

# OUR LADY OF PROVIDENCE CHAPEL

SAINT VINCENT HOSPITAL  
WORCESTER MEDICAL CENTER

Twenty-ninth Sunday in Ordinary Time

October 20, 2024



---

As God's Son who shared an equally divine glory with the Father nonetheless emptied Himself completely, obedient to the point of death. Like the disciples, Jesus entered, voluntarily, into a situation that would be fatal.

---

## 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

*Chapel Website:* [www.ourladyofprovidence.net](http://www.ourladyofprovidence.net)

## MASS INTENTIONS — LITURGICAL SCHEDULE

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

4:00pm +Edward Jablonski, Jr.—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 +Bruce Starzynski by a friend

Monday, October 21

12:00nn +Richard & Margaret Horrigan

Tuesday, October 22 *Saint John Paul II, pope*<sup>2</sup>

12:00nn For the restoration of human dignity in bioethics in honor of John Paul II

Wednesday, October 23 *Saint John of Capistrano, priest*<sup>2</sup>

12:00nn +Patricia Horrigan DiLorenzo

Thursday, October 24 *Saint Anthony Mary-Claret, bishop*<sup>2</sup>

12:00nn +Claire A. Taft by alumnae of former SVH School of Nursing

Friday, October 25

12:00nn For a favor requested and granted

Saturday, October 26 *Vigil of 30th Sunday of the Liturgical Year*

4:00pm Blessings upon Timothy P. Horrigan on his birthday

Sunday, October 27 *Thirtieth Sunday in Ordinary Time*

7:30am +Herbert Morris, Sr. — 5th anniversary

4:00pm +Richard J. Horrigan

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**<sup>1</sup> or an **optional memorial**<sup>2</sup>.

### Toward a Better Understanding of the Gospels during Ordinary Time

The Kingdom of God and its equivalent uses, when understood in its broadest sense as announcing the kingdom, expecting its coming, its closeness, final arrival, signs that it is firmly established, and universal access o it has a prominent place in the Old Testament. Yet, in the three Synoptic Gospels, the kingdom is found at the center of Jesus' preaching. In its English connotations, the term kingdom is the collective title given to a territory governed by a king. The accompanying royal dignity and power are labeled as kingship and 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 left, Jesus said to His disciples, "How hard it is for those who have wealth to enter the kingdom of God" (Mk 10:23). Then, Jesus 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 His instruction on the matter with the disciples ends 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 other 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 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 through the heads of those two sons of thunder? Either they ignored what Jesus had said or, due to other revelations, they might have thought Jesus could evade death and still enter into glory? While pure speculation, those sons of Zebedee leave the group unnoticed and reach Jesus who was at the head of the crowd and tell Him, "Teacher, we want you to do for us whatever we ask of you." Agreeing to their demand, Jesus lets them state their request. The brothers answer, "Grant that in your glory we may sit one at your right and the other at your left." Out flanking the crowd and getting your name at the top of a waiting list is a shrewd maneuver and they were convinced that Jesus would be successful in founding an earthly kingdom. The answer Jesus gave them must have stunned them. He said, "You do not know what you are asking." The future glory that Christ offers has nothing to do with ability or favoritism or competition. He asks the two apostles if they "can drink the cup" which He must drink or "be baptized

Fr. Gérard Bessière—Dieu est bien jeune

Whether in our individual lives or in the communities that invoke his name or in international life, Jesus' word is endlessly subversive. What must be done is to plow humanity like hard and barren soil that must be opened to be able to receive and nurture God's seed. This God is not the faraway master, constructed by human fear, this God who so often seemed to back up the power of the powerful. Even before God Jesus is subversive, because he invites us to continually overturn the image we have formed of him. Through his whole life, as much as through his words, he directs us toward the God who became the servant of those to whom he gave birth through love.

---

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 and 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 which Jesus would eventually pay is a great concern for any disciple; yet, they answer, seemingly without any thought, "We can." Trying to analyze why James and John would agree so readily is not the sacred author's concern because his emphasis is on what Jesus said about the earthly cost which following Him will entail. Discipleship, without sharing in the Lord's suffering and death, is not possible; no Cross, no crown and no dying, no eternal life. The places of honor, on Christ's right or left, are the Father's prerogatives, not even the Lord's! Into God the Father's hands, like 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 and they became indignant. Sensing the growing division among them, Jesus calls them together and instructs them about the nature of relationships within their circle because how they live and work together foreshadows the dawning Kingdom. Worldly relationships are best upon power and domination falls to the powerful. Greatness in the Kingdom 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. The worldly order is turned upside down – greatness comes from serving others, first place is accorded to the one who first took the least important place. To be the slave of all, as Jesus told them, is to not only be a servant of others but to do so without expecting anything in return for what you have done

**Jubilaeum 2025 — Pilgrims of Hope & the Holy Door of Great Pardon**

The upcoming Jubilaeum 2025 is an Ordinary Holy Year, a significant Catholic event that occurs traditionally every 25 years. However, the Pope can call extraordinary Holy Years, as was the case in 2016 and, likewise, will be the case in 2033, when an extraordinary Holy Year has been called to celebrate the 2000th anniversary of Christ's death. Pope Francis proclaimed the upcoming Jubilee Year 2025 at a ceremony in St. Peter's Basilica, Rome, on Ascension Thursday (May 9, 2024). The Papal Bull of Indication was entitled, *Spes non confundit* or, in English, *Hope does not disappoint*. The Jubilee year will commence with the opening of the Holy Door of St. Peter's on Christmas Eve 2024. Jubilee years have deep roots in both Catholic and Jewish traditions. The earliest reference to a jubilee year is found in the Book of Leviticus (Lev. 25:8-22). The year was referred to as a time of renewal and forgiveness, a period when slaves were freed and debts were canceled. While the concept of a Jubilee year existed in biblical times, it was not until 1300 that Pope Boniface VIII officially instituted the Catholic Jubilee. He declared a Holy Year, offering plenary indulgences to pilgrims who visited Rome and performed specific acts of devotion. Initially, Jubilees were held every 100 years. However, due to their popularity, significance, the frequency was reduced to every 50 years and then to every 25 years. The opening of the Holy Door at St. Peter's on Christmas Eve signals the beginning of the Jubilee, which will continue throughout 2025. The year concludes on January 6 2026 the Feast of the Lord's Epiphany. The opening of the Holy Door was a rite first introduced by Pope Alexander VI in 1500. The Holy Doors are only open during the Jubilee year and are bricked up between Jubilees. The Holy Doors are one of the most significant symbols of the Jubilee. They represent the passage from sin to grace and the possibility of a new beginning. Holy Doors are a central symbol in Catholic Jubilees, representing the passage from sin to grace and a deeper encounter with Christ. For many Catholics, those doors are seen as a passage to salvation, and according to the Vatican's own website, "passing through the Holy Door signifies a deeper connection with Christ and a renewal of faith." Unlike previous Jubilees where many churches had Holy Doors, Pope Francis has decided to return to the tradition of having Holy Doors only at the Vatican and in Rome. However, bishops worldwide are encouraged to designate their cathedrals or other significant churches as special pilgrimage sites. Five Holy Doors will be open for the Jubilee of 2025. They are located at St Peter's Basilica, San Giovanni in Laterano, Santa Maria Maggiore, San Paolo Fuori la Mura, and an as yet unnamed prison in Rome (safe to assume that the last one will not be open to the public). The Holy Door at Saint Peter's Basilica is the first of the five Doors to be opened and the last to close.

# ESCHATOLOGY—The Four Last Things

## Introduction

Eschatology is the study of the eschaton (Gk. ἔσχατον or last); hence, study of the last things. It deals with God's eternity and man's final relationship with God such that it denotes the end of history when God will act decisively to establish the divine rule of justice and peace throughout the created order. Jesus often refers to the eschaton as "the Kingdom of God," which He proclaimed to have "come near" (Mk 1:15). In Christian understanding, the resurrection of Jesus was the anticipation of the eschaton. The resurrection signals a preliminary victory over sin and death and points to the final victory. The quality of life in the eschaton is shown to believers by the love, justice, and peace that marked Jesus' life and death. And so eschatology pertains to questions concerning heaven, hell, purgatory, the particular and final judgments, the resurrection of the body, and the new heavens and the new earth. As a theological discipline, the study assumes spatial and temporal dimensions and finds expression in mundane boundaries and limits (Gk. ta eschata). One of the most important questions surrounding this discipline is the nature, meaning and purpose of death. While we recognize, through faith, that death occurs because of sin's reign in the world, certain other questions arise. The theological understanding of the human person reveals that man is an embodied soul. But we also know that, through death, the soul and body are separated. Eschatology considers how this works, such as what happens to the soul, or what is the dignity owed to the body as a preparation for the general resurrection. When considering eschatology from the Church's point of view, the Second Vatican Council expounded an eschatological doctrine that encouraged a renewal of the treatise entitled *De novissimis* (Eng. *Of recent affairs*). It is branch of systematic theology that deals with the doctrines of the last things (ta eschata). The Greek title is of comparatively recent introduction, but in modern usage eschatology has largely supplanted its Latin equivalent *De novissimis*. In *Lumen Gentium*, the Dogmatic Constitution on the Church, the Council states that the Church finds her fulfillment in the glory of heaven, and that this fulfillment implies the restoration in Christ of all things, not only of mankind but also of the world. The promised restoration we await, but the document then adds, "Therefore the promised restoration which we are awaiting has already begun in Christ, is carried forward in the mission of the Holy Spirit and through Him continues in the Church in which we learn the meaning of our terrestrial life through our faith, while we perform with hope in the future the work committed to us in this world by the Father, and thus work out our salvation" (LG, n.8). The ultimate renovation of the world is therefore irrevocably determined and, in a certain realistic sense, anticipated by the Church that lives on earth. Having the offerings of firstlings of the Spirit, the faithful weep within themselves in the hope that we shall join the Nuptial Banquet together with Christ, but before reigning with Christ glorious, all shall be judged and, so, must remain vigilant. The Council places the accent on the *communion of mercy* between those who are in Christ and who, alive or dead, form only one Church, "Therefore the union of the wayfarers with the brethren who have gone to sleep in the peace of Christ is not in the least weakened or interrupted, but on the contrary, according to the perpetual faith of the Church, is strengthened by communication of spiritual goods" (LG, n. 49). Those who are blessed in heaven do not stop interceding for us with the Father. Devotion to the Saints stimulates the wandering Church by resorting to their prayers and helps the Church to follow their example. In *Gaudium et spes*, the Council dedicates more specific attention to the mystery of death with philosophical thought illuminated by faith, "It is in the face of death that the riddle a human existence grows most acute. Not only is man tormented by pain and by the advancing deterioration of his body, but even more so by a dread of perpetual

extinction. He rightly follows the intuition of his heart when he abhors and repudiates the utter ruin and total disappearance of his own person. He rebels against death because he bears in himself an eternal seed which cannot be reduced to sheer matter. All the endeavors of technology, though useful in the extreme, cannot calm his anxiety; for prolongation of biological life is unable to satisfy that desire for higher life which is inescapably lodged in his breast" (GS, n. 18). It also highlights the cosmic element of eschatology with the expectancy of a new heaven and a new earth, "We do not know the time for the consummation of the earth and of humanity, nor do we know how all things will be transformed. As deformed by sin, the shape of this world will pass away; but we are taught that God is preparing a new dwelling place and a new earth where justice will abide, and whose blessedness will answer and surpass all the longings for peace which spring up in the human heart" (GS, n. 39). In two post-conciliar documents, eschatology is framed: A Letter on certain questions of concerning eschatology by the Congregation for the Doctrine of Faith (17 May 1979) and from the International Theological Commission' "Some Current Questions in Eschatology" (1992).

## Parousia: One of the Eight Domains of Eschatology

These are the discipline's areas to be examined: parousia, death, judgment, destiny of the immortal soul, hell (eternal death), eternal life (heaven), final purification, resurrection of the body. Parousia (Gk. παρουσία; Lat. *adventus*) is primarily Christological, when affirming Christ's coming again, it forces theological thought to the future. While it was understood as a visible return in the early Church, Jesus also gave another meaning to His return. Tried before the Sanhedrin, when asked if He was the Christ, the Son of God, Jesus did not only give an affirmative answer. Also, He told the high priest that He would provide evidence that His opponents would be able to observe, "You will see the Son of Man again when he is seated at the right hand of God, and when He comes on the clouds of heaven" (Mt 26,64). With those words, Jesus does not announce a coming referred to the end of the world, but a coming that is very near. In Luke, He adds, "from this time on" (Lk 22:69); then, His coming was imminent and destined to last. It is the coming of the Son of Man seated at the Father's right, meaning Christ who rose to heaven, who shares the sovereign power of the Father. He will come "on the clouds of heaven"; the word cloud must not be understood in a material sense: because it is a mark of theophany and indicates a coming of a divine nature. After the first coming, visibly manifested in human flesh that ended with life on earth, there will be another coming of Christ, which will take place with His divine power. It is the coming that became manifest from the moment of the Pentecost, a coming commented like this by Peter that once risen "and now exalted at God's right hand, he has claimed from his Father his promise to bestow the Holy Spirit; and he has poured out that spirit and you can see and hear for yourselves" (Acts 2,32). Peter is a witness of the accomplishment of the announcement first made to the Sanhedrim. The coming on clouds, inaugurated at Pentecost, is the coming enacted by the Holy Spirit so as to allow Christ to be present during the entire future development of the Church. This coming is the parousia announced by Jesus, a parousia that lasts for the entire period of evangelization throughout the centuries and the millennia, until the end of the world, "This Gospel of the Kingdom will be preached all over the world, so that all nations may hear; only after that will the end come" (Mt 24,14). When the spiritual coming of Christ into the world will have reached its historical fullness that will happen with the accomplishment of universal evangelization, then, the parousia will be complete and the earthly world will vanish before the universe of the afterlife.