

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Thirtieth Sunday in Ordinary Time
October 27, 2024



There are none so blind as those who will not see. The most deluded people
are those who choose to ignore what they already know.

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 26 *Vigil of the 30th Sunday of the Liturgical Year*

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

Sunday, October 27 *Thirtieth Sunday in Ordinary Time*

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

4:00pm +Richard J. Horrigan

Monday, October 28 *Feast of Ss. Simon and Jude, apostles*

12:00nn +John & Delia (Kelly) Walsh

Tuesday, October 29

12:00nn +John & Mary Horrigan

Wednesday, October 30

12:00nn +John Murphy

Thursday, October 31

12:00nn +Peter Brigitte

Vigil of the Solemnity of All Saints

4:00pm +Sheila McNamara by alumnae of former SVH School of Nursing

Friday, November 1 *Solemnity of All the Saints - First Friday - World Community Day*

12:00nn +Deceased members of the Ceste & McCorry families

4:00pm +Ernie Wrenne

Saturday, November 2 *All Souls' Day—Commemoration of All the Faithful Departed*

12:00nn For the names the deceased entrusted into prayerful remembrance

Vigil of Thirty-first Sunday of the Liturgical Year

4:00pm +Earl McGrath — 15th anniversary

Sunday, November 3 *Thirty-first Sunday in Ordinary Time*

7:30am +Jill Killeen

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 memorial**¹ or an **optional memorial**².

Toward a Better Understanding of the Gospels during Ordinary Time

In the eighth century before Christ, Isaiah the prophet foretold that the advent or the coming of the Kingdom would be manifested by signs and wonders such as the cure of the blind (Is 35:5-6). Centuries later, after being handed the scroll of Isaiah in the synagogue of Nazareth, Jesus noted that the Spirit had sent Him "to bring glad tidings to the poor...liberty to captives and recovery of sight to the blind" (Lk 4:18). When John the Baptist sent his disciples to ask Jesus this question, "Are you the one who is to come, or should we look for another?" in reply, citing Isaiah, Jesus told John's disciples, "the blind regain their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and the poor have the good news proclaimed to them" (Mt 11:5). All four Gospels record at least one cure that Jesus did. In today's Gospel, by curing Bartimaeus, the son of Timaeus, who was blind, Saint Mark juxtaposes that man's faith in Jesus with the ambition of James and John who were spiritually blind to who Jesus really was. This incident is also meant to advance a theological purpose. It shows Bartimaeus as a man who understands who Jesus really is, coupled with the proper way to respond to the Lord by faith in Him. In being called to Jesus, the son of Timaeus discards his cloak, symbolizing the leaving behind of possessions. Moreover, by addressing Jesus by the title *Son of David* - the only occasion on which this is used in the Gospel of Mark - that serves to identify Jesus as the Messiah of Israel. It is noteworthy that the man's sight is restored as Jesus "was leaving Jericho with his disciples and a sizeable crowd" yet their ultimate destination would be Jerusalem. Scholars identify this portion of Saint Mark's Gospel as a *narrative of transition* that concludes the prior section wherein Jesus predicted His impending passion for the second time (Mk 9:30-32). That passion prediction introduces the next portion in regard to the salvific events that will take place in Jerusalem and the surrounding area. Earlier, along the shore of the Sea of Galilee, Jesus had cured another blind man in Bethsaida. The man was brought to Jesus who restored his

Saint Gregory the Great — Tenth Homily on the Gospels

Rightly does this Scripture picture this blind man sitting by the wayside and begging; for Truth himself said, "I am the way" (John 14:6). Thus, all who ignore the radiance of the eternal light are blind. If people already have faith in the redeemer, they are sitting by the way. But if these believers neglect to ask to be given back eternal light and do not pray, they may be sitting by the road, but they are not begging. But if they believe, if they know their blindness of heart and pray to receive the light of truth, then they are the blind man sitting by the road and begging. Therefore, let those who acknowledge the darkness of their blindness and feel the deprivation of eternal light, let them cry in the bottom of their heart, let them cry with their whole soul and say, "Jesus, son of David, have pity on me."

sight which occurred in a series of steps – first spittle was placed on his eyes and, initially, while the man began to see, it was only after Jesus laid hands on him that he finally could see clearly. Today's healing, though, differs from that prior cure. The son of Timaeus, sitting by the roadside, hears a commotion and, realizing "it was Jesus of Nazareth," he cries out, "Jesus, son of David, have pity on me." The crowd tried to silence him, though to no avail, because Bartimaeus only cried out louder, "Son of David, have pity on me." Stopping, Jesus succinctly said, "Call him." Some among the crowd encouraged the blind man to be courageous. Throwing aside his cloak, he jumped up and went to Jesus. Then, a brief exchange took place between them. Responding to his getting up and bounding toward Him, Jesus asks the blind man, "What do you want me to do for you?" In reply to that obvious question, he said, "Master, I want to see." Jesus then said to Bartimaeus, "Go your way; your faith has saved you." Almost instantly, the formerly blind man could see "and followed [Jesus] on the way." There is a kind of urgency in what took place due to the concrete elements in the exchange coupled with its internal dynamism that yields almost a breathlessness in the flurry of questions and answers! Though recounted by Saint Mark, hearing this account it is almost like we were doing so in retrospect. In a sense, once you have witnessed something extraordinary, the energy such a unique event unleashes continues to prevail long after the din that it generated has diminished. With Jerusalem in sight, the pace quickens and the time to better realize the causes that blind the disciples to Jesus' true identity or their failing to engage the mystery of Jesus as God's Anointed are becoming increasingly timely and crucial. Sitting back and waiting "by the roadside" soon will no longer be an option; instead, it is time to spring up and run to the Son of David saying, "Have pity on us." Hesitating to do so or heeding voices pleading for caution must be ignored. The path ahead leads to the Cross and, so, every disciple must follow behind Jesus, fully knowing what lies on the horizon. When taken together, the gathering of disciples and the crowd of witnesses constitute a new exodus, who are drawn from the four corners of the earth. Those sitting beside the road, watching this earthly pilgrimage to heavenly glory can see where the throng is going and can have their sight restored and deepened. Christ, who is both Lord and High Priest, is forever the perfect offering made in sacrifice to the Father. Jesus, as the Son of Mary, understands the too human tendency to wander or stray; yet, in His Body and Blood, that heavenly food is given as communion and sustenance to restore our strength and willingness to go on to Jerusalem.

ALL SAINTS - ALL SOULS

All Hallows' Eve (October 31), All Saints' Day (November 1), and All Souls' Day (November 2) are collectively known as *Allhallowtide*. Taken together, they form a triduum of feasts that commemorate the communion of saints. The night before All Saints, the Church invites her members to reflect on the fragility of life and the eternal journey of their souls. It is a time to remember the saints who have gone before us, those holy men and women who inspire us to live virtuous lives. On All Saints Day itself, it is a sacred time dedicated to rejoicing in the countless, often unsung, holy men and women of faith. They have exemplified and embodied the virtues becoming beacons of light in a world often shrouded in darkness. Their lives serve as a testament to the transformative power of faith and the boundless grace that God offers to those who seek Him. On All Souls Day, corporate thoughts turn toward the faithful departed, especially the souls in purgatory. This solemn commemoration is an expression of love, compassion, and belief in the power of God's mercy. By offering prayers, the Church demonstrates her hope for the eternal salvation of those who have left this world and, though having had their sins forgiven, the temporal punishment due to sin still needs to be purified, either by earthly prayers and sacrifices on behalf of the dead or in purgatory. This exchange of spiritual goods benefits our loved ones and expresses our trust in God's infinite love and compassion.

Chapel Schedule: All Saints, All Souls & Weekend Masses

Thursday, October 31	All Hallows Eve	4:00pm Vigil Mass
Friday, November 1	All Saints Day	12 noon & 4pm
Saturday, November 2	All Souls Day Weekend Mass	12 noon 4:00pm
Sunday, November 3	Weekend Mass	7:30am & 4:00pm

Padre Pio - We Must Empty Purgatory by Our Prayers

Even those who die in a state of grace are not necessarily pure enough for immediate entry into heaven. There could be venial sins still plaguing the soul or an unhealthy attachment to earthly life. The *Catechism of the Catholic Church* defines purgatory this way, "All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven. The Church gives the name Purgatory to this final purification of the elect, which is entirely different from the punishment of the damned" (CCC, 1030-1031). Even those who are not in a state of mortal sin when they die, likely still retain an unhealthy attachment to worldly things or vestiges of sinfulness that warrant temporal punishment for sins already forgiven. Saint Augustine wrote that "temporary punishments are suffered by some in this life only, by others after death, by others both now and then; but all of them before that last and strictest judgment" (*City of God*, 21:13). Purgatory lies between the particular and general judgment. After the general judgment, the state of purgation is no longer possible – because when Christ comes in glory, to judge the living and the dead, only heaven and hell remain possibilities. Then, the souls still in purgatory will be purified of the remaining consequences of sin. The purgatorial state is understood to be "purification, so as to achieve the holiness necessary to enter the joy of heaven," which is experienced by those "who die in God's grace and friendship, but still imperfectly purified" (CCC, 1030). The Catechism notes "this final purification of the elect . . . is entirely different from the punishment of the damned" (CCC, 1031). Such purification is necessary because, as Scripture teaches, nothing unclean can enter the presence of God in heaven (Rev. 21:27). While the faithful may die with mortal sins already having been forgiven, there can still be many impurities in the soul, specifically venial sins and the unhealthy attachment due to sins already forgiven. All sin, unfortunately, has a life of its own and may have bad effects even after the sinner repents. Sincere repentance includes a desire to repair the damage done by sin and that repair may or may not be complete before someone dies. The Catholic doctrine of purgatory teaches that people who die while in God's grace but who are not sufficiently purified of their sinfulness to enter God's presence must undergo that time of purification through temporary suffering in the torments of purgatory. Unlike hell, purgatory is not a final judgment on the wicked, but rather a finite period of purging for the insufficiently righteous. It is a place where one suffers for one's own remaining sin before entering into heavenly bliss.

Biblical Reference & Sainly Testaments

About 60 years after Jesus' death, rabbis at Jamnia in Judea drew up the official list or canon of the Hebrew Scriptures used in Judaism to this day. Their shorter list included only the written scrolls that were Scriptural works composed in Hebrew; thus, excluding the two Books of Maccabees, five other books (Baruch, Tobit, Wisdom, Sirach) and parts of the Books of Daniel and Esther. In the II Book of Maccabees, praying for the dead is endorsed, "But under the tunic of each of the dead they found amulets sacred to the idols of Jamnia, which the law forbids the Jews to wear. So it was

clear to all that this was why these men had fallen. They all therefore praised the ways of the Lord, the just judge who brings to light the things that are hidden. Turning to supplication, they prayed that the sinful deed might be fully blotted out. The noble Judas exhorted the people to keep themselves free from sin, for they had seen with their own eyes what had happened because of the sin of those who had fallen. He then took up a collection among all his soldiers, amounting to two thousand silver drachmas, which he sent to Jerusalem to provide for an expiatory sacrifice. In doing this he acted in a very excellent and noble way, inasmuch as he had the resurrection in mind; for if he were not expecting the fallen to rise again, it would have been superfluous and foolish to pray for the dead. But if he did this with a view to the splendid reward that awaits those who had gone to rest in godliness, it was a holy and pious thought. Thus he made atonement for the dead that they might be absolved from their sin" (II Mac 12:40-46). This is the earliest statement of the doctrine that prayers (v. 42) and sacrifices (v. 43) for the dead could be efficacious. Coupled with belief in the resurrection of the just (II Mac 7:9, 14, 23, 36), along with the possibility of expiation for the sins of otherwise good people who have died, an intermediate state between death and eternal life can be identified. Three essential components of the efficacy of prayers for the dead can be deduced: (1) that a purification after death exists, (2) that it involves some kind of pain, and (3) that the purification can be assisted by the prayers and offerings by the living to God. Purgatory is derived from the idea that prayers for the dead benefit them, and the idea that we must be purged of the remnants of past sins before we enter the perfection of heaven. Saint Augustine (ca. 410 AD) put forward the idea of a post-death purgatorial fire for some Christian believers: "It is not incredible that something like this should occur after this life, whether or not it is a matter for fruitful inquiry. It may be discovered or remain hidden whether some of the faithful are sooner or later to be saved by a sort of purgatorial fire, in proportion as they have loved the goods that perish, and in proportion to their attachment to them" (*Enchiridion* 69). The image of Purgatory being a physical place originated around the time of Dante and his *Divine Comedy* (1320). In more recent years the idea of purgatory as a physical place has faded, and now purgatory is often regarded more as a state of being. Pope Benedict XVI recommended to theologians the presentation of purgatory by Saint Catherine of Genoa, for whom purgatory is not an external but an inner fire, "The Saint speaks of the soul's journey of purification on the way to full communion with God, starting from her own experience of profound sorrow for the sins committed, in comparison with God's infinite love" (*General Audience*. 12 January 2011). In her writing, St Catherine of Genoa spoke about her vision of purgatory as both a place of great suffering and great joy. Essentially, she explained that when a person dies in a state of grace, they see themselves as they were made to be by God and are ashamed of their fallen state and attachment to sin. As a result, they suffer out of burning love and desire to be with God but knowing that they are not yet ready. Thus, they embrace the pain of Purgatory to purify themselves in order to eventually join God in heaven (*Vita mirabile-Dialogo-Trattato sul Purgatorio*).