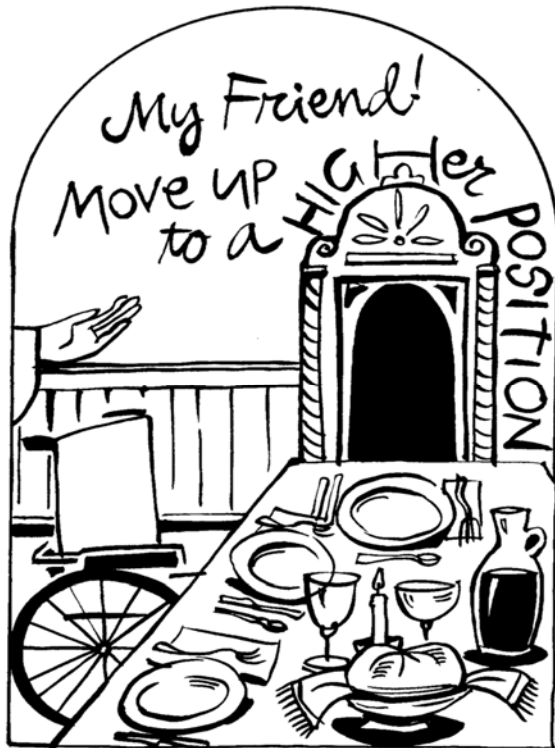


**OUR LADY OF PROVIDENCE CHAPEL**  
**SAINT VINCENT HOSPITAL**  
**WORCESTER MEDICAL CENTER**  
**Twenty-second Sunday in Ordinary Time**  
**August 31, 2025**



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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 30 *Vigil of the 22nd Sunday of the Liturgical Year*

4:00pm For the good health of Donna Jo Burns by the Hagars

Sunday, August 31 *Twenty-second Sunday in Ordinary Time*

7:30am +Andrew Shea & Bill Rourke

4:00pm +For the deceased members of the Tamalavitch family

Monday, September 1 *World Day of Prayer for the Care of Creation - Labor Day (USA)* <sup>2</sup>

12:00nn May the prodigal children of the Church come home

Tuesday, September 2

12:00nn Intentions of Delia & John Walsh

Wednesday, September 3 *Saint Gregory the Great, pope & doctor* <sup>1</sup>

12:00nn +Fran Burke, Dominic Keating, Kathy Trask and their families

Thursday, September 4

12:00nn +Helen Winroth

Friday, September 5 *First Friday - Devotion to the Sacred Heart of Jesus*

12:00nn +Cheryl Daigneault

Saturday, September 6 *Vigil of the 23rd Sunday of the Liturgical Year*

4:00pm For the good health of Carol Avedisian by the Hagars

Sunday, September 7 *Twenty-third Sunday in Ordinary Time*

7:30am +Judy Beauregard Catherall by alumni of former St. Vincent School of Nursing

4:00pm +Dominic J. Nompleggi, MD, PhD

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**

The initial part of chapter 14 of Saint Luke's Gospel revolves around a supper to which Jesus had been invited to go to by "one of the leading Pharisees." Presumably, the other guests were either Pharisees or scribes, who were well-versed in the Mosaic Law. There is no inherent bias against the Pharisees in the Third Gospel; in fact, it is conceivable that the evangelist was attracted to their legal rigorism. The indisputable point Luke wants to highlight is that Jesus was more than willing to offer them the means to salvation. Biblical scholars have identified what they call the symposium motif of table fellowship and believe it serves as a literary device for Saint Luke. The content of those motifs often incorporate Roman associations of meal traditions with the institution of a symposium that includes the interpretive significance of ranking at table, status, and table talk used as a mode of teaching, as well as the connections between eating and drinking when coupled with the concept of luxury. Yet, these lively table scenes also evoke koinonia (Gk. κοινωνία) that implies communion at a meal and, eventually, came to describe the idealized form of communion within the Church and among the faithful. Thus, such earthly table scenes incorporate multiple analogies and ultimately, they refer to the heavenly banquet in the Kingdom of which the Eucharist is heaven's foretaste and promise. An easily overlooked detail, though, is the fact that this was no ordinary meal because it took place on the Sabbath. When Jesus arrived at His host's home, the first thing that caught the Lord's eye was that all the best seats were already taken. It should not have been surprising because these were religious men from the higher classes of Jewish society and, so, they were accustomed to places of honor. While seating yourself at the head table would be pretentious, merely feigning humility and taking a lower place with the near-certainty that the host would notice your self-effacement and, then, offer you a higher place is totally disingenuous. While not specifically mentioned, Jesus must have had pride of place at that table and, so, this is not a lesson in table etiquette. In the parable, following the opening verse, after the introductory section, this obviously must have been a wedding banquet. Ordinary table fellowship or communio evokes the Eucharist and the Kingdom, yet a wedding banquet is always a clear reference to the eternal wedding feast of heaven. The parable ends with this dictum, "...everyone who exalts himself will be humbled, but the one who humbles himself will be exalted." In biblical literature, using the passive voice, when an action is done by someone unnamed or by an unmentioned force, it is labeled as the divine passive because it safeguards the Jewish

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Certainly nothing can so effectively humble us before God's mercy as the multitude of his benefits and nothing can so deeply humble us before his justice as our countless offenses against him. Let us consider what he has done for us and what we have done against him, and as we reflect on our sins one by one let us also consider his graces one by one. There is no need to fear that knowledge of his gifts will make us proud if only we remember this truth, that none of the good in us comes from ourselves. Do mules stop being dull, disgusting beasts simply because they are laden with a prince's precious, perfumed goods? What good do we possess that we have not received? And if we have received it, why do we glory in it? On the contrary a lively consideration of graces received makes us humble because knowledge of them begets gratitude for them. But if we are deceived by vanity on seeing the grace of God conferred on us, it will be an infallible remedy to consider our own ingratitude, imperfection, and misery. If we reflect on what we did when God was not with us, we easily perceive that what we do when he is with us is not the result of our own efforts. We will of course enjoy it and rejoice in it because we possess it, but we will glorify God because he alone is its author. Thus the Blessed Virgin proclaims that God has done great things for her, but she does so only to humble herself and to glorify God. "My soul magnifies the Lord, because he has done great things for me," she says.

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practice of never pronouncing the ineffable Name of G-d. Such verbal usage means that it is God who will humble the proud and exalt the lowly. Such a paradoxical statement is so frequently sprinkled throughout the New Testament that you can think of it as a principle of how to live in accordance with the Father's will. Yet, when that axiom is situated within a banquet taking place at a wedding it is more than a mere principle because it is the Lord's revelation concerning the nature of the Kingdom of God and illustrates on how to enter that narrow gate. This complete reversal of earthly thinking, wherein the haughty are cast down and the lowly lifted up (Lk 1:52) or the least will be the greatest, serves as the paradigm for salvation. The saying also has implications in regard to who Jesus truly is because He alone fulfills the terms of that axiom. In the Letter to the Philippians, Saint Paul notes that by His self-emptying or by making Himself nothing (Gk. ἐκένωσεν), in that act of His will, Jesus became totally receptive to doing the will of the Father. Humbled, then, Jesus was eventually exalted and, so, the Lord's humility reveals Christ's true identity and is an efficacious sign that points to the Kingdom that has dawned but has not yet been fully manifested. Like the divine passive, though too subtle and easily overlooked, is the grammatical point that Jesus is not directing His teaching to the invited guests because He uses the second person *you* and the possessive adjective *your*. Not only does that deflect attention from the guests, it also constitutes an appeal to other disciples who did not hear this exhortation first-hand. Once Jesus finishes with the parable, He turns His attention to the host. Using the imperative mood and the second person *you*, Jesus issues a warning to all. The supper and its table exchange of words and nourishment are the paradigm for welcome and hospitality. The choice of guests is the content of that post-parable enjoinder. This is not an Emily Post statement, nor a lesson in good manners; no, it is another paradox because the Lord's commandments are usually antithetically to the standards of polite behavior. The scope of love exemplified by *communio* or *koinonia* in its horizontal form means that the invitation is universal and without conditions. Acting like Christ did, then, begins with doing so divine grace and is sustained until the end by God's aid and not mere human effort. In revealing the Father to the world, Jesus befriended those that His society judged to be unworthy and, did so, not demanding anything in return. Saint Charles de Foucauld, during his visit to the Holy Land, from December 1888-January 1889, while in Nazareth, realized that insight and said, "When he came on earth, [Jesus] so completely took the lowest place, that no-one has ever been able to take it away from him."

### Understanding Work as Cooperation with God

Labor Day was signed into federal law by President Grover Cleveland on June 28, 1894, to honor workers' contributions and mend ties with labor after the turbulent Pullman Strike. The president sent in federal troops to end that crippling strike. What had begun as a local strike of workers at the Pullman Palace Car Company in Illinois became a nation-wide boycott when union members refused to handle Pullman railcars, paralyzing much of the nation's rail service. People of faith are not meant to subscribe to the secular notion of work that separates what we do for a living from the creative work of God. Human labor is not a punishment for sin as it is a participation in God's creative work. While the consequences of sin can make work more difficult or burdensome, work itself is a prelapsarian concept, a gift and a divine calling intended for human dignity, development, and the common good. The Hebrew word *avodah* means both work and worship. primarily related to work, worship, and service. It signifies a deep connection between these concepts, suggesting that work can be a form of worship and service to God. In its traditional context, "avodah" referred to the Temple service and sacrificial rituals in ancient Judaism. However, its meaning has expanded to include prayer, labor, and service to others. Avodah is closely linked to the idea of *tikkun olam*, repairing the world, highlighting the potential for work to have a positive impact on society. Thus, we worship God by being the best we could be in the work that we do. Whatever work we engage in, then, regardless of its nature whether white collar or blue collar, we should do the work that is ours with all our heart and as working for the Lord, not for human masters (Col 3:23). When done for the honor of God, all work is good.

# Understanding the Mass—Both Memorial & Sacrifice

## Sanctus - Sanctus - Sanctus

Among the eight elements of the Eucharistic Prayer or the anaphora, even though thanksgiving is that prayer's overall description, thanksgiving is also "expressed especially in the Preface." In a variety of verbal expressions, after the body of the Preface is proclaimed, it concludes with a series of references to the angelic hosts and, so, constitutes an invitation to the faithful to join with that heavenly host in praising God. In artistic settings, the angels are

usually depicted as offering

praise to God accompanied by the

words of the Sanctus. The *General Instruction of the Roman*

*Missal* identifies this as an acclamation or what is better known as

the Holy, Holy, Holy or, in Latin,

the Sanctus. This begins immediately

following the conclusion to the

preface. The hymn consists of the

triple invocation of God's

holiness, followed by the

"Hosanna" and the "Benedictus,"

which welcomes the Lord. The

Sanctus has been a part of the

Mass from the first century of the

Christian era and its Jewish roots

go back even farther. Scholars

denote two parts to what can be

considered to be this composite

prayer. The first part of the chant

is based upon Isaiah 6:3 and Daniel

7:10. It is an adaptation of

material taken from Isaiah 6:3

that describes the prophet Isaiah's

vision of the throne of God surrounded

by the six-winged, ministering

angelic seraphim. A similar

representation is found in the

Book of Revelation (Rev 4:8).

Isaiah describes a vision of God

as the Heavenly King, seated on a

throne, high and lofty. The

King's train filled the temple, the

house of the Lord. "I saw the

Lord seated on a high and lofty throne, with the train of his garment filling the temple. Seraphim were stationed above; each of them had six wings: with two they covered their faces, with two they covered their feet, and with two they hovered. One cried out to another: 'Holy, holy, holy is the Lord of hosts! All the earth is filled with his glory'" (Is 6:1-3). The seraphim, along with the cherubim, are the highest of the angelic hosts. The seraphim, whose name comes from the Hebrew word saraph, literally meaning "to consume with fire," these angelic beings minister to the Most High God in the heavenly sanctuary. The same term can also describe venomous, sometimes flying, snakes responsible for punishing the Israelites in

the desert (Num 21:6-8). Their exchange or the echoing cry of Sanctus serves to remind the faithful at Mass that, in those sacred precincts, the participants are being admitted into the presence of the Lord God. The second part of the acclamation is based on Matthew (Mt 21:9) or the declaration of blessedness, as a Christological affirmation taken from the Lord's triumphant entry into Jerusalem.

This addition to the composite Sanctus makes into an ascription to Christ and renders it with a Trinitarian understanding. In this section of the Sanctus, elements are also derived from the words of Psalm 118, a psalm of ascent that was prayed by all pilgrims who were going up to the temple on feast days to offer adoration and sacrifice to the Lord. Hosanna comes from transliteration of another Hebrew word in the psalm that means "Save us!"

"Blessed is he who comes in the name of the Lord" was originally a prayer of blessing over the pilgrims who came to the temple, but might also refer to the Lord Jesus who comes to dwell in the hearts of those worshipping the Lord. The Sanctus proclaims boldly that with Isaiah and John that those raising their voices heavenward are being admitted into God's heavenly presence and, even on earth, they are being immersed in the Liturgy of Heaven as Jesus Christ makes His Sacrifice present on the altar and welcomes us to the Banquet of His Body and Blood.

## The Tersanctus or Thrice Holy

### The Hymn of Victory (Gk. ἐπινίκιος ὕμνος)

The seraphim's cry, in Hebrew or "Kadosh, kadosh, kadosh" (Holy, holy, holy) signifies the ultimate, most absolute holiness of God. It is a literary and linguistic tradition in the ancient Near East, where three symbolizes perfection and completeness, making the statement or concept undeniably certain. The repetition of the word "Holy" three times, as a Hebraic expression, is as though to say "the Holiest." There is none more Holy than, our God, whose glory alone fills the earth, and especially the earthly sanctuary with His glory. The Sanctus also echoes in the Book of Revelation. St. John writes of the amazing vision he had of the heavenly liturgy. He sees Jesus, the Son of Man, splendid in glory (Rev 1:17). John also six-winged angels that Isaiah saw, singing that familiar hymn, "Holy, holy, holy is the Lord God Almighty, who was and is and is to come" (Rev 4:8). John the Revelator goes on to describe "the twenty-four elders" falling down before the throne of God and praising Him, saying, "Worthy are you, our Lord and God to receive glory and honor and power, for you created all things, and by your will they existed and were created" (Rev 4:11). Like those twenty-four elders who cast their crowns before God and fall down to worship Him, we, too, bow down before the Lord of All who will come upon our altar. The acclamation of the Sanctus, then, unites earthly voices with those of the saints and angels in heaven into one angelic hymn of praise of God.

Excerpted from [www.diopitt.org](http://www.diopitt.org). Bishop William Waltersheid.  
"Sanctus, Sanctus, Sanctus – Holy, Holy, Holy." 11 January 2023.