

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Twenty-eighth Sunday in Ordinary Time
October 13, 2024



Saint Clement of Alexandria

If one is able in the midst of wealth to turn from its mystique...to seek God alone,
and to breathe God and walk with God, such a man submits to the commandments,
being free, unsubdued, free of disease, unwounded by wealth.

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 12 *Vigil of the 28th Sunday of the Liturgical Year*

4:00pm For a favor requested and granted

Sunday, October 13 *Twenty-eighth Sunday in Ordinary Time*

7:30am For the safety & recovery of the people of Florida amid hurricanes

4:00pm Intervention of Saint Peregrine for Alice White

Monday, October 14 *Saint Callistus, pope & martyr*¹ — Columbus Day

12:00nn +Dr. James and Helen (Shea) Cosgrove & Bridget Norman

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

12:00nn For all discalced Carmelites on the feast day of their foundress

Wednesday, October 16 *Ss. Hedwig, religious & Margaret Mary Alacoque, virgin*²

12:00nn Asking God for his divine help for Jen, a beloved niece

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

12:00nn For Fr. Stephen Gemme and the pilgrimage group in Lourdes

Friday, October 18 *Feast of Saint Luke the Evangelist*

12:00nn Asking God to safeguard Lamarr and Joni

Saturday, October 19 *Vigil of 29th Sunday of the Liturgical Year*

4:00pm +Edward Jablonski, Sr. — remembering his birthday by his sisters

Sunday, October 20 *Twenty-ninth Sunday in Ordinary Time — World Mission Sunday*

7:30am +Sean R. Horrigan by his parents

4:00pm In gratitude to God for a favor requested and granted

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

The phrase the Kingdom of God has its equivalent uses, when understood in its broadest sense: as announcing the kingdom, expecting its coming, invisible closeness, and final arrival. Or, understood as signs that the kingdom is firmly established and universally accessed, those implications have prominent places in the Old Testament. In the three Synoptic Gospels, the Kingdom is found at the center of Jesus' preaching. In its English connotations, the term kingdom implies the collective title given to a territory governed by a king. Its accompanying royal dignity and power are labeled as *kingship* and, in addition, exercising those regal attributes is summarized by the term *reign*. It is important to keep those distinctions in mind when the Gospel speaks of the Kingdom of God as happens in this week's passage. Last week, when the young man's search for eternal life wavered because he was well-to-do and would not sell what he had and leave earthly wealth behind, Jesus said to His disciples, "How hard it is for those who have wealth to enter the kingdom of God" (Mk 10:23). Jesus, then, added that anyone who did so would warrant "eternal life in the age to come" and "receive a hundred times more now in the present age." This incident with the rich man and the Lord's instructions on the matter with the disciples concludes with this declaration, "...many that are first will be last, and the last will be first" (Mk 10:31). On the heels of all that, Jesus took the Twelve away from the larger group of disciples and, for the third time, told them about His impending passion (Mk 10:32-34). This revelation did not restore a unified purpose to the Twelve because not only were they amazed at what Jesus told them, but they were also afraid to ask Him what it meant. Within such a background, the behavior of James and John in this week's Gospel takes on an even more bizarre hue! You have to wonder what was going in the minds of those two sons of thunder? Either they ignored what Jesus had said about His impending passion or, due to other revelations, they may have thought Jesus would evade death and still enter into glory. While purely speculative, those sons of Zebedee must have left the group unnoticed and reached Jesus who was at the head and said to Him, "Teacher, we want you to do for us whatever we ask of you." Implicitly agreeing to their demand, Jesus lets them state their request. The two brothers said, "Grant that in your glory we may sit one at your right and the other at your left." Out flanking the others and thereby getting your name at the top of a waiting list was a shrewd maneuver and the sons of Zebedee had to

Saint John Chrysostom — Homily 63 on Saint Matthew

The [young] man had up to then shown an uncommon eagerness; he was like a lover. Whereas others approached Christ to test him or to tell him of their diseases, those of their parents or of still other people, he comes near Jesus to speak of eternal life. The soil was rich and fertile.... Our young man left, eyes downcast for sadness, a notable sign that he had not come with a bad disposition. But he was too weak; he desired Life, but a passion difficult to overcome was holding him back.

have been convinced that Jesus would be successful in founding an earthly kingdom. The answer Jesus gave them, though, must have stunned them when He said, “You do not know what you are asking.” The future glory that Christ offers has nothing to do with ability, favoritism or competition. He asks the two apostles if they “can drink the cup” which He must drink or “be baptized with the baptism” with which He was baptized? The symbolism enshrined in those two images foretells the Lord’s future suffering and death – the cup is a cup of destiny whereas being immersed in water constitutes an overwhelming misfortune. During His agony in the garden, Jesus will ask the Father to take away the cup, if its removal accords with God’s will. The price for the world’s salvation that Jesus would eventually pay is a great concern for any disciple; yet, the brothers answer Him, seemingly unreflectively with this curt reply, “We can.” Trying to analyze why James and John would agree so readily share the cup of suffering is not the sacred author’s concern because the emphasis lies on what Jesus said about the earthly cost that following Him would entail. Discipleship, without sharing in the Lord’s suffering and death, is not possible; no Cross, no crown—no dying, no eternal life. The places of honor, on Christ’s right or left, are the Father’s prerogatives, not even Christ’s! Into God the Father’s hands, as Jesus did, we must commend our spirit and entrust the future. Clever though they had thought they were, James and John’s connivances were discovered by the other Apostles who became indignant. Sensing the growing division among them, Jesus calls them closer together and instructs them about the nature of relationships within their apostolic circle because how they live and work together foreshadows the dawning Kingdom. Worldly relationships are usually based upon power and, thus, domination falls to the powerful. Greatness in the Kingdom, though, is predicated upon servanthood and “whoever wishes to be first... will be the slave of all.” Responsibility within the Church is exercised by service or *diakonia* (Gk. δῆκονοζ) wherein the Lord inspires His servants to carry out God’s plan for the salvation of His people. Literally understood as *to kick up dust*, like someone running an errand; thus, the worldly order is turned upside down – greatness comes from serving others, first place is accorded to the one who selflessly took the least important place. To be the slave (Gk. δοῦλοζ) of all, as Jesus told them, is not only to be a servant of others but to do so without expecting anything in return for what has been done. A *doulos* belongs to another, without any ownership rights of their own or biblically, a slave identifies those who willingly live under Christ’s authority and does so as a devoted follower.

Jubilaeum 2025 — Pilgrims of Hope: The Life of Faith as a Pilgrimage

For both poets and preachers, human life is often described as a pilgrimage—a description that is doubly significant. Providing both a framework for understanding the history of mankind (from the expulsion of Adam from the Garden of Eden to the Last Judgment) and a context for the individual histories of men and women who need to turn involuntary exile on earth into a purposeful spiritual journey towards heaven. Life, when understood as a pilgrimage, constitutes a journey from cradle to grave. Christian life, or the life of faith, can be considered a pilgrim journey from the illusory material life of this world to the real world of the presence of God. Much of medieval Christian life and teaching was embraced within the breadth of that term’s understanding: Heaven was the ultimate destination, but hell a fearful alternative; angels and saints helped pilgrims on their way, while devils tried to seduce and lead them astray; the experience of exile and the practice of asceticism reminded the pilgrim of the spiritual home to be sought through suffering and self-denial. Through the sacraments, the worship and teaching of the Church (delivered both through the words of sermons and the images contained in sculpture and manuscripts), individuals and communities were encouraged to pursue the journey towards their heavenly home. From the New Testament onwards, Christian views of life as a pilgrimage not only stressed mankind’s present exile on earth but also prospective citizenship of the heavenly homeland, contrasting the transience of earthly pleasures with the eternal joys of the Heavenly Jerusalem. The theme of exile, whether voluntary or involuntary, had a particular resonance within the Anglo-Saxon world and a number of tenth century poems consider experiences of loss, separation and struggle, e.g. *The Seafarer*. While the pursuit of a true home, pilgrimage did not reject the importance of relationships and community. Christianity offers perspectives that transcend earthly gain or loss and offer heavenly comfort to all exiles whether voluntary or the victims of circumstances. Excerpted from www.york.ac.uk. Paul Cavill. “Life as Pilgrimage in Anglo-Saxon Christianity: From exile to heavenly home.”

Communicantes: An Extension of the Memento for the Living

Introduction

While praying to God on behalf of someone else is a Christian practice, like many elements of faith it is a concept that began in Judaism. And, so, because of Christianity's Hebraic foundation, intercessory prayer—standing in the gap for others—became a Christian practice, too. The Jewish *Blessing Prayer over the Cup of Wine* or Kiddush includes a variety of specific requests directed to God: mercy upon the Chosen People, the sending of Elijah the prophet, or the restoration of the house of David. So, because Christ's self-sacrifice on the Cross is both the pre-eminent and never-ending act of intercession, intercessory prayer stands at the heart of the Eucharistic Prayer or Anaphora. In the development of her liturgical practice, after the basic outline of the Roman Canon or eastern Anaphoras was established, intercessions for the various classes or members that comprised the Body of Christ were introduced. In the *General Instruction of the Roman Missal*, this liturgical element is described like this, "The intercessions, by which expression is given to the fact that the Eucharist is celebrated in communion with the whole Church, of both heaven and of earth, and that the oblation is made for her and for all her members, living and dead, who are called to participate in the redemption and salvation purchased by the Body and Blood of Christ" (*GIRM*, n. 79g). The varied dimensional aspects of prayer at Mass make these not only personal intentions, yet, because they are joined with those of others, so this liturgical prayer then makes it clear that priests and people are celebrating the Mass in communion with the saints in heaven and that the offering (or oblation) is made for the *communio sanctorum* or for both the living and dead, the souls in purgatory, and the saints in heaven.

Intercessions Before & After Vatican II

The title Roman Canon (Lat. *canon Missae*) constitutes the name of the only canon of the Mass from 1570 - 1962 that now is known as Eucharistic Prayer I. The various intercessions are found before the Institution Narrative where mention is made of the Church, the Pope, the local Bishop, various members who are among the living, and the people assembled before the altar. Then, follows a list of the apostles and martyrs who, early on, were venerated in Rome. Toward the end of the Roman Canon, the faithful departed are remembered, along with additional martyrs and saints. The multiple Eucharistic Prayers that resulted from the conciliar renewal tend to have the intercessions toward the prayer's conclusion and, so, link those petitions for others to the epiclesis. Less extensive than the Roman Canon, these anaphoras (or offerings) include supplication for the Church, those who are pastors, the participants, and the deceased.

The Living & the Dead – Both on Earth & the Saints in Heaven
Making intercession to God for the living has a long-standing tradition in the Church flowing from Christ's command to love one another. Whether in the second century work known as the *Didache* or *The Teaching of the Twelve Apostles*, recorded in a saintly biography (or Lat. *vita*), the description of their deeds or miracles, or in an account of the saint's martyrdom (Lat. *passio*), many examples testify to intercessory prayer, such as Saint Polycarp of Smyrna (ca. 110 AD). In Eucharistic Prayer III, the intercessory nature is expressed this way, "May this Sacrifice of our reconciliation... advance the peace and salvation of all the world. Be pleased to confirm in charity your pilgrim Church on earth... Listen graciously to the prayers of this family you have summoned before you..." Another section of intercessions involve remembering all those who have died in the peace of Christ. The communion of saints is not simply a reference to the holy men and women in heaven, but is understood as a spiritual union between the living and the dead. Each member of the *communio sanctorum* contributes to the good of all but also the concept entails a common concern for their spiritual welfare, including the souls in purgatory awaiting the fullness of eternal life. In Eucharistic Prayer II, this memory of the dead (Lat. *memento mori*) is framed in these words, "Remember also our brothers and sisters who have fallen asleep in the hope of the resurrection, welcome them into the light of your face." It is customary not to mention the word death in the presence of Christ, because He alone destroyed death and, so, Christ is our eternal life. In its third component, the intercessions call upon the saints in heaven, who though once alive on earth, now eternally dwell amid heavenly glory and in eternal light. The list of saints usually begins with the Virgin Mary, Saint Joseph and various holy men and women, and their memory is enshrined this way, "To us, also, your servants, who, though sinners, hope in your abundant mercies, graciously grant some share and fellowship with your holy Apostles and Martyrs..." As the ultimate prayer, while we recognize that most of the graces we receive are due to Christ's sacrifice and His intercession, other spiritual benefits become ours through the prayers and sacrifices of fellow believers. Uniting the Church in heaven, on earth, and in purgatory through a series of prayers, the communion of saints is lived more intensely by invoking the Virgin Mary, Saint Joseph, Saint John the Baptist and other saints to intercede for us – those prayers and spiritual actions are called intercessions in its broadest and most efficacious sense. These prayers are called intercessions because through them we intensely live out the mystery of the Communion of Saints.
