

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Tenth Sunday in Ordinary Time
June 9, 2024



Being about His Father's business, those seated before Jesus, taking the posture and attitude of disciples because they listen to Him, they are His new family.
Blessed are those who hear the word of God and observe it.

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, June 8 *Vigil of the 10th Sunday of the Liturgical Year*

4:00pm For the intentions of Pauline Gaudette

Sunday, June 9 *Tenth Sunday in Ordinary Time*

7:30am +Joseph Walsh, Sr. by his daughter

4:00pm +Ellen Peloquin by the alumnae of the former SVH School of Nursing

Monday, June 10

12:00nn For the intentions of Max K'andre

Tuesday, June 11 *Saint Barnabas, apostle*¹

12:00nn +Joseph Rusiecki

Wednesday, June 12

12:00nn +Alice M. Keefe, RN

Thursday, June 13 *Saint Anthony of Padua, priest & doctor*¹

12:00nn +Robert B. Mackey — 6th anniversary — by his wife

Friday, June 14

12:00nn For the intentions of David Mimanando

Saturday, June 15 *Vigil of 11th Sunday of the Liturgical Year*

4:00pm For the intentions of Luisa Alfronso

Sunday, June 16 *Eleventh Sunday in Ordinary Time — Father's Day*

7:30am +George Perri and intentions of Rita & Wayne

4:00pm +John Sheeran, Ralph White, and Eugene Foley

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 memorial¹ or an optional memorial².*

Toward a Better Understanding of the Gospels during Ordinary Time

Because Easter is a movable feast—a feast day that falls on the same day of the week though it has a date on the calendar that is variable—add to that fact that two Solemnities (viz. Trinity Sunday and Corpus Christi) ease the Church back into the second part of Ordinary Time following Eastertide's conclusion on Pentecost (May 19), thus, this year's liturgical calendar does not observe three Sundays in Ordinary Time (viz. 7th through 9th) and, so, *tempus per annum* resumed on Monday June 3 and this weekend is the 10th Sunday in Ordinary Time. Taken together, those four Gospel accounts begin with Jesus “at home” in Capernaum and, after curing the paralytic and being accused of blasphemy for forgiving the man's sins (Mk 2:1-12), being reproached for the fact that His disciples did not fast (Mk 2:18-22), ignoring the fact that His disciples violated the Sabbath prohibition against work (Mk 2:23-3:6). In this week's Gospel (Mk 3:20-35), again at home, Jesus finds Himself being accused of being out of His mind, expelling demons by Beelzebul, and even that He was possessed by an unclean spirit. Though attested to in all four Gospels, the proverb that “A prophet is not without honor except in his native place and among his own kin and in his own house” reveals that even Jesus knew the limitations endemic to the human condition, such as too easily being misunderstood and wrongly misjudged, even by those closest to Him. More poignantly, Saint Mark notes that upon discovering that Jesus was home again and pressed upon by a crowd that would not even let Him eat that “they set out to seize him” thinking that He was “out of his mind.” Why the Lord's relatives thought such things as well as their motives for doing so remain purely speculative, yet the evangelist wanted to graphically illustrate that even people related to Jesus could not fully understand Him. Thus, the listeners to Mark's Gospel are warned that they, too, should not presume to grasp all that Jesus said and did because His behavior challenges what is considered normal or typical. Confronted with the unheard of actions and suspicions by those who should have known Jesus the best, the gauntlet is thrown down to ask ourselves what we think about Him? By inciting curiosity, Saint Mark draws his listeners into what is actually taking place within the house. Easily overlooked, mixed in that diverse crowd, there were also “scribes who had come from Jerusalem.” They are the ones who claim Jesus is in league with Beelzebul. Trying to paper Jesus with the title of minion of the prince of demons, if the slander stuck, there was no better way to undermine Jesus than that. Since,

Saint Teresa of Avila — Collected Works

...if you serve His Majesty as you ought, you will not find better relatives than those He sends you. I know that this is so. Convinced of that, as you are here, and understanding that in doing otherwise you would be failing your true Friend and Spouse, believe that in a very short time you will gain this freedom. Believe that you can trust those who love you only for His sake more than you can all your relatives, and that these former will not fail you. And you will find fathers and brothers in those about whom you had not even thought. For since these seek to be repaid by God, they do things for us. Those who seek to be repaid by us soon grow tired, since they see that we are poor and unable to help them in any way. And although this may not be universally so, it is now more usually so, for, after all, the world is the world.

either His claim to be sent from God was false or else He was the stooge of Beelzebul. If that slander proved to be true, then even the disciples were demonic. In reply, Jesus points out the inherent contradiction to the charge – Satan cannot cast himself out or, even if the devil could, he would be destroying his own power by doing so because as Saint Paul warned, "...if you go on biting and devouring one another, beware that you are not consumed by one another" (Gal 5:15). Conduct, according to the moral norms of the Church, often clashes with ethical conventionalism – the belief that standards of conduct are predicated on explicit or implicit societal agreement. The moral compass believers must use is to take into account the resulting good that an action implies when seen within the light of revelation and that is consistent with Christ-like behavior. Wherever evil recedes and Christian virtue flourishes, you can be certain that Christ is present in tandem with the successful action of the Holy Spirit, whose intra-worldly activity cannot be constrained. By discerning that the Spirit is present in a given situation, then, it is to God the Spirit alone that we should ascribe the good that has been accomplished. True blasphemy results when the fruitful activity of the Spirit is ascribed to Satan and such an ascription results in becoming "guilty of an everlasting sin" (Gk. αἰωνίου ἁμαρτήματος). After this exchange, Jesus' relatives were still waiting outside but they had heard nothing from Him. From this point on, Jesus only considers those who are His disciples to be His family – "...whoever does the will of God is my brother and sister and mother," He said. In another instance, after a voice from the crowd extolled "blessed the womb that carried you and the breasts at which you nursed," Jesus replied, "Rather, blessed are those who hear the word of God and observe it" (Lk 11:28). As every beatitude is meant to be the means for true blessedness, all disciples must be attentive in hearing God's word and putting those biblical commands into practice. The final struggle is underway – the end time has arrived with the inauguration of the soon-to-be-vanquished Satan and the Woman and her Son, the fruit of the Virgin Mary's womb as foretold in the Book of Genesis. "I will put enmity between you and the woman, and between your offspring and hers; they shall strike at your head, while you strike at their heel" (Gen 3:15). This is a remarkable verse, often called the protoevangelium (literally, "first gospel"), because it is the Bible's first prediction of a Savior. The second half of the verse gives two messianic prophecies concerning that Savior: the seed of the woman will crush the serpent's head and the serpent will bite the heel of "the woman's seed." This passage points to the promise of Jesus' birth, His redemption, and His victory over Satan

JUNE MONTH OF THE SACRED HEART OF JESUS

In early summer, within a little more than a month, seven solemnities are observed. A solemnity (Lat. *sollemnis*, stated, established, appointed) is the highest liturgical rank of a feast in the ecclesiastical calendar. A few days ago, on the third Friday after Pentecost, one of the four solemnities in June honored the Most Sacred Heart of Jesus (Lat. *Sacratissimum Cor Iesu*). According to the *Directory on Popular Piety and the Liturgy*, "Devotion to



the Sacred Heart is a wonderful historical expression of the Church's piety for Christ, her Spouse and Lord: it calls for a fundamental attitude of conversion and reparation, of love and gratitude, apostolic commitment and dedication to Christ and his saving work. For these reasons, the devotion is recommended and its renewal encouraged by the Holy See and by the Bishops. Such renewal touches on the devotion's linguistic and iconographic expressions; on consciousness of its biblical origins and its connection with the great mysteries of the faith; on affirming the primacy of the love of God and neighbor as the essential content of the devotion itself (DPPL, n. 172). To the naked eye, there seems to be a waning of public

devotion to the Sacred Heart, with more emphasis on the devotion to Divine Mercy. But those two devotions do not have to be framed as either one or the other. Both devotions are connected to the same Heart of Christ, and speak of His love and mercy. Reparation is the making of amends for insults given to God through sin, either one's own or those of another. The human response to sin is marked by reparation that is achieved through adoration, prayer, and sacrifice. An Act of Reparation, then, is a prayer or devotion with the intent to expiate the "sins of others". The devotion to the Sacred Heart and its emphasis on conversion and reparation should lead to a more profound understanding of the Lord's infinite love and mercy displayed by His Sacred Heart and its furnace of burning love for the world.

Jesus & John the Baptist: Jesus became greater, John became less

Introduction

At the end of June, the Church observes the Nativity of John the Baptist. John was the son of Zechariah, a priest of the order of Abijah and Elizabeth, a relative of the Virgin Mary. Annually, on June 24, the Church observes the feast of his Birth. The Baptist's impending birth was revealed during the Annunciation when the archangel Gabriel appeared to the Virgin Mary to tell her that God had chosen her, from among all women, to be the Mother of the Savior. John's birth is commemorated six months before the birth of Christ. The angel revealed this to Mary, "...behold, Elizabeth, your relative, has also conceived a son in her old age, and this is the sixth month for her who was called barren" (Lk 1:36). After hearing the angel's revelation, Mary "travelled to the hill country in haste to a town of Judah" and visited Elizabeth. When the kinswoman heard Mary's greeting, the infant leaped in her womb.. (Lk 1:39:41). Tradition has it that that town was Ein Karem. John came from a thoroughly priestly line, on the ancestral side of both his parents, Zechariah and Elizabeth. The early Church Fathers noted despite the fact he might have worn the fine linen robes of a priest, instead John wore the coarse hair shirt of a prophet. The Baptist's formative years were spent in the Judean desert. Somewhere between 27-29 AD, his prophetic work began. In 1946, the discovery of the Dead Sea Scrolls brought to light significant parallels between John's activities and a sect collectively known as the Essenes, a division of the priestly line who rejected the Jerusalem priests as a corrupting influence on both the city and the Temple and whose practices mirrored some features of John's life. They resided in the desert (likely at or near Qumran) in search of a more wholesome religion and adopted a strict diet as John did. Both had a particular dress code, as the Essenes dressed in white, representing purity, while John's attire resembled an Old Testament prophet, especially that of Elijah (2 Kings 1:8). John and the Essenes lived their lives in expectation of the end of the world and engaged in ascetic practices. The Gospel of John relates the Baptist's prophetic activities with the prophecies of Isaiah and Malachi. The miraculous events surrounding John's birth and the eventual comments that Jesus made about the Baptist being His Precursor, confirmed John's crucial role in the salvation of the world. The Lord Jesus Himself said that John was more than a prophet (Mt 11:9) and that he was the greatest of human beings (Lk 7:28). After saying so, Jesus quoted one the prophets and linked Malachi's prophecy to John, "Now, I am sending my messenger—he will prepare the way before me..." Then, the prophet Malachi adds, "Now I am sending to you Elijah the prophet, before the day of the Lord comes, the great and terrible day" (Mal 3:23). The relationship between John and those two prophets Isaiah and Malachi differs among three of the four evangelists. Matthew and Mark describe John's clothing in a manner that is similar to what Elijah wore – "He wore a hairy garment with a leather belt around his waist" and, they state, "It is Elijah the Tishbite!" (I Kgs 1:8) as found in Matthew (Mt 3:4) and Mark (Mk 1:6). Saint Luke, on the other hand, states that "[John] will go before [the Lord] in the spirit and power of Elijah" (Lk 1:17). Yet, in the Fourth Gospel, when John was asked by the priest and Levites if he was Elijah, the Baptist categorically replied, "I am not" (Jn 1:21).

The Significance of the Date of the Baptist's Birth

Given the Scriptural testimony that it was "the sixth month" for Elizabeth, the feast of John's Nativity has been observed since the fourth century, though on different dates in the Churches of the East and West. The Western practice places John's birth six months before Christmas and the Birth of Jesus. Each of those two dates, in the dating prevalent in the Roman Empire, come on the eighth day before the first day of the following month which is known in Latin as *dies VIII ante Kalendas*. The two annual solstices assumed significance in the history of salvation. After the summer solstice, the days grow longer whereas, after the winter solstice, the days grow shorter. Those two annual events assumed the cosmic verification of John's words, "He must increase, but I must decrease" (Jn 3:30).

The Life and Preaching of John

All four Gospels recount that John preached and baptized along the Jordan river. He called on his hearers to repent of their sins, to be baptized, amend their lives, and prepare for the coming of the Reign of God. He spoke of one greater than himself who was to come after him. When Jesus came to be baptized, John told some of his disciples, "Behold, the Lamb of God, who takes away the sins of the world. He is the one whom I said, 'A man is coming after me who ranks ahead of me'" (Jn 1:29-30). After being baptized by John, Jesus began to preach, attracting many followers; many who once had followed John, but left him to become some of Jesus' disciples. John's remaining followers resented this, but he told them: "...I was sent before him. The one who as the bride is the bridegroom; the best man, who stands and listens to him, rejoices greatly in the bridegroom's voice....He must increase; I must decrease" (Jn 3:28-30). John continued to preach, reproving sin and calling on everyone to repent. King Herod Antipas had divorced his wife and taken Herodias, the wife of his (still living) brother Philip. John rebuked the king for that and Herod, under pressure from Herodias, had John arrested, and eventually beheaded, which is commemorated on 29 August. When John had been in prison for a while, he sent some of his followers to Jesus to ask this question, "Are you he that is to come, or is there another?" (Mt 11:13). One way of understanding that question is the following, "It was revealed to me that you are Israel's promised deliverer, and when I heard this, I rejoiced. I expected you to drive out Herod and the Romans, and rebuild the kingdom of David. But here I sit in prison, and there is no deliverance in sight? Perhaps I am ahead of schedule, and you are going to throw out the Romans next year. Perhaps I have misunderstood, and you have a different mission, and the expulsion of those pagan conquerors will be done by someone else. Please let me know what is happening." Jesus replied by telling the messengers, "Go and tell John, and tell him what you have seen and heard: the blind regain their sight...the dead are raised... 'Blessed is the one who takes no offense at me'" (Lk 7:22-23). He then told them, "A prophet? Yes, I tell you, and more than a prophet. This is the one about whom scripture says (Mal 3:1): 'Behold, I am sending my messenger ahead of you, he will prepare your way before you...among those born of woman, no one is greater than John; yet the least in the Kingdom of God is greater than he.'"