

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Fourteenth Sunday in Ordinary Time
July 7, 2024



On only two occasions does the Gospel recount that Jesus was astonished at anything. In both instances, it is about faith. The first is when He comes back to Nazareth...“He was amazed at their lack of faith” and the second is at Capernaum being amazed by the faith of the centurion.

CHAPEL SCHEDULE

Weekday Mass: (Monday-Friday at 12 noon)

Weekend Masses: Saturday: 4:00pm - Sunday: 7:30am & 4:00pm

Holiday 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, July 6 *Vigil of the 14th Sunday of the Liturgical Year*

4:00pm +James Crossman — 20th anniversary

Sunday, July 7 *Fourteenth Sunday in Ordinary Time*

7:30am For the personal intentions of a faithful disciple

4:00pm Remembering Aaron's baptism, asking for its special graces

Monday, July 8

12:00nn +Jean A. Vallee by the alumnae of the former SVH School of Nursing

Tuesday, July 9

12:00nn +For the repose of the soul of Most Rev. George Rueger

Wednesday, July 10

12:00nn For Zack to increase in faith, hope, & love in honor of his patron Saint

Thursday, July 11 *Saint Benedict of Nursia, abbot*¹

12:00nn +Aaron Michael Maldonado — 24th anniversary

Friday, July 12

12:00nn In thanksgiving to Saint Anthony

Saturday, July 13 *Vigil of 15th Sunday of the Liturgical Year*

4:00pm +Deceased members of the Facteau family

Sunday, July 14 *Fifteenth Sunday in Ordinary Time*

7:30am For the repose of the soul of Most Rev. George Rueger

4:00pm In thanksgiving to Saint Anthony

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

Everything Jesus did was not always wildly successful! He knew painful disappointment and even failure. These less-than-flattering moments of His life and work were not glossed over by the Gospels or epistles. The glad tidings of salvation had to be proclaimed without the guarantee that those who hear it believe, amid the uncertainty that human free will entails, or due to open or closed hearts and minds. Those variables either enable the good news to be fruitful or sterile. Accompanied by the disciples, Jesus returns to Nazareth where He grew up and was well-known until He left "his native place" around thirty years old. When the Sabbath came, Jesus went to the synagogue and, not unheard of if someone who had become well-known was among them, he would be invited to teach. When the same thing happened earlier in Capernaum, those in the synagogue "were astonished ...for [Jesus] taught with authority" (Mk 1:22). Whereas in Nazareth, the initial astonishment of the townsfolk gave way to them taking offense at Jesus – not Him personally, but they were offended by what He did. The people knew Mary and Joseph and that Jesus had been instructed in the local synagogue, not by some learned rabbi. His eloquence and wisdom far exceeded those humble beginnings. What they knew about Him confounded them because of His insights into the Torah and His ability to cure the sick and make the lame walk. In reaction to their incredulity, Jesus said, "A prophet is not without honor except in his native place and among his own kin and in his own house." If what He experienced only fulfilled what was commonplace knowledge, then why was Jesus "amazed at their lack of faith" and unable "to perform any mighty deed there?" The declaration that Jesus made about prophets being ignored by those who knew them well would be enough to explain the blasé reaction to what the Lord said and did there. There has to be must something more? Rejection is inevitable, since even Jesus experienced it, but the fact that even the Lord knew the effects of closed hearts and minds engenders our perseverance in continuing to proclaim the message of salvation. However, what happens on the next day in Nazareth causes scholars to pause. The never-ending question posed by the evangelists is this, "Who do you say that I am?" (Mt 16:15) While Jesus was raised in Nazareth, elsewhere He declared, "...before Abraham came to be, I AM" (Jn 8:58). For believers, Jesus is both son of Mary and Son of God. Such faith in Jesus as the Christ is constantly threatened by the doubt of skeptics and the intra-worldly view of secularism. The never-

Father Edward J. Farrell — *The Father Is Very Fond of Me*

Perhaps our deepest act of faith is to believe that we have his heart, his power to love. The deepest act of faith is not in the reality that God exists but in the reality that he loves me, knows me by name, that I have the power of his heart, his compassion within myself. But I will never discover this unless I exercise it.

ending debate over who Jesus really is, which began in Nazareth, will continue until the consummation of human history. Only on two occasions was Jesus astonished – each of those times concerned faith. The Gospel concludes with this declaration, “He was amazed at their lack of faith.” Another time, when He was in Capernaum, a Roman centurion approached Jesus, seeking the Lord’s help for his paralyzed servant. After the soldier declared that he was unworthy to even have Jesus “under his roof,” Saint Matthew comments that “When Jesus heard this, he was amazed and said. . . . ‘Amen, I say to you, in no one in Israel have I found such faith’” (Mt 8:10). The lack of faith among His townsfolk rendered Jesus unable “to perform any mighty deed. . . . apart from curing a few sick people by laying his hands on them.” Gathered together by the Holy Spirit, coming around the altar, we recite the Nicene Creed, professing our faith that Jesus is eternally begotten of the Father. The term begotten is easily misunderstood because to be begotten often means to be born; however, in the Creed that verb means *to cause to be*. Even though the Son is eternally existent, the Father “causes him to be.” God is the cause of His own existence. So “begotten” here is not the same as “being born.” That is why the Church, in the Nicene Creed, continues this way: “[The Son is] begotten, not made, consubstantial (Gk. ὁμοούσιος or of the same substance) with the Father.” Then, as Son of Mary, God took flesh or was “incarnate of the Virgin Mary, and became man.” Jesus was both Son of God and the Son of Man. Saint John puts it very simply: “The Word was made flesh and dwelt among us, and we saw his glory, the glory that is his as the only begotten Son of the Father” (Jn 1:14). To fulfill God’s purpose of salvation for all the inhabitants of the world, the Son freely chose to become human. In doing this He was subject to the same biological limitations that we are subject to. Jesus had to be born, and He had to die. He was born at a specific time, into a explicit family, in a certain place. His being born this way was a historical event, able to be examined in the record of time. These dual events are precipitated by who Jesus is: true God and true Man. Those two events are of a different order. The first took place hidden in God’s own being, apart from time, eternally. It was the act of God alone. The other took place in plain view, as a sign for all of us, at a specific time and place, within God’s creation. And while it was surely the work of God, the act of giving birth to the Son was the act of a woman, a human being. Through Christ’s death and resurrection, the Father realized the plan of salvation He promised: to destroy death and renew life. Each Sunday, brought together by God, listening to His Word and sharing in His Body and Blood, worship constitutes a renewed challenge to the truth and renews the faith of those who worship Jesus as God’s Son born of the Mary.

Eucharistic Revival — Glorifying God by Recognizing Our Imperfections

The angelic hymn *Gloria in excelsis Deo* goes from the Incarnation to the sacrifice of Christ. To a certain degree, it can be understood as salvation history in miniature form. According to *The Modern Catholic Dictionary*, glory is defined this way, “The recognition and praise of someone’s excellence. Applied to God, the divine (internal) glory is the infinite goodness that the persons of the Trinity constantly behold and mutually praise. His



external glory is first of all the share that creatures have in God’s goodness. Sometimes called objective glory, it is given to God by all creatures without exception, by their mere existence, insofar as they mirror the divine perfections.” The text of the Gloria in addressing God declares this, “We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory.” Though those words are proclaimed week after week, stop and think what this means for daily life. St. Paul expressed it with this all-encompassing statement: “Whatever you do, do everything for the glory of God” (1 Cor 10:31). Consciously living each day at your best testifies that you live to glorify God, so that all you do reflects your love for the Lord, so that others see Him in you and become attracted to do likewise. Such a positive impact is supremely exhibited in the understanding that all of us have of our human frailties, counting on God’s mercy, and trying each day to use the gifts God has freely given

us, — truly divine gifts that Pope Francis reminded the participants in Mass in the Domus Sanctae Marthae are never taken away: “...there will be sins, there will be disobedience, but in the face of this disobedience there is always mercy. It is like the dynamic of our walking, journeying toward maturity: there is always mercy, because He is faithful, He never revokes His gifts. It is linked; this is linked, that the gifts are irrevocable; [but] why? Because in the face of our weaknesses, our sins, there is always mercy. And when Paul comes to this reflection, he goes one step further: but not in explanation for us, but of adoration.” (Pope Francis. Morning Meditation. 6 November 2017).

PRINCIPAL PRAYERS OF THE PEOPLE AT MASS

Introduction

After a joy-filled response to the prior acknowledgement of sinfulness and asking God for mercy, the words of the angels over Bethlehem are placed on the lips of the faithful. Known by its shortened name *Gloria*, according to the *General Instruction of the Roman Missal*, “The Gloria is a very ancient and venerable hymn in which the Church, gathered together in the Holy Spirit, glorifies and entreats God the Father and the Lamb.... It is sung or said on Sundays outside the Seasons of Advent and Lent, on solemnities and feasts, and at special occasions of a more solemn character” (*GIRM*, n. 53). Other titles for the prayer are the angelic hymn (Lat. *hymnus angelicus*) because its first few lines are taken from the angels who were heralding the glad tidings of Christ’s birth in Bethlehem or also known as the *Greater Doxology* to be distinguished from the Lesser Doxology (i.e. Glory to the Father...). Every doxology is a Christian prayer that has at its heart an ascription of glory to the three Persons of the Blessed Trinity where those words of praise, given to God, are usually appended to the end of canticles, psalms, or hymns. Originally composed in Greek and first used in the eastern part of the Roman Empire, it is likely that the Gloria was introduced into the West by Saint Hilary of Poitiers, following the condemnation of the heresy identified as Arianism by the Council of Nicaea (325 AD), who had been exiled by the emperor Constantius to Phrygia in the East around the middle part of the 4th century (ca. 356 AD). This psalmi-idiotici or private prayer derived from the psalms, at first, was only used in extremely festive papal Masses such as Christmas. Gradually, its use was extended to bishops for use on Sundays and feasts; then, to priests though only at the Easter Vigil. Finally, the Gloria came to be used weekly on Sundays and festive celebrations, yet it was never used during Lent or during Advent after that latter liturgical season acquired a more penitential character.

The Text of the Gloria in excelsis

The hymn is an act of praise directed at the Trinity: the Father, the Son, and the Holy Spirit. Its opening lines are inspired by the song of the angels when one angel appeared to the shepherds telling them to “go to Bethlehem and see the Child who is Savior and Lord.” Afterwards, a multitude of angels appeared saying, “Glory to God in the highest and on earth peace to those on whom his favor rests” (Lk 2:14). This verse has been variously translated into English: (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 the translation differences pivot on one Greek letter—whether the word is *eudokias* (“on earth peace to men of goodwill” versus *eudokia*: if used with two subjects the first expression is rendered as *peace on earth* and second as *good will to men*). The Latin Vulgate renders the Greek text as *gloria in altissimis Deo et in terra pax in hominibus bonae voluntatis*. The ancient pedigree of this prayer is also attested to by the fact that the Latin version of the hymn uses the word *excelsis* to translate the Greek word ὑψίστοις (the highest) and not the word *altissimis*, when Saint Jerome composed the Latin Vulgate (AD 382). Scholars believe the Latin Gloria is derived from a loose tradition of earlier Latin translations of the Scriptures

known as the *Vetus Latina* or *Old Latin*. There are clearly substantial differences between the current text and the Gloria translation that had been in prior liturgical use. Before the first Sunday of Advent 2011, for about forty years, the prior translation read, “peace to His people on earth,” which the current liturgical text expanded to “on earth peace to people of good will.” We have already examined the fact that English translations of Luke 2:14 vary such as “... on earth peace, good will toward men” or “... peace among those in whom He is well pleased.” The current translation of the Gloria is a richer reference to the fact that the Messiah’s coming brings the world a higher order of divine peace that only the incarnate Son of God can bestow. Those who live in accordance with God’s will and receive His grace shall experience the fullness of this peace. Those who believe in Christ, then, receive an internal peace in the midst of a troubled world. This more accurate rendition better reflects the content of the angel’s message – heavenly peace is given to those who will receive it—all people of good will (Lat. *bonae voluntatis*)—and not in the unconditional, universal terms that the earlier translation implied. Thus, the peace from on high that was announced by the angels is a distinguishing characteristic of the new and eternal covenant that was fulfilled in Christ’s birth and foretold by the prophet Ezekiel (Ez 37:26). After those introductory declarations, the hymn goes on to praise God the Father for His majesty and does so by invoking two of the fourfold ends of prayer, *viz.* adoration and thanksgiving. The prayer expresses thanksgiving for the divine glory that God has revealed and, so, we 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 the unfathomable immensity of His glory. The second part of the Gloria focuses on God the Son. As with the Father, Jesus, too, is invoked as Lord God (Lat. *Domine Deus*) which affirms the equality of the two Divine Persons. Then, using several titles (e.g. Only Begotten Son, Lamb of God, Son of the Father, etc.) describing who Jesus truly is, the angelic hymn employs the other two traditional ends of prayer, *viz.* contrition and petition. The faithful ask 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 Latin word *solus* or alone in the declaration “you alone are the Most High” can be easily misunderstood. Alone does not imply that Jesus is without the Father and Spirit because God Most High is a living communion of three Persons and, so, neither the Father, nor the Son, nor the Holy Spirit can be “alone.” Instead of alone, *solus* can also mean “only,” in the sense that only One Who is Holy, the Lord, the Most High, and that One is three Persons. The Gloria in excelsis can serve as a model for personal prayer by indicating how we ought to pray to God: First, to render the Lord God the glory which is due His Name and give Him thanks for the greatness or majesty which is only His and, then, to petition the Father, Son, and Holy Spirit for what is needed, either personally or for the benefit of others. “Whatever you do, do everything for the glory of God” (1 Cor 10:31).