

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Twenty-eighth Sunday in Ordinary Time
October 15, 2023



The Garment of Righteousness

The royal marriage is between Christ and His spouse the Church.
All the wedding guests who are properly clothed, then, are clothed with Christ.

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

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MASS INTENTIONS — LITURGICAL SCHEDULE

Saturday, October 14 *Vigil of the 28th Sunday of the Liturgical Year*

4:00pm +Helen Shea Cosgrove

Sunday, October 15 *Twenty-eighth Sunday in Ordinary Time*

7:30am +Bernice Gavin-Goguen by the alumnae of former SVH School of Nursing

4:00pm +Jose Martins Coehlo

Monday, October 16 *Saint Hedwig, religious and Saint Margaret Mary Alacoque, virgin*²

12:00nn +Odelia Rodriguez Bento

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

12:00nn Healing for Eileen, Kaye, PJ and their families

Wednesday, October 18 *Feast of Saint Luke, evangelist*

12:00nn For positive college friends and healthy interactions

Thursday, October 19 *Saint John de Brébeuf, Saint Isaac Jogues, priests & companions, martyrs*

12:00nn Asking God for Kathy's health

Friday, October 20 *Saint Paul of the Cross, priest*²

12:00nn Asking God for the gifts of wisdom and discernment

Saturday, October 21 *Vigil of the 29th Sunday of the Liturgical Year*

4:00pm +Edward Jablonski, Jr. recalling his birthday by his sisters

Sunday, October 22 *Twenty-ninth Sunday in Ordinary Time*

7:30am +Father Edward A. Murphy

4:00pm Asking God to bring about family peace

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 This Sunday's Gospel

Following two prior parables, one concerning the Two Sons (Mt 21:28-32) and the other the Parable of the Wicked Tenants (Mt 21:33-46), this week's Gospel is one more parable that recounts the time when a king gave a royal wedding feast for his son (Mt 22:1-14) and invited many guests. There are parallels between this Gospel and the parable of the Wicked Tenants. Each passage has two groups of servants that were sent to others, either to collect the produce of the land or to urge the invited guests to come to the feast. The second group delegated is mistreated and even killed; yet, while the punishment is swift and painful, its severity escalates from one parable to the next – in the second instance, those who murdered the servants were not only killed, but their city was also burned to the ground. Then, as formerly the vineyard had been taken from the wicked tenants and leased out to trustworthy servants, the royal wedding feast went on with others invited in. Almost inexplicably, one of this secondary group of guests was not wearing the proper wedding garment and was chastised for being improperly dressed by the king. Due to the fact that the situation for the merry-making is a wedding, the mind quickly shifts to allegorical thinking – the king is God and the nuptials allude to the messianic banquet or “the wedding feast of the Lamb.” The invitation is not novel because God has been issuing it from the dawn of creation and does so unceasingly. Moreover, the Lord continuously sent prophets to Israel to echo that message and to call the people back when they strayed. Finally, seemingly exasperated, God the Father sent Jesus, His only Son, to declare that the kingdom is finally at hand. When poised to ascend back to the Father, Jesus entrusted that same mission to His disciples. We, in turn, positively respond to the invitation as the Spirit gathers present-day disciples around the altar – “*Beati qui ad cenam Agni vocati sunt* (Blessed are those called to the supper of the Lamb).” The parable has distinctive Matthean traits and, so, the evangelist had to be thinking about the group of believers for whom he was writing. Scholars believe that he appended the parable to another pericope that was circulating about the wedding guest who was improperly clad for the feast. Since the introductory comment states that Jesus told the parable of the royal wedding feast “in reply...to the chief priests and elders of the people,” Jesus was upbraiding those religious men for refusing to accept His invitation, knowing full well that they were planning to crucify Him. Relegating this all to the past is an intellectual exercise, but the chastising is not only historical, it is also contemporary. Those first invited, who did not ever go, illustrate attitudes that have not disappeared. They simply ignored the king's invitation and went about pursuing their ordinary interests. As Matthew says elsewhere (Mt 13:22), the worldly anxieties (Gk. μέριμνα) of the present age or the deceitfulness (Gk. ἀπάτη) of

Pope Benedict XVI—Christ Mass Holy Thursday, 5 April 2007

“[Christ] gives us His garments and these are not something external. It means that we enter into an existential communion with Him, that His being and our being merge, penetrate one another. ‘It is no longer I who live, but Christ who lives in me’ (Gal.2:20). Christ has put on our clothes: the pain and joy of being a man, hunger, thirst, weariness, our hopes and disappointments, our fear of death, all our apprehensions until death. And He has given to us His ‘garments’. In Baptism an ‘exchange of clothing’ is given, an exchanged destination, a new existential communion with Christ.

riches appear more attractive. Or excuses like, “I don’t have time, I’m too busy with my own responsibilities” deflect the immediacy of the demands of discipleship. Even those who are sent to announce the Lord’s invitation enjoy no privileged position because the royal messengers, in fact, are “mistreated...[and even] killed” as proved to be true with Christ. Those first invited, who refused to heed both the king and his servants suffer the consequences of their refusal. Those recalcitrant guests and their city reap their legitimate punishment. After warranted chastisement, the focus concentrates on the second group who filled the wedding hall who were those who responded to the wider casting of the net by the king’s servants and replaced those first-called. The feast, then, takes on a universal scope, unlike what was first intended. With the festivities well underway, the king enters the wedding hall. He is not coming in to congratulate himself that the banquet has not been wasted, as much as he was determined to inspect what was going on. Canvassing the guests, his royal eye falls on a guest who is improperly dressed for the occasion. He bluntly asks him, “...how is it that you came in here without a wedding garment?” The obvious excuse is that he had been rushed into the hall by the king’s servants, eager to fill every seat; yet, we are told that the man “was reduced to silence.” The failure to respond constitutes an admission that the man knew he had failed in what was an obvious duty that the other guests had complied with. Without explanation, the king orders his servants to execute the intruder, which exonerates them from guilt. The punishment seems unduly harsh, but the same punishment was meted out elsewhere: when the dragnet caught a bad fish (Mt 13:50), the enemy who sowed weeds among the wheat (Mt 13:42), or the unfaithful servant who took advantage of the master’s delay in returning (Mt 24:51). Matthew often transposes into the present era what Luke often speaks of in the future tense. Moreover, as the First Gospel, Matthew repeatedly declares that any faith response to the Lord’s invitation to come and follow Him that does not translate into action is fruitless and tantamount to apostasy—having no wedding garment exemplifies a sterile faith that is spiritually self-destructive.

National Eucharistic Revival - Phase Two: The Diocesan Year

Known as the anaphora which is a Greek term used in the Byzantine rite meaning "a raising up," and thus "an offering" the Eucharistic Prayer (Lat. *prex eucharistica*) is “the center and high point of the entire celebration”. This thanksgiving prayer in which the offerings of bread and wine are consecrated as the Body and Blood of Christ begins when the priest extends his arms and says, “The Lord be with you...lift up your hearts...let us give thanks to the Lord.” According to the *General Instruction of the Roman Missal* (GIRM, n.79), the main features of that prayer include the following elements: (1) the *act of thanksgiving* takes place primarily in the Preface, its acclamation or Holy, Holy, Holy; (2) the *epiclesis* in which the Holy Spirit is called down so that the gifts offered become Christ’s Body and Blood; (3) the *Institution Narrative and Consecration* by which the words and actions of Christ at the Last Supper are recounted and the sacrifice is done in keeping with the command to do this “in his memory, until he comes again”; (4) *anamnesis* by which that command is fulfilled in recalling the Paschal Mystery; (5) the *oblation* wherein priest and people are united in the Spirit in regard to Christ’s self-offering to the Father; (6) the *intercessions* asking God to continue what was begun by invoking the whole Church—living and dead, the communion of saints, those present and absent, the local and universal Church,; and (7) the concluding doxology by which glory to God through Christ is given and, then, with Christ and in Christ by that joyous great Amen there is an affirmation of all that has been previously said.

ALL SAINTS EVE & DAY (10/31 & 11/1)— ALL SOULS DAY (11/2)

In the Apostles’ Creed, we profess to believe in the Communion of Saints or the Church in all her fullness as the assembly of all believers — those presently in the world, the saintly people who preceded us and are now in heaven, and the souls in purgatory awaiting entrance into the kingdom. Before his death, Saint Dominic said, “Do not weep, for I shall be more useful to you after my death, and I shall help you then more effectively than during my life.” All Saints and All Souls comprise the two-day celebration of the Communion of Saints – those who are with God in heaven and those who are on their way to heaven being purged. These two days constitute the festival of the *Communio sanctorum* in association with praying for the dead and meditating on the reality of heaven, hell & purgatory.

MASS SCHEDULE—All Saints Day

Tuesday, October 31 at 4:00pm

Wednesday, November 1 at 12nn & 4:00pm

All Souls Day: Commemoration of All the Faithful Departed

Thursday, November 2 at 12nn



INDULGENCES & THE SOULS IN PURGATORY

In the Apostles' Creed, we profess to believe in the Communion of Saints or the Church in all her fullness as the assembly of all believers — those presently in the world, those who preceded us and are now in heaven, and those in purgatory awaiting entrance into the Kingdom. This communio is the pastoral solidarity which binds together the faithful on earth, the souls in purgatory and the saints in heaven. All Saints and All Souls comprise the two-day celebration of the Communion of Saints — those who are with God in heaven and those who are on their way to heaven. In the *Communio sanctorum* the living can sacrifice for the souls in purgatory and the saints can intercede for the living. Meditating, too, on the Four Last things (Lat. *quattor novissima*): death, judgment, heaven and hell. Three years ago, in a deserted Saint Peter's Square, Pope Francis did something exceptional — amid the Covid pandemic, he prayed for an end to what was then a worldwide plague. He exposed the Blessed Sacrament and imparted the Apostolic Blessing known as the *Urbi et Orbi* (to the city and the world), through all the means of modern communication: Facebook, YouTube, TV, and radio. This blessing, usually reserved for Christmas and Easter, included the opportunity for all those tuning in to receive a plenary indulgence. The *Catechism of the Catholic Church*, citing *Indulgentiarum doctrina*, describes the nature of any indulgence this way: "An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the treasure of the satisfactions of Christ and the Saints" (CCC, n. 1471). It is important to distinguish between the consequences of sin, "...sin has a double consequence. Grave sin deprives us of communion with God and therefore makes us incapable of eternal life, the privation of which is called the 'eternal punishment' of sin. On the other hand every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death in the state called Purgatory. This purification frees one from what is called the 'temporal punishment' of sin."

Indulgences and Purgatory

You cannot enter Heaven with any stain on your soul, so a soul that is on its way to Heaven after death, first spends time in Purgatory being cleansed. In fact, the very name of Purgatory itself comes from the Latin word *purgare*, meaning "to cleanse". Thus, an indulgence is applied to the unhealthy attachment that remains after sin has been forgiven, so it is a residue of

sinfulness. This could be understood as dusting off the soul's attachment to sin that has already been confessed and absolved, which can happen here on earth through indulgences. And what's more, through an indulgence, you can either help a soul that is already in Purgatory or help yourself to avoid Purgatory. So, yes, it is the Church that has decided that there are some things that we need to do in order to gain the indulgence: We need to go to Confession and go to Mass. We need to say this prayer or participate in that devotion. The whole point is that we are doing things that will help us turn away from the things of this world and turn towards God. That is why we say that we "gain" or "obtain" indulgences: We do certain things, with a certain penitent attitude, so that our temporal punishment can be paid and to help us turn to God. But we are not really gaining them. God, through the Church, is granting the payment. There are two types of indulgences: partial and plenary. Partial indulgences take care of some of the temporal punishment, while a plenary indulgence pays the entire debt of temporal punishment. Although indulgences are not hard to obtain, there are fewer ways to gain a plenary indulgence, and unlike a partial indulgence, only one plenary may be gained per day. The volume that outlines indulgences and its prerequisites for both plenary and partial indulgences which came out of that 1967 Apostolic Constitution is called *The Enchiridion of Indulgences*. These are the usual conditions needed to obtain an indulgence: (1) Be in a state of grace; (2) Be completely free from any attachment to sin, even venial sin; (3) Have the intention of gaining the indulgence; (4) Engage in the prescribed charitable act or prayer; (5) Receive Communion and go to Confession within eight days of performing the act (this has since been extended to 20 days); and (6) Say prayers for the Holy Father's intentions.

Month of November

Indulged Act: Visiting a cemetery

During November, as the Month of Souls, visiting a cemetery (Lat. *Coemeterii visitatio*), is an indulged activity that can only be applied to the souls in purgatory (and, so, not a personal one). The indulgence applied to the souls is plenary when the visit occurs between November 1-8 and partial for the rest of the year. Here, in the *Enchiridion Indulgentiarum* is the description, "An indulgence, applicable only to the Souls in Purgatory, is granted to the faithful, who devoutly visit a cemetery and pray, even if only mentally, for the departed. The indulgence is plenary each day from the 1st to the 8th of November; on other days of the year it is partial" (EI, n. 13).