

**OUR LADY OF PROVIDENCE CHAPEL**  
**SAINT VINCENT HOSPITAL**  
**WORCESTER MEDICAL CENTER**  
**Fourteenth Sunday in Ordinary Time**  
**July 9, 2023**



Disciples place themselves under the Master's discipline.  
Voluntarily putting a yoke on their shoulders and walking in the direction that He sets –  
the known way to green pastures, true refreshment, and ultimate happiness.

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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 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 in nursing entrance exams

4:00pm For the intentions of Frank Porter

Monday, July 10

12:00nn For a healthy outcome in a surgical procedure

Tuesday, July 11

12:00nn For friends from Vernon hill and for better health

Wednesday, July 12

12:00nn +Ellen Rocheleau

Thursday, July 13

12:00nn For Alanna and Raushaun

Friday, July 14 *Saint Kateri Tekakwitha, virgin* <sup>1</sup>

12:00nn For those with a terminal condition

Saturday, July 15 *Vigil of the 15th Sunday in Ordinary Time*

4:00pm Blessings upon Jim & Carol, Charlene & Richard by a friend

Sunday, July 16 *Fifteenth Sunday in Ordinary time*

7:30am +Joseph Kozlowski by his daughter

4:00pm For Maureen Keilly and family

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 often divide the Gospel of Saint Matthew into five discourses or five large segment reminiscent of the five-fold division of the Jewish Torah or Pentateuch, which scholars believe reveal the evangelist's intent to connect Jesus with Israel's traditions for a local Church which was primarily composed of Jewish Christians. This week's Gospel is taken from the fourth of the five segments (Mt 11,1-13,52) focusing on the Mystery of the Kingdom. The sacred author divides those larger sections into two smaller parts, one is narration (Mt 11:2-12:30) and the other an account of a long Discourse in Parables by Jesus (Mt 12:31-13:52). Today's passage is taken from the first or narrative section and is theological-ly-rich because it yields insights into what Jesus taught, akin to Gospels that have been proclaimed on previous Sundays of Advent and during the weekdays in Ordinary Time, as well as a deepening of the understanding of who Jesus really is. Chapter eleven (Mt 11:1) begins with a closing formula of the prior discourse. Then, because Jesus had been plagued by widespread misunderstanding in regard to what He had said or done or, like John the Baptist, the religious authorities were puzzled by His true identity. Jesus had instructed the Baptist's disciples by quoting the prophet Isaiah about the attributes of the time of salvation. Then, too, in reply to those who had taken offense at what He was doing, Jesus makes reference to why the people had been so enamored with John. The cities along the Sea of Galilee—Chorazin and Bethsaida, even Capernaum—where Jesus had done many marvelous deeds and wonders, those cities have disappointed Him. This week's pericope begins with Jesus uttering a prayer of thanksgiving to the Father and praising the childlike (Gk. νήπιος), who have done what the learned and wise did not do—they had welcomed Jesus along with what He had come to reveal. Having begun with an act of thanksgiving, the passage concludes with a call for them to become disciples because His "yoke is easy" and Jesus is "meek and humble of heart." This instruction is directed to the *nepios* or the childlike "who labor and are burdened." Then and now, the demands that belief in Christ entail can be daunting and even off-putting; so, it is an attempt to encourage the fainthearted and remind them that such burdens are not as

Evagrius Ponticus (ca. 345-399)

Why do the Scriptures, when praising Moses, leave aside all the miracles he worked and only mention his meekness? For it does not say that Moses chastised Egypt, but it does say that he was alone before God in the desert, when God wanted to destroy Israel, and [Moses] asked to be destroyed along with the children of his people. He placed before God both love for mankind and sin by saying, "If you will not [forgive them], then strike me out of the book you have written" (Exod 31:32). Thus spoke he who was the meekest man on the face of the earth (Num 12:3)...Let us also acquire that meekness of him who said, "Learn from me, for I am meek and humble of heart" (Matt 11:29), so that he may teach us his ways and cause us to rest in the kingdom of heaven.

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overwhelming as they might appear at first. This is not to be understood as endorsing cafeteria Catholicism! The demands Jesus imposes can be distilled into the Great Commandment: Love God and neighbor, but imitate the Father who loves the little ones (or anawim). Love is not easy because, in fact, to really love God and neighbor is the most demanding of any and all demands. Because Jesus is "meek and humble of heart," never fear being one of His disciples, because the burdens the Lord places upon those who follow Him are neither crushing nor intolerable. Not to be overlooked, either, is that Jesus carried a much heavier burden and, thus, He has already done what He asks His disciples to do with His divine help. In fact, in what He has said and did, Jesus fulfilled the prophecy found in Isaiah in the first of that prophet's four Servant Songs (Is 42:1-9; Is 49:1-13; Is 50:4-11; Is 52:13-53:12). Among prophetic oracles, meekness (Gk. πραῦς) is the supreme quality of anyone sent from God. So, being meek does not imply weakness, since being meek is exercising God's strength under His control. Hence, because the meek manifest both gentleness and strength, embodying that quality constitutes displaying power without harshness. In its ultimate sense, Jesus exhibited that divine attribute in an unheard of manner. God's law and its demands must be filtered through the meekness and humility which were the hallmarks of the earthly life of Jesus. On the other hand, though Christ is Victor and King, His victory on the Cross was preceded by bearing the burdens of others and being docile when faced with threats. His death has been our deliverance and, by His rising from the dead and ascending back to the Father, Christ has transferred those who believe in Him into the dominion of the life-giving Spirit. Though, as sinners, we are still spiritually weakened and prone to rebellious behavior, Christ remains ever-present on earth as "bread to sustain the human heart" and "wine to gladden [our] hearts" (Ps 104:15).

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

**Forgiveness of Venial Sins**

There are three parts with the Mass, which are explicitly penitential in their nature. The first is, obviously, the Penitential Rite ("Lord have mercy, Christ have mercy, Lord have mercy"). The second is the Our Father, in which we ask God to "forgive us our trespasses." And the third explicit mention is immediately before receiving Communion when we pray: "Lord, I am not worthy that you should enter under my roof." The Lord Himself made the connection between receiving Communion and the forgiveness of sins at the Last Supper when, taking the cup of wine, He said, "...for this is my blood...which will be shed on behalf of many for the forgiveness of sins." (Mt 26:28). It is important, though, to make this distinction – forgiveness granted through receiving Communion applies only to venial sins and not mortal sin. Venial sin does not rupture the relationship with God, but only damages it to a certain degree. The *Catechism of the Catholic Church* states that not only are venial sins forgiven, but when properly receiving the Body of Christ, Communion also increases the ability that the communicant has to reject subsequent mortal sins, "By the same charity that it enkindles in us, the Eucharist preserves us from future mortal sins. The more we share the life of Christ and progress in his

friendship, the more difficult it is to break away from him by mortal sin. The Eucharist is not ordered to the forgiveness of mortal sins..." (CCC, n. 1395). Saint Thomas Aquinas said, "No other sacrament has greater healing power; through it sins are purged away, virtues are increased, and the soul is enriched with an abundance of every spiritual gift. It is offered in the Church for the living and the dead, so that what was instituted for the salvation of all may be for the benefit of all" (*Opusculum 57, in festo Corporis Christi*, lect. 1-4).



# Oratio Dominica: Understanding the Lord's Prayer

The Eucharistic Prayer begins with the priest extending his arms toward the people, while issuing the invitation to enter into the mystery, "The Lord be with you." Then, according to the *General Instruction of the Roman Missal*, the central prayer of the Mass has these main elements: the preface, the Sanctus (Holy, Holy, Holy), the Epiclesis (invocation of the Holy Spirit), the Institution Narrative (the words spoken by Jesus and the narrative formed around them) and the Consecration, the Anamnesis (recalling past events and making their saving effects present), oblation (or presentation of the bread & wine), intercessions and concluding doxology (*GIRM*, n. 79).

## The Communion Rite & the Lord's Prayer

The Communion Rite which is the answer to the Lord's command to repeat what He once did and to continue to do what He did for all time; so, to answer His command by receiving His Body and Blood, as a series of words and actions, the rite leading up to the reception of Holy Communion begins with the Lord's Prayer. This well-known prayer is described this way in the *Institutio Generalis Missalis Romani* or *GIRM*, "In the Lord's Prayer a petition is made for daily bread, which for Christians means principally the Eucharistic Bread, and entreating also purification from sin, so that what is holy may in truth be given to the holy. The Priest pronounces the invitation to the prayer, and all the faithful say the prayer with him; then the Priest alone adds the embolism, which the people conclude by means of the doxology. The embolism, developing the last petition of the Lord's Prayer itself, asks for deliverance from the power of evil for the whole community of the faithful" (*GIRM*, n. 81). Two of the three Synoptic Gospels contain the Scriptural elements of the Lord's Prayer: a shorter version in Saint Luke (Lk 11:2-4) and the longer version in Saint Matthew's Gospel (Mt 6:9-13), which is the source from which the prayer's liturgical version is primarily derived. Within that Gospel, the prayer is situated within the Sermon on the Mount (Mt 5-7). Broadly speaking, in those three chapters, Jesus gives a new, more perfect commandment that fulfills the Law and the prophets. The description that Jesus provides of that more perfect and eternal covenant is a new morality based on God's mercy. It holds out a new and better way of life that is more faithful than the righteousness proposed by the Pharisees. The immediate setting of the Lord's Prayer is found amid the opening verses of chapter 6 (Mt 6:1-18). In that section Jesus warns against doing good only in order to be seen and seeking to elicit praise for doing so; moreover, as a model for prayer itself, the Our Father is inserted within the treatment of the three penitential disciplines of almsgiving (Mt 6:2-4), prayer (Mt 6:5-6), and fasting (Mt 6:16-18). The prayer itself is sandwiched between the latter two disciplines – prayer and fasting. The *Catechism of the Catholic Church* identifies this prayer variously as "the summary of the whole gospel...the foundation of further desires" and not only "the most perfect of prayers...[but] in the sequence that [things] should be desired" (*CCC*, nn. 2761; 2763).

## Matthew's Version of the Lord's Prayer

Saint Augustine noted that there are seven petitions in the Matthean version of the Our Father. The first three petitions are theological and directed at the glory of the Father, which draws those who use its words toward God as Father. The last four petitions present human wants and needs to God and request His grace. The first set of petitions carries us toward

God and for us to do so for the Father's sake alone – because of the holiness of His Name, the kingdom, and by doing what the Father wills. It is one of the characteristics of any form of love to think first about the one whom we claim to love. The second series of petitions are an offering up to God of human hopes and desires. The prayer begins with a solemn address that recognizes God as being *our* Father and the use of the first person plural pronoun *our* is a hallmark of this model prayer and an acknowledgement of God being the Father of all – the universal Father. So, this prayer is intently focused on God, not the self. By declaring God as Father, three conclusions are derived from it: (1) the prayer avows that the Father dwells in heaven. Then, by asking that (2) God's name be hallowed, instead of looking at that petition from the human perspective as implying reverence for God, it is better understood as a plea for God to make holy (or to hallow) His own Name by displaying His divine glory and doing so by fully manifesting the Kingdom which, while already here, is still yet-to-come in its fullness. The petition that in English explicitly asks (3) for the Kingdom to come is better translated as *let your kingdom come*. The word kingdom is not a geographical reference as it refers to the reign of God which exists, here and now, yet out there, in some unknown future, a day will come when Christ returns in heavenly glory and the fullness of the Kingdom will dramatically be made manifest. Despite the fact that the time for the Parousia is already fixed, only God the Father knows when that will happen (Mt 24:36). This pivotal, future-oriented petition sets the tone for the entire Lord's Prayer. Understood as such, it serves to signal that the balance of the prayer outlines God's divine actions rather than mere human effort. This eschatological perspective colors the petitions that immediately precede it and the following petitions, too. Asking the Father that (4) His will be done on earth as it is in heaven entreats the Father that His divine purpose for establish the Kingdom on earth will be soon realized. In asking God (5) to give us each day our daily bread, though a reference to the Eucharist, it contains the rare Greek word *epiousios* (Gk. ἐπιούσιος), which is only used twice in the New Testament. Though it has often been translated as *daily*, that translation relies upon the interpretation of *epi-* as "for" and *ousia* as meaning something to the effect of "for the being" along with an implicit reference to the context of the current day. *Epiousios* is the only non-possessive adjective in the entire prayer and the word *epiousios* has never been found elsewhere in Greek literature. The most plausible translation of *epiousios* is something that Catholics will recognize immediately as the Eucharist – *supersubstantial*. Such an English rendition of the mysterious Greek word renders *epi* as "super" and *ousia* as "substance", which the early biblical scholar and translator Saint Jerome (342- 420 AD) put together to form "super-substantial" in the Latin Vulgate, which brings to mind the Catholic belief in transubstantiation. The Catholic Church has since rendered the translation similarly as *super-essential*. The next-to-the last request, (6) to forgive sins, whether translated into English as either *trespasses* or *debts* likely aims at the final judgment and not only as a request for pardoning now. The final petition to deliver us from evil (7) is a request for all those who invoke God as Father to be spared the period of woes or the tribulation prophesied to occur prior to Christ's triumphant return when, on the last day, the Son of Man returns to reclaim the Kingdom by wondrous signs and portents.