

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Twenty-seventh Sunday in Ordinary Time
October 6, 2024



True childlike faith embodies humility and trust. Faith like that requires putting aside one's will and opinions so that they do not get in the way of trusting 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
Department Telephone: 508.363.6246
Chapel Website: www.ourladyofprovidence.net

MASS INTENTIONS — LITURGICAL SCHEDULE

Saturday, October 5 *Vigil of the 27th Sunday of the Liturgical Year*

4:00pm +Helen & Henry Alexander and Robert Jarvis

Sunday, October 6 *Twenty-seventh Sunday in Ordinary Time*

7:30am Asking God to grant a special intention

4:00pm Asking for blessings upon Julie Fitzgerald on her birthday

Monday, October 7

12:00nn Asking God to help Jen, a beloved niece

Tuesday, October 8 *Our Lady of the Rosary*¹

12:00nn For Joz and her return to the faith

Wednesday, October 9 *Ss. Denis, bishop & companions, martyrs & John Leonardi, priest*²

12:00nn For Mary Lou's recovery and increased faith

Thursday, October 10

12:00nn +Herbert Frankel

Friday, October 11

12:00nn Asking God to safeguard Lamarr and Joni

Saturday, October 12 *Vigil of 28th Sunday of the Liturgical Year*

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

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

7:30am For a special intention by a devout daughter

4:00pm +Repose of the soul of Most Rev. George Rueger

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

Biblical scholars believe that today's Gospel on the indissoluble nature of marriage and the Lord's reaction to the disciples' attempt to keep the children away from Him, which follows the words on scandal (Mk 9:38-48) and coupled with the subsequent exchange with the rich young man (Mk 10: 17-30). Taken collectively, it constitute early catechesis or instruction. This week's Gospel begins with the Pharisees posing this question to Jesus, "Is it lawful for a husband to divorce his wife?" The evangelist notes that "they were testing him." This is an example of a forced choice that can only be answered in terms of yes or no. Hence, the question is designed to force the questioned possessed to give an either-or opinion. In Jewish thought, there were two differing positions on the matter of divorce. The stricter interpretation of the Mosaic prohibition was that divorce was allowed only for a grave or serious reason, whereas other experts in the law believed divorce was possible for lesser reasons, such as because her husband found "in her something indecent" (Dt 24:1). Given those opposite conclusions, regardless of how Jesus answered the question, it would put Him at odds with one party or the other. Earlier in this tenth chapter, it was noted that Jesus had recently "come into the district of Judea which was ruled by Herod Antipas." He was the tetrarch of Galilee who had imprisoned and beheaded John the Baptist because John reproached the king for divorcing his wife and marrying his sister-in-law Herodias. Once again, this looked like a catch-22: If Jesus rejected what the Baptist had done, He would lose face with the crowd whereas if He reiterated what John had said, He would anger Herod and likely revive his wife's vindictiveness. Typically, Jesus avoids their trap by asking His interlocutors what Moses commanded in such a matter, along with why and at what level they were posing their question. While it could look like an evasive tactic, those preliminary clarifications take priority to any authentic debate on the matter. Remember the Pharisees were legal experts in the Law and a theoretical debate, not an actual situation. By asking them what Moses commanded, the Pharisees rightly declared that Moses permitted divorce if the husband found some hidden blemish in his wife. At that time, the status of women and their rights where not equal to those of their husbands. Aristotle (384-322 BC) considered women to be amputated males (*De generatione animalium* I, 728a). While in the Book of Genesis, though men and women were both created in God's image, marriages were arranged between a young woman's father and the man to whom she was destined to marry. Adultery designated female misconduct, whereas the man was deemed an adulterer only if he violated another man's conjugal

Fr. Karl Rahner, SJ — Everyday Faith

Even by the standards of human experience the holy and bold undertaking of beginning one united life of love and fidelity reaches out into the mystery of God. For a man to dispose of himself entirely in the fundamental freedom of his human reality, and to dare to entrust himself, his heart, life, lot and eternal dignity as a person to another human being and thereby commit himself to what is after all ultimately the mysteriously new, unknown and unfathomable mystery of another person, is something which can only be done in the highest venture of love and trust. And viewed from outside it may often take place in a way which makes it seem an everyday and quite commonplace business. Nevertheless, it is in reality what it appears to the lovers to be: the always unique wonder of love.

rights. Yet, by a man issuing a bill of divorce against his wife, even though dismissed, she retained the right to remarry. While foreign to contemporary thinking, you have a sketch of the legal and social situations in which the question of divorce was raised. If Jesus entered into the debate within those parameters, the discussion would quickly devolve into a legal back-and-forth skirmish. Jesus had come not to win debates, but to reveal the will of God. So, instead, He goes back to the Father's original plan for male-female relations which was that "male and female ... be joined... and the two shall become one flesh." Thus, Jesus illustrates to the Pharisees that the allowance for divorce was an exception that was the result of the weakness caused by sin. In certain situations, while divorce was allowed, a second marriage could often be forbidden. Such a constraint on divorce, Jesus noted, was going in the right direction. Now, standing as they were on the threshold of the messianic age, the time had come to return to God's original plan for marriage, "Therefore what God has joined together, no human being must separate." Such a reversal in prevailing practice must have stunned even the Lord's disciples. So, then, in private, He expounds upon what He said by adding that whether a husband or wife divorces the other and then remarries someone else, the remarried man or woman becomes involved in an adulterous relationship. As the new Moses, Jesus removed the excesses that had accumulated in regard to the Mosaic Law, while reclaiming the Father's original plan and safeguarding the purity of marriage, as it had been "from the beginning." From this point on, no longer would marriage be a contract that can be broken by a bill of divorce – instead, it reflects the covenant God made "from the beginning" and renewed in the new covenant that Christ's coming inaugurated. The love that brings two people together in a mutual commitment reflects God's flawless love for humanity. Husband and wife, having received the grace necessary, become witnesses to this indefectible love by their mutual consent to do so. Such a true vocation to exclusivity and a lifetime, irrevocable commitment is increasingly countercultural and seldom successfully fulfilled in terms of marriage enduring for a lifetime. Too often, even those who were married in Christ end up as a broken and a painful testament to the failure of a life once planned together, promised before the altar, and endowed with the grace and blessing of God. Though the ideal of Christian marriage is expounded and, often, entered into, human weakness and the transitory nature of modern life, undermine that ideal. Though the risk is great, the trust inspired by God's infinite love for men and women buttresses the promises made and assures divine help in their life-long fulfillment.

Jubilaem 2025 — Pilgrims of Hope

The late Pope Benedict XVI, during his apostolic visit to Santiago de Compostela described pilgrimage this way, "To go on pilgrimage is not simply to visit a place to admire its treasures of nature, art or history. To go on pilgrimage really means to step out of ourselves in order to encounter God where he has revealed himself, where his grace has shone with particular splendor and produced rich fruits of conversion and holiness among those who believe" (6 November 2010). The English term pilgrim is derived comes from the Latin word *peregrinus*, which means a foreigner, a stranger, someone on a journey, or a temporary resident. The term can describe a traveler making a brief journey to a particular place or someone settling for a short or long period in a foreign land. Its derivative or *peregrinatio* exhibits the state of being or living abroad. The descriptive term pilgrimage often can be used in several ways: to describe an individual's journey through life, sometimes as a general description of personal growth and exploration, at other times, as in Catholicism, outlining a particular spiritual focus or pathway that is believed to lead to an encounter with God. Fourth century accounts by pilgrims show how attitudes were changing in regard to nature of a pilgrimage. The anonymous pilgrim of Bordeaux who arrived in 333 AD to explore the land where Jesus lived left a terse collection of notes listing sites connected with His life. Later on, the account given by Egeria, who visited the Holy Land fifty years later (381 to 384 AD), shows a much more devotional approach. Keen to learn about the biblical sites, Egeria also spent time in worship at various places, listening to appropriate readings from the Bible and praying. Her narrative illustrates the new elements that had emerged: the veneration of relics, a stress on worship at holy sites, and devotional experience heightened by reflection on the Scriptures in places where events like the Crucifixion had actually taken place. Even now, whether going to the Holy Land to discover how near God is to us, or traveling to Rome to appreciate the fullness of life of the Saints Peter and Paul, or walking the Camino to discover God within us, pilgrims set out on spiritual discovery.

A Better Understanding of the Liturgical Year - A Year of Grace

Introduction

In Chapter V of *Constitution of Sacred Liturgy* (Lat. Sacrosanctum concilium), a document from the Second Vatican Council, there is this explanation in regard to the course of the Liturgical Year, the Church “unfolds the whole mystery of Christ, from the incarnation and both until the Ascension, the day of Pentecost, and the expectation of blessed hope and of the coming of the Lord” (SC, n. 102). The citation continues to explain how the Liturgical Year helps the faithful, ‘Recalling thus the mysteries of redemption, the Church opens to the faithful the riches of her Lord’s powers and merits, so that these are in some way made present for all time, and the faithful are enabled to lay hold upon them and become filled with saving grace.’ By remembering the key events of Jesus’s sacrifice (*mysteries of redemption*), the Church allows believers access to the vast power and goodness of Christ (*riches of her Lord’s powers and merits*) as if they are happening now, enabling them to receive the grace needed for salvation (*become filled with saving grace*) through their faith and participation in the sacraments. A better understanding of those attributes of the Liturgical Year are the following: (1) the Mysteries of redemption is a reference to the central events of Jesus’ life, death, and resurrection, which are considered to be the foundation of Christian salvation; (2) by the council Fathers invoking the Lord’s powers and merits those represent the immense power and goodness that Jesus possessed, which are available to believers through faith; (3) with the past being made present for all time, although those events happened long ago, the Church believes that through liturgy and sacraments, the grace of those past events are made accessible to believers in the here and now; (4) in laying hold upon the events, those who actively participate in them, receive the benefits of Christ’s sacrifice through prayer, sacraments, and living a Christian life; (5) speaking about saving grace constitutes the divine favor that enables a person to be saved from sin and to live a holier life. So, during the course of an entire liturgical year, the mysteries of Christ – His nativity, life, passion, death, resurrection and ascension – are unfolded for everyone. The Lord attaches a special grace to each mystery and exposure to these mysteries heals and strengthens those who participate in them. These mysteries are profound, yet are unfolded not just during the course of a liturgical year but over and over again with each year, in a recurrent cycle that reflects eternity. Expressing their belief by their participation, the faithful receive the merits and are filled with graces from God for their healing and sanctification. The liturgical year repeated year after year is intended to help the participants to spiral up towards God in their holiness and adherence to the teachings of the Lord.

The Liturgical Year and Calendar

In the first words of the *Universal Norms on the Liturgical Year and the Calendar*, drawn from the aforementioned Second Vatican Council’s Constitution on the Sacred Liturgy, it summarizes the profound meaning of the liturgical celebrations of the Church and their organization in this way, “Holy Church celebrates the saving work of Christ on prescribed days in the course of the year with sacred remembrance. Each week, on the day called the Lord’s Day, she commemorates the Resurrection of the Lord, which she also celebrates once a year in the great Paschal Solemnity, together with his blessed Passion. In fact, throughout the course of the year the Church unfolds the entire mystery of Christ and observes the birthdays of the Saints. (UNLYC, n. 1). When taken together, the liturgical year consists of two cycles: a seasonal cycle and a sanctoral cycle, called the Proper of Time and the Proper of Saints, respectively. Both are organized and published in a liturgical calendar, which is also enriched by observances proper to local Churches, whether national, diocesan, parish-level, or applicable to a religious community. The Paschal Mystery of Jesus Christ—his suffering, death, and resurrection—is continuously proclaimed and renewed through celebrating the events of his life and in the feasts of the Blessed Virgin Mary and the saints. The liturgical year of the Roman Catholic church is often referred to as the Year of Grace, meaning that people should celebrate their unbounded love of God at all times in all places. The year begins with the first Sunday of Advent – four weeks before Christmas. These four weeks are dedicated to spiritually preparing for the birth of Jesus into human existence as both God and man. Advent ends on the Saturday morning after the Solemnity of Our Lord Jesus Christ, King of the Universe. The liturgical year is made up of six times and seasons: *Advent* - four weeks of preparation before the celebration of Christ’s birth. *Christmas* - recalling the Nativity of Jesus Christ and His manifestation to the peoples of the world. *Lent* - a six-week period of penance before Easter. The *Sacred Paschal Triduum* - the holiest "Three Days" of the Church’s year, where the Christian people recall the suffering, death, and resurrection of Jesus. *Easter* - 50 days of joyful celebration of the Lord’s resurrection from the dead and his sending forth of the Holy Spirit. *Ordinary Time* - divided into two sections (one span of 4-8 weeks after Christmas Time and another lasting about six months beginning on the Monday after Pentecost, wherein the faithful consider the fullness of Jesus’ teachings and works among his people. The calendar dates of the liturgical times and seasons vary from year to year and are published by the church in the ORDO -- an annual calendar that gives directions for each day’s Mass.
