foibles, Saint Peter and his successors are the agents who oversee and safeguard the deposit of faith that Christ remains alive forevermore. Jesus entrusts to Peter "the keys to the kingdom of heaven." The distinctively Catholic position on these verses is that Jesus was paraphrasing a prophecy found in the writings of Isaiah (Is 22:15-25) wherein King Hezekiah ruled with a general cabinet of ministers and his chief chamberlain, the Prime Minister Shebna, proved unworthy of the post and was thrown out. To fill his office, King Hezekiah names Eliakim son of Hilkiah as the new prime minister – "I will place the key of the House of David on his shoulder; what he opens, no one will shut, what he shuts, no one will open" (Is 22:22). This authority to bind or loose, to identify what is licit from that which is illicit, and to absolve or condemn is a pastoral power, exercised in a Christ-like manner. The Apostles, coupled with Peter being entrusted with the keys to heaven, constituted the nucleus of the Church and, through apostolic succession, those original eyewitnesses passed on the faith to the bishops as an apostolic college who teach and shepherd their local churches "with their head, the Supreme Pontiff, and never apart from him" (*Lumen gentium*, n. 22) until Christ, the Son of Man, returns at the end of the ages.

National Eucharistic Revival - Phase Two: The Diocesan Year

Pope Francis — Wednesday Audience – 22 November 2017

...what essentially is the Mass? The Mass is the memorial of Christ's Passover. It makes us participants in his victory over sin and death, and gives full meaning to our life. For this reason, to understand the value of the Mass, we must first understand the biblical significance of "memorial." It is "not merely the recollection of past events but makes them in a certain way present and real. This is how Israel understands its liberation from Egypt: every time Passover is celebrated, the Exodus events are made present to the memory of believers so that they may conform their lives to them" (cf. *Catechism of the Catholic Church*, 1363). Jesus Christ, with his passion, death, resurrection, and ascension into heaven brought the Passover to fulfillment. And the Mass is the memorial of his Passover, of his "exodus," which he carried out for us, so as to lead us out of slavery and introduce us to the promised land of eternal life. It is not merely a remembrance, no. It is more: it is making present what happened 20 centuries ago. The Eucharist always leads us to the pinnacle of the salvific action of God: the Lord Jesus, making himself Bread broken for us, pours out upon us his mercy and his love, as he did on the Cross, thus renewing our hearts, our existence and our way of relating to him and to our brothers and sisters.



TE DEUM LAUDAMUS - THEE, O GOD, WE PRAISE

Introduction

Like many official papal documents, the hymn entitled the *Te Deum* takes its name from the incipit or the opening words whether of this hymn, a text, or a manuscript – *Te Deum Laudamus* (Eng. Thee, O God, we praise). It is a Latin hymn to God the Father and Christ the Son, traditionally sung on occasions of public rejoicing. Liturgically, it is used in the Liturgy of the Hours, “On Sundays outside of Lent, during the octaves of Easter and Christmas, on solemnities and feasts, the *Te Deum* is said after the second reading with its responsory. This hymn is omitted on memorias and ferial days. The final part of the hymn, i.e. from the verse Lord, save your people and bless your inheritance, may be omitted if desired (*GILH*, n.68). In the first centuries of the Church, what dictionaries on the liturgy label as *psalmi idiotici* or psalms by private persons, today, has few remaining examples of that ancient type of hymn – the Gloria in excelsis Deo, the *Te Deum*, and the Phos Hilarion (O Gladsome Light). While those private psalms rely on the Scriptures for some of its content, they were composed as a kind of supplemental psalm. The *Te Deum* is, in essence, a very ancient liturgical poem, and like many poems it has been put to music very effectively by some of the world’s greatest composers, from Mozart and Verdi to Dvorak and Benjamin Britten.

Understanding the Hymn’s Content

The hymn follows the outline of the Apostles’ Creed, mixing a poetic vision of the heavenly liturgy with its solemn declaration of faith. Calling on the name of God and doing so immediately, the hymn then proceeds to name all those who praise and venerate God, from the hierarchy of heavenly creatures to the Christian faithful who are already in heaven and to the Church spread throughout the world. The hymn then returns to its creedal formulae, naming Christ and recalling His birth, suffering and death, His Resurrection and glorification. At this point the hymn turns to the subjects declaiming that praise, both the universal Church and the singer in particular, asking for mercy on past sins, protection from future sin, and the sinner’s hoped-

for reunification with the elect. In its present form, there are equal sections devoted to the Father and Son, a half-clause to the Holy Spirit, followed by a litany, which fits in historically with part of the Arian controversy, in regard to the nature of Christ, during the fourth century. Much of the text is composed of traditional statements of belief, and, unlike most hymns, its style is prosaic. The petitions at the end were added at a later time and are considered optional. This optional section begins with *Salvum fac populum tuum* and are a selection of verses from the book of Psalms. Another unique aspect of the *Te Deum* is that part of it is prayed during Mass, namely during the Sanctus or Holy, Holy. The *Te Deum* is a prayer steeped in the Mass, and includes the only intact Hebrew word *Sabaoth* kept in the prayer’s Latin version (Lat. Deus Sábaoth). The transliteration of the Hebrew word *tsebha’oth* means that which goes forth, either hosts or armies. In the Septuagint, the Greek translation of the Hebrew bible, *sabaoth* is rendered as Almighty. *Yahweh Sabaoth* is one of the most widely used names for God in the Old Testament, occurring nearly 300 times. The name *Yahweh Sabaoth* declares God’s reign over heaven and earth and over all armies, whether earthly and spiritual. The concluding line, “And we shall never hope in vain” is an especially uplifting reminder to us individually and collectively of never losing hope!

Te Deum & December 31

December 31 is a day of thanksgiving for the blessings of the Old Year that is passing. And, of course, there are past blessings to be grateful for, even if they are mixed blessings. Traditionally the *Te Deum* is sung in St Peter’s Basilica in Rome on that day (formerly it was sung at the Church of the Gesù). This traditional practice of praying or singing the *Te Deum* on December 31 offers us a day to thank God for all the days, a moment to bless all the moments of mind and heart, breath and sight. A time to “see” and savor. A partial indulgence is granted to the faithful who recite the *Te Deum* in thanksgiving and a plenary indulgence is granted if the hymn is recited publicly on the last day of the year.
