

# **OUR LADY OF PROVIDENCE CHAPEL**

**SAINT VINCENT HOSPITAL  
WORCESTER MEDICAL CENTER**

**Eighteenth Sunday in Ordinary Time**

**August 3, 2025**



---

Heed the Lord's call to look up, not down. Saint Paul told the Colossians to focus on heaven. By following Christ, your thoughts go heavenward and you become a new creation. In rejecting sin, you continuously learn how to live in love and truth.

---

---

## **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](http://www.ourladyofprovidence.net)

## **MASS INTENTIONS — LITURGICAL SCHEDULE**

Saturday, August 2 *Vigil of the 18th Sunday of the Liturgical Year*

4:00pm Asking God to help Crystal Gill

Sunday, August 3 *Eighteenth Sunday in Ordinary Time*

7:30am For chapel-friends and hospital clergy

4:00pm For the intentions of Susan and Julia

Monday, August 4 *Saint John Vianney, priest*<sup>1</sup>

12:00nn For the intentions of the Kelly family

Tuesday, August 5 *Dedication of the Basilica of Saint Mary Major*<sup>2</sup>

12:00nn +Helen Winroth

Wednesday, August 6 *Feast of the Transfiguration of the Lord*

12:00nn +Gerlinde Peristere

Thursday, August 7 *Saint Sixtus II, pope & companion martyrs & Saint Cajetan, priest*<sup>2</sup>

12:00nn +Brigitte Langlois

Friday, August 8 *Saint Dominic Guzman, priest*<sup>1</sup>

12:00nn +William & Barbara Galvin

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 Jimmy and Hao

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**<sup>1</sup> or an **optional memorial**<sup>2</sup>.

### **Toward a Better Understanding of the Gospels during Ordinary Time**

Responding to an anonymous request from the crowd in regard to the question of inheritance, Jesus extols absolute detachment from worldly riches and describes the proper use of possessions. The questioner wants Jesus to help him obtain what he believes to be his rightful share of the family estate from his brother. He had to believe that what Jesus said in regard to the matter would sway that unnamed brother toward the man's way of thinking. The issue revolved around what was due him as described in terms of the Mosaic Law. The matter was not either in dispute or complicated because, in answering the disinherited man, Jesus says, "Friend, who appointed me as your judge and arbitrator?" While the Lord's answer appears jarring, the response's phraseology implies that it is not a particular application to this questioner as much as it is a teaching with general significance that was prompted by the specifics of what was said. The simple remark leads Jesus to comment on the issue of earthly goods and He says, "Take care to guard against all greed, for though one may be rich, one's life does not consist of possessions." By means of a parable, He illustrates the general point that had just been made. In order to heighten the impact of any parable, at times, some of its parabolic features are forced. At other times, other elements were intended for dramatic purposes. In this parable, the landowner is fabulously rich and the harvest is super-abundant! Wealth and bounty, then, make it possible to build larger storehouses for the grain. Overly self-satisfied with who he is and what he has, he thinks to himself, "...you have so many good things stored up for many years, rest, eat, drink, be merry!" Without warning, on the very night he had determined his future life to be easy and assured, the rich man unexpectedly dies. The irony of all this is that the Lord's prophecy about life not consisting in possessions is graphically illustrated in the parable. All the man's efforts, the fortune he has amassed and the bounteous crop meant nothing. The same fate awaits those who inherit the man's wealth unless, unlike him, they become "rich in what matters to God." Without specifying what exactly matters in God's eyes, the Gospel articulates this formal principle in that regard – always consider what is permanent in life and will not pass after death has occurred. Possessions are transitory and not eternal – only the quality of what you have accomplished in life and the legitimate use made of what you have accumulated will count. Since death is inevitable, whether life is too brief or too long, due to the fact that life is followed by death, possessions are no guarantee! This obvious reminder is followed by a warning against greed or *pleonexia*

### Saint Basil the Great — Homily on Charity

Take care, brother, that the fate of the “wicked rich man” may not be yours. His story has been given to us so that we may avoid imitating him. Man, imitate the earth; like it, bear fruit; do not be inferior to that which has no soul. It is not for your own enjoyment that the earth nurtures its fruits; it is for your service. But you have this advantage: the benefits of your benevolence will finally come back to you; for it is on the benefactor that the reward for doing good always returns. You have given to the poor; it is returned to you with interest. Grain, when it falls on the earth, produces for the sower. The bread that you give to the poor is a source of future blessings. May the end of your labors be the beginning of the celestial sowing: “Sow yourselves justice” (Hos 10:12). Why then torment yourself and make such efforts to store your riches in mortar and bricks? A good name is more desirable than great riches” (Prov 22:1).

(Gk. *πλεονεξίας*). With that vice’s corollaries being avidity or cupidity that both imply an inordinate desire for more and more temporal goods far beyond what God has determined to be best. Hence, *pleonexia* is often translated as covetousness. Nonetheless, what happens at and after death is what is truly decisive. People of faith, unlike those who do not believe in the resurrection, cannot adhere to the “eat, drink, and be merry” way of facing death. Admonishing the greedy does not exempt the average believer from guarding against greed. In the Book of Ecclesiastes, the question is posed about why do we “toil under the sun” (Eccl 1:3) because death comes to everyone? These existential questions cannot be avoided – the real meaning of life, wrestling with how to live the life we have been given, or which objectives to pursue and their proper priority should be upmost. With only a finite, indeterminate amount of time on earth, such ambiguity can threaten faith or create various philosophies of life – from hedonism, believing that pleasure is the chief or sole good in life as compared to proponents that virtue is life’s sole or chief good, all the way to Epicureanism that promotes pleasure as the chief good. Yet, Epicurus spoke of a very specific kind of pleasure. He saw wealthy people awash in luxury and none of them the happier for it—so that could not be what was good. Thus, epicureanism advocates the pursuit of what one might describe as a sort of negative pleasure—the absence of pain, fear, and want. In a word, any epicurean seeks tranquility. The sacred author Qoheleth (or Ecclesiastes the Preacher) begins the Book of Ecclesiastes with the famous statement “Vanity of vanities, says Qoheleth, vanity of vanities! All things are vanity” (Eccl 1:2). It is an example of what scholars identify as a Semitic superlative, expressing a supreme degree of futility and emptiness. It can also be an expression of faith since despite all the evidence against it Qoheleth not only considers a better life possible, yet also wants to believe that his desires for something more will ultimately be fulfilled. Qoheleth testifies to a fact easily overlooked: the world is not worthy of humanity. In realizing that fact to be true such a realization becomes the penultimate step before turning toward God. As the polar opposite to vanity, God is an unbreakable Rock upon which faith can be firmly planted

#### August 6 — The Transfiguration of the Lord

All three Synoptic Gospels recount the Transfiguration of the Lord (Matthew 17:1-8; Mark 9:2-9; Luke 9:28-36). With remarkable agreement, all three evangelists place the event shortly after Peter’s confession of faith that Jesus is the Messiah and the Lord’s first prediction of His passion and death. Peter’s eagerness to erect tents or booths on Mount Tabor suggests that the incident would have occurred during the week-long Jewish Feast of Booths or Sukkot. It was one of the three pilgrimage festivals on which the Israelites were commanded



to make a pilgrimage to the Temple in Jerusalem, in the fall. According to the *Catechism of the Catholic Church*, this feast is described like this, “From the day Peter confessed that Jesus is the Christ, the Son of the living God, the Master ‘began to show his disciples that he must go to Jerusalem and suffer many things. . . and be killed, and on the third day be raised.’ Peter scorns this prediction, nor do the others understand it any better than he. In this context the mysterious episode of Jesus’ Transfiguration takes place on a high mountain, before three witnesses chosen by himself: Peter, James and John. Jesus’ face and clothes become dazzling with light, and Moses and Elijah appear, speaking “of his departure, which he was to accomplish at Jerusalem”. A cloud covers him and a voice from heaven says: “This is my Son, my Chosen; listen to him!” (CCC, n. 554). In His Trans-

figuration, then, Jesus displayed for a brief moment the glorified state that was to be permanently His after the Resurrection. The splendor of Christ’s inward Divinity and the eternal beauty of the Beatific Vision of His soul overflowed upon His body, and permeated His garments so that Christ stood before Peter, James, and John in a snow-white brightness. The purpose of the Transfiguration was to encourage and strengthen the Apostles who were dismayed by the Master’s prediction of His impending Passion and Death. The Apostles were made to understand that Christ’s redeeming work had two phases: The Cross, and glory—thus, we will be glorified with Christ only if we first suffer with Him.

# Understanding the Mass—Both Memorial & Sacrifice

## *Lavabo—I Shall Wash*

After the gifts are brought forward (and after the incense, when it is used), the priest washes his hands over a dish called a lavabo (meaning, “I shall wash”) and dries them with a towel. The *General Instruction of the Roman Missal* says that this washing is a rite “in which the desire for interior purification finds expression” (GIRM, n.76). Saint

Cyril of Jerusalem in the fourth century, described it this way, “This action shows that we must be free from all sin. We perform actions with our hands; to wash our hands is the nearest thing to purifying our deeds.” First done silently and, originally, without an accompanying prayer, in the 16th century, Psalm 26:6-12 or 25:6-12 (Vulgate), testifies that a concluding doxology was added. The core of the prior lavabo prayer expressed the priest’s desire for purity and reverence (Ps 25:6 Vulgate). Since the liturgical reforms of Vatican II, this desire is clearly expressed in the private prayer, “Wash me, O Lord, from my iniquity and cleanse me from my sin” (Ps 51:2).

### *Current Psalm Source* Psalm (25) 26:6-12

I will wash my hands in innocence so that I may process around your altar, Lord. To hear the sound of thanksgiving, and recount all your won-

drous deeds. Lord, I love the refuge of your house, the site of the dwelling-place of your glory. Do not take me away with sinners, nor my life with the men of blood. In whose hands there is a plot, their right hands full of bribery. But I walk in my integrity; redeem me, be gracious to me! My foot stands on level ground, in assemblies I will bless the Lord.

### *Lavabo prayer in the Tridentine Mass*

I will wash my hands among the innocent, and will cleanse compass Thine altar, O Lord. That I may hear the voice of praise, and tell of all Thy wondrous works. I have loved, O Lord, the beauty of

Thy house, and the place where Thy glory dwelleth. Take not away my soul, O God, with the wicked; nor my life with men of blood. In whose hands are iniquities: their right hand is filled with gifts. But as for me, I have walked in my innocence; redeem me, and have mercy on me. My foot hath stood in the right way; in the churches I will bless Thee, O Lord. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be; world without end. Amen.

[Returning to the middle of the altar, bowing slightly, he says:] Priest: Receive, O holy Trinity, this oblation offered up by us to Thee in memory of the passion, resurrection, and ascension of Our Lord Jesus Christ, and in honor of blessed Mary, ever a virgin, of blessed John the Baptist, of the holy apostles Peter and Paul, of these, and of all the saints, that it may be available to their honor and to our salvation; and may they whose memory we celebrate on earth vouchsafe to intercede for us in heaven. Through the same Christ our Lord. Amen

*Current Prayer after the Priest Washes His Hands*  
According to the *General Instruction on the Roman Missal*, “After the prayer *In spiritu humilitatis* (Lord God, we ask you to receive us) or after the incensation, the priest washes his hands standing at the side of the altar and, as the minister pours the water, says quietly, *Lava me, Domine* (Lord, wash away my iniquity)” (GIRM, n. 145). The priest extends his hands and then rejoins them, and asks the faithful: “Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.” According to the most recent directives, the faithful stand to make the following response: “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.” In this exchange, in his role as *alter Christus*, the priest stresses that the sacrifice is *mine* (i.e., Christ offers Himself) as exemplifying the ordained priesthood, by adding and *yours*, it is the entire Church that offers this sacrifice of praise as reflecting an aspect of the common or universal priesthood of the faithful. The Diocese of Peoria explains, “The invitation makes a distinction between the way in which the priest makes his offering and the way in which the faithful make theirs. The Sacrifice of the Mass is not offered by the priest alone. All of us by virtue of our baptism are called upon to offer ourselves to the Father through Christ” (*A Study of the Mass*, p. 12).

### 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