

**OUR LADY OF PROVIDENCE CHAPEL**  
**SAINT VINCENT HOSPITAL**  
**WORCESTER MEDICAL CENTER**  
**Thirteenth Sunday in Ordinary Time**  
**July 2, 2023**



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*Benevolence*, to never choose evil in thought, word, or deed for anyone else, which is how love for neighbor is expressed; *beneficence*, the concrete doing of good for others, expresses love for those closest to us.

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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, July 1 *Vigil of the 13th Sunday in Ordinary Time*

4:00pm +James Crossman — 19th anniversary

Sunday, July 2 *Thirteenth Sunday in Ordinary Time*

7:30am +Richard Burke — 9th anniversary

4:00pm For a special intention — seeking God's help in its granting

Monday, July 3 *Feast of Saint Thomas, apostle*

12:00nn Healing for Julia, Oliver & Luke

Tuesday, July 4 *Independence Day*

12:00nn Asking God for future success for a college student

Wednesday, July 5 *Ss. Anthony Zaccaria, priest and St. Elizabeth of Portugal (USA)* <sup>2</sup>

12:00nn +Stephen L'Esperance by his family

Thursday, July 6 *Saint Maria Goretti, virgin & martyr* <sup>2</sup>

12:00nn For a personal intention in financial matters

Friday, July 7 *First Friday—Devotion to the Sacred Heart of Jesus*

12:00nn For divine help in success in nursing classes

Saturday, July 8 *Vigil of the 14th Sunday in Ordinary Time*

4:00pm +Andrew Madonna

Sunday, July 9 *Fourteenth Sunday in Ordinary time*

7:30am Asking for divine help leading to success in nursing entrance exams

4:00pm For the intentions of Frank Porter

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 This Sunday's Gospel**

Biblical scholars have discerned five prolonged discourses in Saint Matthew's Gospel. A discourse is a speech-act, whether or oral or written. Saint Matthew's Gospel begins with a genealogy (a literary genre), has several historical narratives about Jesus and the Baptist, a conversation or discourse between Jesus and Satan, a number of sermons as lengthy discourses, intermingled with straight narratives, along with a number of conversations with various people (e.g., disciples, people, family members, and so forth). As was true last week, this week's Gospel passage is taken from the second of those five discourses or the Discourse on the Mission. This chapter-long instruction includes the sending of the twelve Apostles which occurs, in earnest, after Jesus told the Canaanite women that He "was sent only to the lost sheep of the house of Israel" (Mt 15:24). This week's Gospel constitutes the last verses of chapter 10, which is a series of statements with universal and perennial validity, despite being directed at the Apostles. Jesus begins by saying that even the love for mother and father or son and daughter is secondary to the love we must have for Him – the love of Christ is given pride of place before all else. Sacrificing the love that family relationships can legitimately demand such a heroic act illustrates that nothing or no one should outstrip love for God and only God can make such a demand because the supreme good of salvation is at stake. God alone is the strength of those facing martyrdom as was the fate of an Israelite mother and her seven sons (2 Macc 7:1-42), all eight of them who willingly faced death rather than violate God's dietary laws. In the third century of the Christian era, in Carthage, Saint Perpetua was martyred in AD 202. Along with her brother, she was a catechumen and arrested for refusing to offer sacrifices to the emperor, acknowledging his so-called imperial divinity. Called before the procurator Hilarianus, who said to her, "Pity your father's white hair, your child's tender age. Sacrifice for the welfare of the emperors," but Perpetua refused. Eventually, in the amphitheater, it was recorded that "Perpetua was held up by a man named Rusticus who was at the time a catechumen and kept close to her. She awoke from a kind of sleep (so absorbed had she been in ecstasy in the Spirit) and she began to look about her. Then to the amazement of all she said: 'When are we going to be thrown to that heifer or whatever it is?' When told that this had already happened, she refused to believe it until she noticed the marks of her rough experience on her person and her dress. Then she called for her brother and spoke to him together with the catechumens and said: 'You must all stand fast in the faith and love one another, and do not be weakened by what we have gone through'" (Trans. Herbert Musurillo, *The Acts of the Christian Martyrs*). These testi-

## Theodore of Mopsuestia—Commentary on the Gospel of Saint John

The foundation of our present condition is Adam. But for our future life, it is Christ our Lord. As Adam was the first mortal man and caused all humans to be mortal, Christ is the first one risen from the dead and he gave the seed of resurrection to those who followed. We come to the visible life through our bodily birth, and thus we all are corruptible. As to the future life, we shall be transformed into it through the power of the Holy Spirit, and thus we shall rise incorruptible. Since this transformation will be realized only later, Christ our Lord willed to transfer us today into new life in a symbolic manner, by giving us baptism and a new birth in himself. This spiritual birth is the present figure of the resurrection and of the regeneration that must be fully realized in us when we go over to that new life. This is the reason why baptism is also called regeneration.

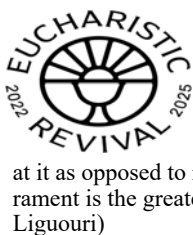
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monies of martyrs demanded the supreme sacrifice of their lives, yet, all believers face heartbreak and division from family members who have abandoned the faith or joined other communities of faith as Jesus foretold in verses prior to today's passage. He said that He had "come to not bring peace but the sword" (Mt 10:34-36). Though no love, other than the love of Christ, should be uppermost in the hearts and minds of disciples, justification for that demand is predicated on the enormous consequences that result from not doing so – only by loving Christ is access to the Father possible. Then, even more so, salvation is guaranteed by entering into communion with the Lord by means of His Paschal Mystery and His person. Salvation would be impossible except for the Cross and no false prophet is the legitimate Savior other than Christ, in His dying and rising. In order to become "worthy of him," embracing our own crosses is the first step. Entering into the mystery of Christ's death leads to resurrection from the dead. By losing our lives, which the Cross entails, there you have the mandatory first step toward gaining life eternal. Such a commitment is done only for the Lord's sake and for no other reason. Taken in isolation, suffering and death are dastardly and loathsome; yet, the Lord's rising from the dead transformed those twin evils into the ultimate sign of eternal life. Life in and with Christ is marked by that sign and, after the Lord returned to heaven, two prior expressions that Jesus used became eminently clearer – "take up the cross and follow after me" and "to lose your life is to save it." Those statements must be understood as metaphors because no one could ever reproduce Calvary, but also are to be understood realistically because the trials that result from putting them into practice are crucifying the old self and dying to a life of self-centeredness. The last exhortation in the Discourse outlines the scope of the welcome that must be extended to whomever the Lord sends – whether the just and the unjust, the disciple or the apostate. Carrying the good wishes of a friend back home to a stranger in another state or country—when the friend has paved the way by saying that he knows someone you should see—you take up that proposal because the far-off stranger has proven his benevolence to the individual who remains back home. Yet, it also proves how much you value the person making the recommendation to visit a total stranger. The character of the person you endorse to a far-off friend is a crucial factor, too. Unlike our human tendencies, Jesus never limited His circle of concern for others and, so, He readily identified with every prophet, disciple, or the righteous—whether the greatest or the least. More than merely expressing His concern, He promises that those who receive a prophet, disciple, or the just, receives Him and, so, an eternal reward. Amid Matthew's fifth and last discourse or the instruction on eschatology (or last things), the door to eternal life will either be opened or closed based upon the works of mercy that were done or the sins of omission that were committed by not doing the good that could have been done. The cup of cold water, then, is later more developed by stating that by offering a drink to someone who was thirsty or hungry, a stranger or naked, sick or imprisoned that those generous acts were done or not done to Jesus Himself. In the Rule of St. Benedict it says, "Let all guests who arrive be received as Christ...let all kindness be shown them." It's a common practice that a sign is hung in Benedictine monasteries which says, "When a guest enters, Christ enters." The love of Christ must outstrip all other legitimate loves – even family! Then, dead to the tyranny of sin, to live life by losing yourself and your interests, as a result, you will keep your life unto eternity. The least gesture of kindness – a cup of cold water – on judgment day will bring a reward that is beyond measure!

### National Eucharistic Revival - Phase Two: The Diocesan Year

#### Adoration & Eucharistic Devotion

The Holy Sacrifice of the Mass is the official prayer of the Church, as the sacrifice itself contributes towards the public good of the People of God, as well as it being the source of the Eucharist, the living and abiding tangible presence of Jesus Christ within the Church. Eucharistic adoration is considered to be a separate act of devotion as distinct from the Mass but rather, time with the Lord, is understood as an extension of the Mass. In the *Order for the Solemn Exposition of the Holy Eucharist*, you would find this, "When the faithful adore Christ present in the sacrament, they should remember that this presence derives from the sacrifice..." (*OSEHE*, n.5). Being physically separated from the actions around the altar and infrequently receiving holy Communion, due to an exaggerated sense of sin, gave rise to the phenomena of "adoration by seeing or gazing" – that is, people adored the Eucharist by looking at it as opposed to receiving the Body and Blood of Christ. Of all devotions, that of adoring Jesus in the Blessed Sacrament is the greatest after the sacraments, the one dearest to God and the one most helpful to us." (St. Alphonsus



Liguori)

# Understanding the Longer Prayers in the Mass

## Gloria in excelsis Deo

In the Order of Mass (Lat. *Ordo Missae*), the joy-filled response of the *Gloria in excelsis Deo* comes after the prior acknowledgement of sinfulness and asking God for mercy in the various forms of the Act of Penitence. Those words of the angels over Bethlehem (Lk 2:14) are placed on the lips of the faithful. In the *General Instruction of the Roman Missal*, the prayer is described this way, "The Gloria in excelsis (Glory to God in the highest) is a most ancient and venerable hymn by which the Church, gathered in the Holy Spirit, glorifies and entreats God the Father and the Lamb. The text of this hymn may not be replaced by any other. It is intoned by the Priest or, if appropriate, by a cantor or by the choir; but it is sung either by everyone together, or by the people alternating with the choir, or by the choir alone. If not sung, it is to be recited either by everybody together or by two choirs responding one to the other. It is sung or said on Sundays outside of Advent and Lent, and also on Solemnities and Feasts, and at particular celebrations of a more solemn character" (*GIRM*, n. 53). Other descriptive titles for that prayer are the Greater Doxology or the Angelic Hymn (Lat. *hymnus angelicus*). This prayer is a Latin version of what was original composed in Koine Greek. It begins with the words proclaimed by the angels to the shepherds proclaiming Christ's birth. To that single verse others were added very early, forming a doxology (Gk. δοξολογία). Every doxology is a prayer that has at its heart an ascription of glory to the three Persons of the Blessed Trinity, where those words of praise are usually appended to the end of canticles, psalms, or hymns. Every doxology connects the very purposes of God in all He does with the deepest desires of the human heart. Tradition has it that the Gloria was translated into Latin by Saint Hilary of Poitiers (d.366). It is quite possible that he learned it during his exile in the East (356-360 AD) and brought back a version of it. In any case, the Latin text differs from the present Greek form. Both correspond down to the end of the Latin, which however adds: "Tu solus altissimus" and "Cum sancto Spiritu." The Greek then goes on: "Every day I will bless thee and will glorify thy name for ever, and for ever and ever" and continues with ten more verses, chiefly from the psalms, to the Trisagion and Gloria Patri. At first, this angelic hymn was only used in extremely festive papal Masses like Christmas and, gradually, its use was extended to bishops for use on Sundays and feast days. Then, the use was authorized for priests though only at the Easter Vigil. In history, the Gloria came to be used on Sundays and festive occasions, yet it was never used during Lent nor Advent, after that liturgical season assumed a more penitential character.

## The Text of the Gloria in excelsis

Since it is a hymn of praise, directed to the Blessed Trinity, its opening line is inspired by the song of the one angel who appeared to the shepherds telling them "to go to Bethlehem and see the Child who is Savior and Lord." The one angel gives way to a multitude of angels saying, "Glory to God in the highest and on earth peace to those on whom his favor rests." This verse has been variously translated as (1) Glory to God in the highest, and on earth peace among men with whom He is pleased (NASB); (2) Glory to God in the highest and on earth peace, good will toward men (KJV); or (3) on earth peace among those with whom He is pleased (ESV). Text critics note that those variations in translation pivot on one Greek letter – whether the word is spelled as eudokias (Gk. εὐδοκίας) which would be rendered as *with whom He is pleased* versus eudokia (Gk. εὐδοκία) which means *good pleasure* or *delight*. Thus,

when either word is used with two subjects, the first word becomes *peace on earth* and the second possibility is *peace to men of goodwill*. The Latin Vulgate renders the Greek as gloria in altissimis Deo et in terra pax in hominibus bonae voluntatis. The ancient pedigree of the Latin text of the Gloria is attested to ever since Saint Jerome composed the Vulgate in 382 AD; yet, prior to the Vulgate, scholars believe the Latin version of the Gloria is derived from a loose tradition of earlier Latin textual versions called Old Latin or *Vetus Latina*. The current English translation of the Gloria is a richer reference to the fact that the Messiah's coming brings the world a higher order of peace that only the incarnate Son of God can bestow. So, those who live in accordance with God's will and, thereby, receive His grace will experience the fullness of His peace. By professing and glorifying God, those who do so have inner peace in the midst of a troubled world. Unlike prior versions, the current one better reflects the content of the angelic message – heavenly peace is given to those who receive it, all people of good will, not in a vaguely universal sense. The peace that comes from on high, announced by the angels, is a distinguishing characteristic of the new and eternal covenant that was inaugurated with the birth of the Child Jesus and once foretold by the prophet Ezekiel (Ezk 37:26). The prayer then goes on to praise God the Father for His majesty and does so by invoking two of the fourfold ends of prayer: Adoration and thanksgiving. Thanksgiving for the divine glory that God has revealed and, so, the faithful praise, bless, adore, and glorify the Father. This fourfold declaration attests to the unlimited and constant nature of the praise that God deserves for what He has revealed and for the immensity of His glory. The second part of the Gloria focuses on God the Son. Like the Father, Jesus, too, is invoked as Lord and God which affirms the dual equality of the two divine Persons. By using several titles (only-begotten, Lamb of God, Son of the Father) in describing who Jesus truly is, the angelic hymn employs the two additional ends of prayer – contrition and petition. The faithful plead for Christ to be merciful and forgiving, all the while beseeching Him to listen to the pleas of His people. Finally, the Gloria concludes with a Trinitarian doxology by declaring our common faith in the Son, the Spirit, and the Father as the One, Holy, and Most High God and Lord. The use of the word alone (Lat. *solus*) does not imply that Jesus is without the Father or Spirit because the God Most High is the living communion of three Persons and, so, neither the Father, nor the Son, nor the Holy Spirit can be alone. Instead, *solus* means only, in the sense that the only One Who is Holy, the Lord, the Most High and that One God is three Persons. This hymn of praise can become a model for personal prayer – first, render to the Lord our God the glory that is due His holy Name and, then, give Him thanks for His greatness or majesty which is His alone. Then, to petition the Father, Son and Holy Spirit for what is needed personally or better yet, what is needed for others. As an ancient hymn, the Gloria began as a personal poem that sought to praise God in imitation of the psalms. According to one liturgical scholar, it is "an heirloom from the treasure of ancient Church hymns, a precious remnant of a literature now almost buried but once certainly very rich." It is part of what is known as *psalmi idiotici* or psalms by private persons. Other still extant examples of that genre are the Phos Hilarion (Gk. Φῶς Ἰλαρόν) and the Te Deum. The Gloria is a magnificent hymn, in which the faithful are invited to complete the hymn of the angels and to add their voices in thanksgiving for everything that the Lord God has done for them.