

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Twenty-eighth Sunday in Ordinary Time
October 12, 2025



The Tenth Leper, walked in darkness, but saw a great light. By his faith and gratitude he is exemplary. The loud shout of every leper, "Unclean, unclean," has been changed by the Grateful Leper into "Jesus, Master, have mercy" or "Thanks be God"

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, October 11 *Vigil of the 28th Sunday of the Liturgical Year*

4:00pm +Alan Lee Pipen & the Nacamo family

Sunday, October 12 *Twenty-eighth Sunday in Ordinary Time*

7:30am In gratitude to God for a favor requested and granted

4:00pm May the Rosary bring people closer to God and deepen their faith

Monday, October 13 *Columbus Day*

12:00nn Give your disciples the grace for exploration, courage & aiming at new frontiers

Tuesday, October 14 *Saint Callistus I, pope & martyr*²

12:00nn In gratitude for the blood of the martyrs as the seed of faith

Wednesday, October 15 *Saint Teresa of Jesus, virgin & doctor*¹

12:00nn +Helen Shea Cosgrove (29th anniversary), Dr. James Cosgrove & Bridget Norman

Thursday, October 16 *Ss. Hedwig, religious and Margaret Mary Alacoque, virgin*²

12:00nn +Daniel Deveny, Jr.

Friday, October 17 *Saint Ignatius of Antioch, bishop & martyr*¹

12:00nn For courage like today's martyr

Saturday, October 18 *Vigil of the 29th Sunday of the Liturgical Year*

4:00pm +Rosalie Dubsy

Sunday, October 19 *Twenty-ninth Sunday in Ordinary Time*

7:30am For a personal intention

4:00pm Draw your people into the mysteries of Christ through devotion to Mary

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 Gospel for the Sundays in Ordinary Time

What biblical scholars often call *Luke's travel narrative*, since the next-to-the last Sunday in June, along with Jesus and His disciples, the Church has been "on the road to Jerusalem." Geographically speaking, though, there has not been much progress because today's Gospel takes place within the region of Samaria and Galilee. Despite the fact that Jesus was born in that region, the Galilean Jews and the Samaritans were so unorthodox that many observant Jews considered them to be worse than Gentiles! No one making a pilgrimage from the north to Jerusalem in the south could easily avoid Galilean territory. As Jesus was entering a village, ten lepers came out to meet Him and, in accordance with the laws, they kept their distance. Yet, they shouted to Jesus saying, "Jesus, Master! Have pity (Gk. ἐλέεω) on us!" It is easy to see those words as a request for pity or mercy whereas, in fact, it truly is a profession of faith. Rarely, in the Gospels, does anyone address the Lord simply by His name, Jesus. Two of those instances are only found in Saint Luke's Gospel – in this passage (Lk 17:13) and on the lips of the repentant thief on Calvary (Lk 23:42). There is a connection between both of those Lucan usages of the name of Jesus as a form of direct address – both come from the mouths of sinners! The good thief was being crucified for crimes he had committed whereas leprosy was seen as a sickness considered to be the punishment for sin. The Lord's response to the repentant thief and the Samaritan cured of leprosy illustrates the crucial role that the prayer acknowledging Jesus as Lord inevitably leads to salvation and opens the door to the Kingdom of heaven. Calling Jesus Master (Gk. ἐπιστάτης), too, has hidden connotations. Among the evangelists, only Saint Luke employs the title Master as a declaration of Christ's omnipotence and does so on multiple occasions often as prior to a miracle, before His Transfiguration, often used when Jesus was face-to-face with life-threatening situations, or in demonic possession. In the petition of those lepers, the theological implications of what they said are easily overlooked. The Lord's response to their request is succinct, "Go show yourselves to the priests" in order to verify their sickness and its healing. No further incentive was needed and, so, the ten lepers did as Jesus instructed. Unlike the healing of Naaman (2 Kgs 5:1-19) who was disappointed that Elisha's curing him of leprosy did not include laying on of hands, these lepers take Jesus at His word. The Lord's instruction to go to the priests would prove spurious unless they trusted He would heal them, even if that was not obvious at the time when He told them to do so. On the way, the lepers were healed that illustrates a point of belief – by doing what the Lord commands such a petition is granted. An unusual twist develops, though, and only

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If we show ourselves to be acknowledging everything that we have received from him, we prepare a greater place in our soul for grace, and we make ourselves worthy to receive it more abundantly. In fact, the only thing that can stop our progress after our conversion is our ingratitude: the give, regarding as lost all he has given to the ungrateful, will henceforth be more cautious, in the fear of squandering everything else that he might give to them...Happy the man who gives thanks from the bottom of his heart, even for the least blessings, regarding everything he receives as a purely gratuitous gift.

one of the ten lepers returns to give glory to God. The Samaritan leper fell at the Lord's feet (or prostrated himself), glorified God, as well as praised and thanked Jesus. Those behaviors reveal themselves as elements of worship. In reply, Jesus says to the grateful leper, "Stand up" or in Greek *anastemi* (Gk. ἀνίστημι) which could also be translated as "Rise." When stand up or rise is associated with the expression *your faith has saved you*, it isn't merely telling the leper to stop lying face down in prostration as it implies the act of being raised from the dead or the passage from death to sin and rising to the life that only Christ can give. And, then, the command to go [on your way] must be understood within the context of the Lord's final journey to Jerusalem as well as the instructions on discipleship that earlier began with Jesus telling the disciples that wherever He goes they, too, must go. Along with the ultimate demand of discipleship that every follower must take up the cross (Lk 9:23), too. All the action verbs in this passage highlight the fact that once becoming disciples of the Lord Jesus, the ongoing life of faith remains driven by what the Lord said and, better yet, by what Jesus did. In fact, faith is what is at stake in this incident – faith is freely given and the salvation that faith in Christ entails is an offer made to all, even now to a despised Samaritan leper but after Pentecost and the descent of the Holy Spirit the prospect of salvation becomes universal in its scope!

Papal Plea to Pray the Rosary

In a homily on the Solemnity of the Assumption of the BVM (15 August 2207), Pope Benedict XVI, drawing on *De Civitate Dei*, declared that "St Augustine says once that the whole of human history, the history of the world, is a struggle between two loves: love of God to the point of losing oneself, of total self-giving, and love of oneself to the point of despising God, of hating others. This same interpretation of history as a struggle between two loves, between love and selfishness, also appears in the reading from the Book of Revelation (Rev 11:19a; 12:1-6a). In the work's subsequent verse, you read this, "War broke out in heaven; Michael and his angels battled against the dragon. The dragon and its angels fought back, but they did not prevail" (Rev 12:7). While the details of such an angelic war cannot be fully known; yet, the fall of the angels was occasioned by sin – meaning that whatever the meaning intended in that passage, the "heaven" cited was a place where sin remained a threat. While the outcome could never have been in doubt, given God's omnipotence, the victory of the angels – resisting evil, overcoming sin – was more than an empty ritual. The moral and spiritual victory of Michael and the holy angels over the demons was somehow real in its own right. The choice, among the choirs of angels, either for sin or grace, heaven or hell, is unlike the human struggle in a critical respect that all the angels, holy or fallen, being pure spirits free from temporal change, chose as they chose irrevocably and experienced within themselves no division. Aleksandr Solzhenitsyn famously put it in *The Gulag Archipelago*, "The line separating good and evil passes not through states, nor between classes, nor between political parties either – but right through every human heart – and through all human hearts." And thus we have war – war among ourselves and war within ourselves. The "red dragon" that St. John saw in the Roman Empire and that Pope Benedict identified as the "great dictatorships of the last century" is concealed in the "consumerism, selfishness, and entertainment" that have nested in our own hearts – and now, since Benedict's time, seems to be hatching again into a veritable brood of brutal new dictatorships and bloody new wars. Though Solzhenitsyn was no Catholic, his words should truly set us flying to the Rosary – for there is only one Immaculate Heart. Among all human persons, there is only one heart that is whole and pure – and the heart of Mary is pierced by a sword. When our Lord does not offer us peace, but a sword, it is not an excuse to swing swords – whether self-righteously at human enemies or foolhardily at the powers of Hell – but to accept them into our hearts, as we witness the sufferings of Gaza, Sudan, Ukraine, and of every other war or of every type that wounds the loving hearts of Jesus and Mary. Our Lady of the Rosary, our Lady of Victory, has shown us the way to the victory of peace. How can we bring peace to the internecine strife in which we all live? Pope Leo offers the Rosary – often cited in pious discourse as the "ultimate weapon of spiritual warfare." Taken soberly and in the appropriate spirit, this is entirely correct. Yet again we must avoid any temptation to drama. Reason, prudence, and humility demand that we reject any tendency to self-dramatization or self-focus that would make us the protagonists of wars against the powers of Hell – when, in truth, we are far more the battleground. And with that victory comes so much else besides. In *De Veritate*, St. Thomas writes that our desires coming to rest in the good, in peace and amid the beautiful, does not mean that they are resting in different things. For while we in our finitude apprehend these blessings differently, they are in truth all one. One further path to understanding what the Holy Father has requested: Today begins second week in October, the month of the Rosary, the month of prayer for peace on earth that Pope Leo has requested. Recently the Church observed the Memorial of St. Thérèse of Lisieux – the saint of the Little Way. Perhaps as we pray our Rosaries, we can come to understand that our shining weapons against evil are not terrible swift swords of vengeance, but tiny pins, pins that we pick up for love of God. Excerpted from www.wherpeteris.com. Paul Chu & V.J. Tarantino. Pope Leo: Pray the Rosary for Peace. 1 October 2025

Understanding the Mass—Both Memorial & Sacrifice

Intercessions within the Eucharistic Prayer

After the consecration, various intercessions are scattered throughout the various Eucharistic Prayers, yet they are distinct from the General Intercessions (or the Prayer of the Faithful) that concludes the Liturgy of the Word. These intercessory prayers highlight the Church's unity in heaven, on earth and with the souls in purgatory. These prayers express the Communion of Saints, also acknowledging our unity with the Pope, bishops, clergy, all the faithful, and those departed souls who have gone before us. There is a spiritual connection that binds all the faithful in Christ, including those on earth, in heaven, and in purgatory, creating a communion or fellowship of "holy people" and "holy things" that is essential to the Church's unity and her corporate life. It represents a bond

of love and interdependence where members support one another through prayer and shared spiritual blessings, fostering a deeper connection to God and each other. The intercessions within the Eucharistic Prayer typically follow an order by first interceding for the Church on earth in praying for the Pope, the local bishop, all clergy and the faithful around the world. Then, by praying for the faithful departed those petitions call upon those who have died, especially those who died with the sign of faith. This invocation is a moment to pray for the souls in purgatory and/or to recall loved ones who have died. Then, the saints in heaven are called to mind, by invoking the heavenly aid of the Virgin Mary, Saint Joseph, the Apostles, martyrs and all the saints. The *communio sanctorum* (or Communion of Saints) means a sharing, a *communio* or fellowship implying a close relationship. According to the *Catechism of the Catholic Church*, "The term 'communion of saints' therefore has two closely linked meanings: communion in holy things (*sancta*) and 'among holy persons (*sancti*).'" (CCC, n. 948). In commemorating the living that invocation reinforces the unity of the entire Church. While the priest offers the sacrifice for the whole Church, including those gathered in person, the Mass can also be offered for a specific intention, such as for someone's well-being or to highlight a memorable occasion. Remembering the dead is always connected with the commemoration of the saints. Immediately following intercessions for the dead, we remember the saints "Have mercy on us all, we pray, that with the Blessed Virgin Mary, Mother of God, with the blessed Apostles, and all the Saints who have pleased you

throughout the ages, we may merit to be coheirs to eternal life..." (EP II). In the three additional Eucharistic Prayers, you find, "Grant also to us, when our earthly pilgrimage is done, that we may come to an eternal dwelling place and live with you forever; there, in communion with the Blessed Virgin Mary, Mother of God, with the Apostles and Martyrs ... and with all the Saints, we shall praise and exalt you through your Jesus Christ, your Son." Again, commemorating the dead is a poignant part of the Eucharistic Prayer offering hope to those who pray for a beloved member of the family or friend who has died. Prayers for the dead are part of the ancient practice of intercessory prayer. In turn, such a constant reminder also emphasizes hope in the resurrection of the body and eternal life with God. The final intercessions in the Eucharistic Prayer are usually those prayers for the deceased. We remember Christians, as well as all the departed "whose faith only God can know" (EP IV). In Eucharistic Prayer III the Church prays: "To our departed brothers and sisters and to all who were pleasing to you at their passing from this life, give kind admittance to your kingdom. There we too hope to enjoy forever the fullness of your glory through Christ our Lord, through

whom you bestow upon the world all that is good." While the specific wording varies, the general structure of the intercessions is maintained across the various different Eucharistic Prayers. Eucharistic Prayer I (or the Roman Canon) features long lists of saints to be named and specific phrases for the living and the dead. Eucharistic Prayers II, III, and IV all feature more condensed intercessions for the living, the saints, and the faithful departed. Eucharistic Prayer III even allows for the insertion of a specific saint's name, such as the saint of the day or a patron saint. Once again, individual names of people being prayed for may now be mentioned once more. This was customary in the early Church as evident in Eucharistic Prayer I for both the living and the deceased: "Remember, Lord, your servants N. and N. and all gathered here, whose faith and devotion are known to you" and "Remember also, Lord, your servants N. and N., who have gone before us with the sign of faith and rest in the sleep of peace. Grant them, O Lord, we pray, and all who sleep in Christ, a place of refreshment, light and peace." (Since the Roman Canon was the only Eucharistic Prayer used in the Catholic Church until Vatican II, this would also have been the custom until ca.1967). Names of those being prayed for may be read out loud, testified by the Roman Canon practice. However, since the introduction of other Eucharistic Prayers, most of us never remember names being read aloud. Pastoral practice has found that mentioning individual names is often silent because names could unintentionally be overlooked, which could easily be considered not as an oversight, but even as a slight. These intercessory prayers are a tangible expression of the Church's core beliefs, forming a roadmap for Christian discipleship and embodying the principle that "the law of prayer is the law of belief" (Lat. *lex orandi, lex credendi*). Intercessions always center on praying for others or different legitimate causes, a concept rooted in Jesus' own intercession and the biblical call for believers to act as a "royal priesthood, a holy nation, a people set apart". Praying for others emphasizes love, faith, and constitutes a selfless act that joins God in the battle against evil and makes a tangible difference in the world. Intercessory prayer is not meant to be a last resort as it is a vital expression of love and a way to engage in the interdependence of believers, fostering humility and trust in God's will and power. Intercessory prayers are a long-standing practice in the Christian and Jewish traditions. Both Moses and Abraham, for example, interceded several times on behalf of the Israelite people to the Lord, pleading for the God of Israel to show, once again, His love and mercy. In Genesis (Gen 18: 16–33), Abraham persistently intercedes with God to save the evil city of Sodom, where his nephew Lot and Lot's family lived. There are many instances of Moses using intercessory prayers such as when he led the Israelites out of captivity in Egypt and into the desert. After crossing the Red Sea, for instance, the people grumbled because they were thirsty. Moses "appealed to the Lord" for them, and God provided them instantly with fresh water (Ex 15:25). At Sinai, when the people built themselves a molten calf and pronounced it as their god, Moses once again interceded on their behalf before an angry Lord: "Why, O Lord, should your anger burn against your people, whom you brought out of the land of Egypt with great power and with a strong hand? Remember [your promise] . . . 'I will give your descendants as their perpetual heritage'" (Ex 32:11, 13). From its beginning, the Church has prayerfully interceded for others—for people, for safe travel, for spiritual growth, for healing, for understanding. In the Gospel of John, for example, Jesus Himself assures us of His own intercession on our behalf: "And I will ask the Father, and he will give you another Advocate to be with you always" (Jn 14:16). He also showed us how to do intercede, "I do not ask that you take them out of the world but that you keep them from the evil one" (Jn 17:15). Even from the Cross, Jesus advocates and intercedes on behalf of those who persecuted Him—and, indeed, for all of us who have turned away from Him, "Father, forgive them, they know not what they do" (Lk 23:34). The letters of St. Paul are replete with the Apostle's constant intercessory prayers for the struggling new church communities, as well as the saint's requests asking for their prayers on his behalf. And Paul instructs all believers to pray for one another: "First of all, then, I ask that supplications, prayers, petitions, and thanksgivings be offered for everyone. . . . This is good and pleasing to God our savior" (1 Tm 2:1, 3).

www.evdionmessage-archive.org. Father Jim Sauer. "Intercessions For The Deceased In Eucharistic Prayers." 4 January 2018.