

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Thirteenth Sunday in Ordinary Time
June 30, 2024



Master, you come near me and say to me as you said to Jairus' little girl, "Arise."
And taking her by the hand, you called her back to life. The child whom everyone believed dead,
immediately arose and began to walk. Here I glimpse the mystery and the power of the Resurrection
through the daily act of waking up. You, too, have risen up, living and glorious. And the glory of your
Resurrection rests upon every one of our mornings.

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

MASS INTENTIONS — LITURGICAL SCHEDULE

Saturday, June 29 *Vigil of the 13th Sunday of the Liturgical Year*

4:00pm +Deceased members of the Kosky family

Sunday, June 30 *Thirteenth Sunday in Ordinary Time*

7:30am +Father Louis J. Gould

4:00pm +Lois Sheeran — 4th anniversary—by her daughter

Monday, July 1 *Saint Junipera Serra, priest*²

12:00nn +Mae Lareau by her daughter

Tuesday, July 2

12:00nn +Christine L. Bacener by the alumnae of former SVH School of Nursing

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

12:00nn +Michael Walsh

Thursday, July 4 Independence Day

12:00nn In gratitude to God for religious freedom

Friday, July 5 *Ss. Anthony Zaccaria, priest & Elizabeth of Portugal, holy woman*² - *First Friday*

12:00nn +Deceased members of the Pranaitis family

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

4:00pm +James Crossman — 20th anniversary

Sunday, July 7 *Fourteenth Sunday in Ordinary Time*

7:30am In thanksgiving to Saint Anthony

4:00pm Remembering Aaron's baptism seeking special graces

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

Today's Gospel, in regard to the raising to life of Jairus' daughter, is divided into two parts: Mk 5:21–24; 5:35–43. Between these two separated parts the account of the cure of the hemorrhage victim (Mk 5:25–34) is interposed. This technique of *intercalating* or *sandwiching one story within another* occurs several times in Mark. One characteristic of his style can, also, be described as a *montage sequence*, a term used in film editing. A series of shots are substituted one for the other, by doing so, the actual time is condensed. Such a montage or *lap dissolve* is a type of film transition, when one image is imposed over the prior which, then, allows the first to disappear. In Saint Mark, short sequences are constructed as a literary dissolve and that technique leads to a deeper understanding of the facts along with a fuller commitment to what has been presented. Scholars believe that such a process is at work in today's passage. The location of this incident finds Jesus back on the lakeshore in the same spot where, just before, He had left the shore and encountered a violent storm. Amid a crowd, a synagogue official (Gk. ἀρχισυνάγωγος) named Jairus prostrates himself before the Lord and begs Jesus to lay His hands on the girl so "that she may get well and live." By falling at the Lord's feet, this humbling action by the ruler of the synagogue might be explained by the man being the girl's father, but by noting that she was "at the point of death," the implication is that there was no real hope that she would survive. Despite her bleak future, the fact that Jairus asked Jesus to lay His hands over her, that man believes in Jesus and not only could Jesus cure the girl, but he recognizes the Lord also having the power needed to bring the dying back to life. This request and statement attests to the official's great faith in Jesus. The two of them go off together and, after witnessing what Jairus had begun, the crowd follows behind. Seemingly from out-of-the-blue, a woman who had suffered for a dozen years with hemorrhages appears. Like Jairus, she was at an impasse because she had spent all the money she had on consulting doctors about her condition. Their treatment caused her great suffering and no improvement; in fact, her condition had worsened over that period of time. Jesus' reputation for healing had somehow reached her ears and, so, the cure that had proven elusive in the hands of physicians she hoped would be hers if only she could discreetly touch His cloak. Working her way through the crowd, her plan succeeds and the hemorrhaging stopped. Yet, other than Jesus, no one notices. He turns around, because she had come up be-

Saint Peter Chrysologus — Sermon 33

This woman touched the Lord's garment and she was cured, freed from a long-standing illness. But we, unhappy people that we are, we touch and take the Lord's body everyday, and in spite of that our wounds do not heal over. If we are weak, it is not Christ that is failing us, it is faith. For now that he dwells in us, is it not evident that he can cure our wounds, he who in the past made whole the woman who was hiding herself?

hind His back and says, "Who touched my clothes?" With the enormous crowd pressing in on Him, the question seems out of place and an answer to it almost impossible. Yet, Jesus had been "aware...that power had gone out from him..." Looking around, trying to see who had done it, in fear and trembling, the woman comes toward Jesus. Like Jairus, she prostrates herself before Him and proceeds to tell the Lord what she had done. In reply, Jesus says to her, "Daughter, your faith has saved you. Go in peace and be cured of your affliction." Despite the fact that her blood flow made that woman ritually impure or unclean. The Mosaic Law strictly enjoined women suffering from such an overly-long blood flow to not approach others (Lev 15:25), Jesus neither rebukes her since her faith in Him compelled her to do what she did. Faith is the reason she is granted the true salvation that is signified by the cure of an illness many doctors had never been able to remedy. After this interlude, the incident with Jairus and his daughter resumes. A delegation from the official's house meets up with the two men and the accompanying crowd saying, "Your daughter has died; why trouble the teacher any longer?" Those arrivals from Jairus' house would seem to imply that while Jesus might have helped the girl when she was alive, now that she is already dead there is nothing He can do. Jesus ignores what they said and, instead, He says to the official, "Do not be afraid; just have faith." Upon reaching the house, everyone was kept outside except Peter, James, and John and her parents who entered the home with Jesus—Jairus whose willingness to do so must have amplified the faith he earlier had professed in Jesus. Faith is often tried when we ask something from God and it is not immediately forthcoming. True faith is not undermined or destroyed even if the petition is thwarted provided you still believe that all things are possible with God. When finally in the house, the traditional Jewish mourning ritual was already underway and the mourners had not even waited for the girl's father to get back home. Amid the din and wailing, Jesus says, "Why this commotion and weeping? The child is not dead but asleep." His remark evokes ridicule. The girl was actually dead and, though, belief in the resurrection from the dead was part of the faith of Israel, it remained a widely-debated issue and rising from the dead was often denied. Among the Pharisees, rising from the dead was one of the signs of the dawn of the messianic era. Now, with the coming of Jesus, death has better understood as resting in the Lord and, from the sleep of death, we will be awakened as Christ had been. Jesus takes the girl by the hand and says to her, in Aramaic, "Talitha koum" or "Little girl, I say to you, arise!" The Greek verb for arise (Gk. ἐγείρω) is typically used to express resurrection from the dead and it even describes the Lord's own resurrection. Only when the Lord did rise was the full meaning of this little girl's rising understood. While bringing the girl back to life, whether restoring health or life, the common fate of death still remained for her. Eternal life is that way of living that neither disease nor death can harm; faith in Christ as truly risen and now alive forevermore is what assures the Lord's disciples that such a life is to be our final destiny with heaven as our ultimate home – Eternal life, on high, with Christ Jesus.

Eucharistic Revival — The Blood of Christ & Forgiveness of Sins

On November 27, 2011, the current English translation of the Roman Missal began to be used. The words of Institution and Consecration over the bread and wine are the central moments in the Eucharist. Those words and actions of the priest allow the faithful to enter sacramentally into Jesus' loving gift of Himself to the Father. The words that the priest proclaims over the bread and wine are directly related to the words that the Lord used at the Last Supper. And the words of Jesus were parallel to the sacrificial language that was used in the traditional Passover feast. During Passover, those words referred to the sacrifice of a lamb whose blood was separated from the body in a ceremonial sacrifice. Jesus used those same words with reference to Himself. "Take this, all of you, and eat of it, for this is my body, which will be given up for you... Take this, all of you, and drink from it, for this is the chalice of my blood, the blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins." With such profound words, Jesus identified Himself as that sacrificial lamb. In the Passover meal of the Last Supper, Jesus willingly offers up His own body and blood for the forgiveness of sins. The Institution account ends by recalling the Lord's command to do this in memory of Him. Every celebration of the Eucharist harkens back to that first celebration on that fateful night, but also connects us to the Lord's sacrifice on the Cross and into the future when Christ will come again.



Independence Day—George Washington & Archbishop Carroll

As the nation pauses to rejoice about the freedom and independence that is ours, in the nation's early years, the Catholic Church was almost inconsequential – approximately 25,000 Catholics in thirteen colonies, 22 priests to serve them, not a lot of money and a whole lot of misunderstanding and discrimination. Several of those lesser-known men who participated in the creation of the United States of America were Catholics. Among the better-known Catholics were three members of the Carroll family of Maryland. Charles Carroll III of Carrollton (1737-1832) who was the only Catholic signer of the Declaration of Independence and its last surviving signer when he died in 1832. He was also the first United States Senator from Maryland in 1789. His cousin Daniel Carroll (1730-1796) who was one of five men who signed both the Articles of Confederation and the US Constitution and who owned Darnell's Chance, a 27,000 acre plantation in Maryland. The third member of the Carroll family was Father John Carroll (1735-1815), who was ordained a Jesuit priest in 1761 and eventually became America's first Catholic bishop and archbishop in Baltimore. Both Charles Carroll III and the future priest were educated in Europe at the College of Saint Omer in northern France.

(Arch) Bishop John Carroll

After ordination, Father Carroll remained abroad teaching at his alma mater and, after the brutality of the French Revolution, the college moved from France first to Bruges and then to Liège. In 1773, when Clement XIV suppressed the Jesuits, the priest returned to Maryland. A century or so earlier, in 1632, Lord Baltimore (Cecilius Calvert), was granted possession of all land lying between the Potomac River and the Chesapeake Bay. He saw this as an opportunity to grant religious freedom to the Catholics who remained in England following King Henry VIII. Although outright violence was somewhat a thing of the past, Catholics were still a persecuted minority in the seventeenth century. For example, Catholics were not even permitted to be legally married by a Catholic priest. Baltimore thought that his New World possession could serve as a refuge. The mixed religious persuasions of the settlers, led to the Maryland House of Delegates passing the Act of Toleration in 1649. This act briefly granted religious liberty to all Christians; however, within a decade, Catholics were voted out of the legislature and toleration became an empty promise. Due to overt discrimination against Catholics in Maryland, despite its beginning as a relative haven for Catholics, there was no Catholic church building. Father Carroll was a missionary in Maryland and Virginia until 1774. In that year, the future bishop and archbishop founded the first Catholic chapel on land owned by his mother.

George Washington & Catholicism

Elected the nation's first president, George Washington took office in 1789. Bishop John Carroll elected as the first Catholic bishop and sent a congratulatory letter to the president signed by John Carroll and Charles Carroll of Carrollton as well as signed by Catholic laity. In 1790, Washington addressed a letter to American Catholics expressing his supportive hope "that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their Revolution, and the establishment of your Government, or the important assistance which they received from a nation [i.e. France] in which the Roman Catholic faith is professed." As the nation's first Commander-in-Chief, its first president added, "America, under the smiles of a Divine Providence, the protection of a good government, and the cultivation of manners, morals, and piety, cannot fail of attaining an uncommon degree of eminence, in literature, commerce, agriculture, improvements at home and respectability abroad." As one of the founding fathers, Washington added this to his prayer that "the members of your Society in America, animated alone by the pure spirit of Christianity, and still conducting themselves as the faithful subjects of our free government, enjoy every temporal and spiritual felicity." In November 10, 1791 Archbishop Carroll wrote his well-known *Prayer for Government* issued on November 10, 1791, to be recited in parishes throughout his diocese. When Washington died, Archbishop Carroll penned a eulogy for the late president, noting that in his farewell address upon leaving office, Washington had emphasized "that nations and individuals are under the moral government of an infinitely wise and just providence, that the foundations of their happiness are morality and religion, and their union amongst themselves their rock of safety." The opening lines of the *Prayer for Government* declares, "We pray, O almighty and eternal God, who through Jesus Christ has revealed thy glory to all nations, to preserve the works of your mercy, that your Church, being spread through the whole world, may continue with unchanging faith in the confession of your name." Then, the archbishop added, "We pray O God of might, wisdom and justice, through whom authority is rightly administered, laws are enacted, and judgment decreed, assist with your Holy Spirit of counsel and fortitude the president of these United States, that his administration may be conducted in righteousness and be eminently useful to your people over whom he presides; by encouraging due respect for virtue and religion; by a faithful execution of the laws in justice and mercy; and by restraining vice and immorality."