

**OUR LADY OF PROVIDENCE CHAPEL**  
**SAINT VINCENT HOSPITAL**  
**WORCESTER MEDICAL CENTER**  
**Twenty-seventh Sunday in Ordinary Time**  
**October 8, 2023**



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Justice and righteousness are the fruits the owner desired. Instead, bloodshed and the crying of oppressed people were the fruits the vineyard produced, causing great suffering and despair to the landowner.

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**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](http://www.ourladyofprovidence.net)

## MASS INTENTIONS — LITURGICAL SCHEDULE

Saturday, October 7 *Vigil of the 27th Sunday of the Liturgical Year*

4:00pm +Henry & Helen Alexander and +Robert Jarvis — 8th anniversary

Sunday, October 8 *Twenty-seventh Sunday in Ordinary Time*

7:30am +Mary McAuliffe Crimmins by the alumnae of former SVH School of Nursing

4:00pm For God's blessings upon a beloved son

Monday, October 9 *Ss. Denis, bishop & companions & John Leonardi, priest*<sup>2</sup> — Columbus Day

12:00nn Divine help for Ines Koskinen

Tuesday, October 10

12:00nn Asking God for good health

Wednesday, October 11 *Saint John XXIII, pope*<sup>2</sup>

12:00nn For success in college studies

Thursday, October 12

12:00nn Asking God for Kathy's health

Friday, October 13

12:00nn For Declan

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

4:00pm Asking God to help a college student to be diligent

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 Coelho

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 This Sunday's Gospel

In your mind, situate this week's Gospel in the following context: Early in the morning, Jesus goes to the temple courtyard to teach, while doing so, the chief priests and elders confront Him, wanting to know by what authority He was teaching. Jesus answers their question by first asking a question of His own in regard to the origin of John's baptism, "I shall ask you one question, and if you answer it for me, then I shall tell you by what authority I do these things. Where was John's baptism from? Was it of heavenly or of human origin?" (Mt 21:25). They do not like His question nor His response to their answer. Essentially, Jesus told them that they cannot save face from their obvious attempt to cajole Him into answering and, therefore, He is not obligated to answer their question (Mt 21:27). What Jesus said to them is that both He and John the Baptist received their authority from the same source. This exchange causes the leaders to become angry and puts them in opposition to Jesus. Then, He further frustrates those leaders of the people by telling two parables: the first one is last week's Gospel or the Parable of the Two Sons, and the second is the Parable of the Wicked Tenants. As this week's Gospel, the latter parable begins in seeming harmony with the passage from the prophet Isaiah (Is 5:1-7), often called the vineyard song – the common mention of vineyard, wine press, and watchtower. This week's first reading is a lament about the poor quality of the grapes in that vineyard, whereas its echo in the Gospel concerns the homicidal vinedressers. Even now, as was true in Galilee, landowners often accumulate vast tracts of land. Unable to work the land themselves, they loan various tracts out to tenant farmers who till it. Then, the master or his designee collects the produce of their land as rent for its agricultural use. Tenant farmers usually own the animals or equipment needed to work the land, whereas share-croppers do not. Whether a foreman or manager, whoever is sent to collect the rent in whatever form it is due are usually the first victims of contempt, jeering, or even something much worse. If the landowner fears going himself and decides to send his son were the irate tenants to kill the heir, it would almost inevitably be that the land they were tilling would be sold to another master. While the son is obviously Jesus, the Son of God, there is a subtle reference to Joseph whose brothers connived to kill him, their father's favorite son. Joseph, like Jesus, was persecuted and consigned to an Egyptian jail. Yet, after he became Pharaoh's trusted advisor, he saved his father and brothers because of his foresight in storing up grain to overcome a future famine. Yet, the rebellious poor always end up losing—and, at times, losing fatally. At the conclusion of the parable, Jesus posed the following question to

### Saint Irenaeus of Lugdunensis - *Adversus haeresus*

"For God planted the vine of humanity, first by the creation of Adam and the election of the fathers. He entrusted it to husbandmen by the legislation of Moses. He put a hedge around it, that is, He set bounds around their plantation. He built a tower, that is, He chose Jerusalem. He dug a winepress, that is, He prepared a receptacle for the prophetic Spirit. And thus He sent the prophets before the Babylonian deportation; and after that He sent others, who said: "Thus saith the Lord, Amend your ways and your doings," etc. (Jer. vii.3). Such things the prophets preached, and sought the fruit of righteousness. But as the people did not believe, God sent His Son, last of all, our Lord Jesus Christ, whom the evil husbandmen slew and cast out of the vineyard. Wherefore the Lord God gave it, no longer walled 'round, but open to all the world, to other husbandmen, who render the fruits in their season, while the tower of election is everywhere a lofty and beautiful landmark. For the glorious Church is everywhere, and everywhere is the wine-press trenched around for everywhere are those who receive the Spirit.'

the leaders of the people, "What will the owner of the vineyard do to those tenants when he comes?" Their response was almost immediate, "They will put those wretched men to a wretched death and lease his vineyard to other tenants who will give him the produce at the proper times." Jesus was not siding with the landowners and condemning the laborers because the parable was directed at the religious leaders of Israel and not to laborers or their overlords. The easily overlooked reference to the vineyard song of Isaiah transforms the text from a parable into an allegory of the kingdom. An allegory points to a hidden or symbolic parallel meaning. Elements such as people, places, things and happenings point toward another realm or level of meaning. In fact, the closer the resemblances between those two levels of meaning, the result is an even more detailed allegory. This parable-allegory is situated within the narrative of the earthly life of Jesus. So, since the passage follows Christ's triumphant entry into Jerusalem, during which He was acclaimed as Messiah and King, this incident then led to subsequent events: His cleansing of the Temple from its defilement and His symbolic cursing of the barren fig tree. It is to that series of incidents to which Saint Matthew adds the questioning of Jesus' authority that all aim at criticizing the leaders of the people. God's conduct toward the people of Israel, constituting the Lord's special possession and His choicest vineyard, is seen in stark contrast to those He has appointed or even anointed as leaders. Too many of them were unfaithful to the task of being proper stewards of what God had entrusted them with and they too readily persecuted the prophets He sent them. Then, not even sparing His own Son, God sent Jesus as the ultimate proof who was crucified and put to death because, like the prophets, His message was unsettling and He refused to cease and desist from chastising those who did not produce the fruits of penance which He preached. At the conclusion of the Gospel, Jesus quotes Psalm 118, "The stone that the builders rejected has become the cornerstone" (Ps 118:23-24). Thus, what seemed insignificant to the leaders of the people, through divine election, has become great and essential. The focus of the Gospel is shifted away from simply a reference to Christ's passion and the light of revelation is beamed on the fate of the kingdom and the *magnalia Dei* or the mighty acts of God the Father in raising Jesus from the dead. The vinedressers threw the landowner's son out of the vineyard. Yet, the parable is an admonition to those who believe and who, like the vinedressers, fail to bear fruit on the terms God established. Moreover, unlike those tenants, the prophetic voice is still being heard and should be heeded because, even now, the Lord sends prophets to upbraid and chastise!

### National Eucharistic Revival - Phase Two: The Diocesan Year

God's people drew close to the Lord by means of sacrifice. The significance of the role of the sacrifice, during the Temple period, was expressed in the saying in the *Pirkei Avot* (1.3) that the world stands on three things, "Torah, service of G-d [in the Temple], and deeds of kindness" or benevolence. By those sacrificial offerings, the one making the offering expressed sorrow for sins and presented animal victims who suffered the death that was the sinner's just punishment. By placing a hand on the sacrificial victim, the sinner identified with it. Along with the animal sacrifices, Israel also made a perpetual offering of "the Bread of the Presence" (Ex 25:30). The bread was transformed and made holy by its nearness to God. According to the Mishnah, the authoritative collection of the testimonies of the ancient rabbis, "On the table of marble [the priests] laid the Bread of the Presence (Heb. לחם פנים - *lechem panim*) when it was brought in, and on the table of gold they laid it when it was brought out, since what is holy must be raised and not brought down." The people could see the holy bread and know God's presence, but they could not receive His holiness. Through the sacrificial system prescribed in the Law, God had established a special mode of presence. He was there for his people — first in the tabernacle in the desert and then, in the Temple — but they could only draw so close. The High Priest who would restore God's nearness was Jesus Christ, who would walk the paths of the earth during His ministry — and then establish His Eucharistic presence forever in the Church. Receiving God's holiness was once unthinkable, yet, in time the Eucharist changed all that! Excerpted from Mike Aquilina. "Receiving God's holiness was once unthinkable. The Eucharist changed that." Retrieved February 06, 2023 [angelusnews.com](http://angelusnews.com)



# The Book of Jonah - On the Threshold of the New Testament

The Hebrew Bible known by the acronym Tanakh includes three sections: the Torah, the Nevi'im and the Ketuvim. The Nevi'im (or Prophets) is divided into two groups. The *Former Prophets* (Heb. Nevi'im Rishonim) consists of the narrative books of Joshua, Judges, Samuel and Kings; while the *Latter Prophets* (Heb. Nevi'im Akharonim) which are classified as Major prophets that include the books of Isaiah, Jeremiah, Ezekiel, and the *Twelve Minor Prophets* (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Haggai, Zechariah and Malchi). The Book of Jonah is the fifth of the twelve Hebrew books bearing the composite title of Minor Prophets. In the Hebrew Scriptures or *Miqra*, unlike in English bibles, those minor prophets are found in a single scroll known simply as *The Twelve*. The Twelve [Minor Prophets] is the eighth and last "book" in the second section of the Hebrew Bible, the Nevi'im, or Prophets. As its name implies, it is not a unified whole but a collection of 12 independent books, by (at least) 12 different prophets. The descriptive term *Minor* refers not to their importance but to their shorter length: All twelve were considered important enough to enter the Hebrew Bible, but none was long enough to form an independent book. One of these, Obadiah, is only a single chapter long, and the longest (Hosea and Zechariah) are each 14 chapters. Compiled over four centuries, they range in time from Hosea and Amos, both of whom date to the middle of the eighth century B.C., to parts of the books of Zechariah and Malachi, which were probably from the beginning of the fourth century B.C. One theme that unifies the 12 prophets is Israel's relationship with God. What does God demand of humanity? How do historical events signify God's word? These are questions that appear throughout Biblical prophecy. But nowhere in the Bible does a single book present such a wide variety of views on those questions as does the collection of the Twelve Minor Prophets. Even those composed within a single time period, there is a remarkable diversity of views.

## The Book of Jonah

Remember, the Book of Jonah is the fifth of 12 Old Testament books that collectively bear the names of the Minor Prophets. Unlike other Old Testament prophetic books, though, Jonah is not a collection of the prophet's oracles but primarily a narrative about the man bearing that name. Though one of the Twelve Prophets, Jonah stands out as being unconnected to any historical event. It is the only one of all those minor prophets that deals solely with universal themes, rather than with Israel's particular relationship with God. In chapters 1-2, Jonah attempts to escape from God's presence; through his interactions with the sailors in chapter 1, he comes to see God as the source of life, and to long for God. In chapters 3-4, Jonah confronts God's policy of reward and punishment, and is forced to undergo the experience of losing something he needs. Through this lesson, God teaches Jonah that the divine love God has for humanity is overarching and that God is therefore inclined to be merciful and to prefer repentance to punishment. Jonah is portrayed as a recalcitrant prophet

who flees from God's summons to prophesy against the wickedness of the city of Nineveh. According to the opening verse, Jonah is the son of Amittai. This lineage identifies him with the Jonah mentioned in II Kings 14:25 who prophesied during the reign of Jeroboam II, about 785 BC. It is possible that some of the traditional materials taken over by the book were associated with Jonah at an early date, but the book in its present form reflects a much later composition. It was written after the Babylonian Exile (the 6th century BC), probably in the 5th or 4th century and certainly no later than the 3rd, since Jonah is listed among the Minor Prophets in the deuterocanonical book of Ecclesiasticus, composed about 190. Like the Book of Ruth, which was written at about the same period, it opposes the narrow Jewish nationalism characteristic of the period following the reforms of Ezra and Nehemiah with their emphasis on Jewish exclusivity. Thus the prophet Jonah, like the Jews of that day, abhors even the idea of salvation for the Gentiles. God chastises him for this attitude, and the book affirms that God's mercy extends even to the inhabitants of a hated foreign city. The incident of the great fish, recalling Leviathan, the monster of the deep used elsewhere in the Old Testament as the embodiment of evil, symbolizes the nation's exile and return. As the story is related in the Book of Jonah, the prophet Jonah is called by God to go to Nineveh (a great Assyrian city) and prophesy disaster because of the city's excessive wickedness. Jonah, in the story, feels about Nineveh as does the author of the Book of Nahum—that the city must inevitably fall because of God's judgment against it. Thus Jonah does not want to prophesy, because Nineveh might repent and thereby be saved. So he rushes down to Joppa and takes passage in a ship that will carry him in the opposite direction, hoping to escape God. A storm of unprecedented severity strikes the ship, and in spite of all that the master and crew could possibly do, the vessel shows signs of breaking up and foundering. Lots are cast, and Jonah confesses that it is his presence on board that is causing the storm. At his request, he is thrown overboard, and the storm subsides. A "great fish," appointed by God, swallows Jonah, and he stays within the fish's maw for three days and nights. He prays for deliverance and is "vomited out" on dry land (ch. 2). Again the divine command is heard, "Arise, go to Nineveh." Jonah goes to Nineveh and prophesies against the city, causing the King and all the inhabitants to repent. Jonah then becomes angry. Hoping for disaster, he sits outside the city to await its destruction. A plant springs up overnight, providing him welcome shelter from the heat, but it is destroyed by a great worm. Jonah is bitter at the destruction of the plant, but God speaks and thrusts home the final point of the account: "You are concerned over the gourd plant which cost you no effort...it came up in one night and in one night it perished. And should I not be concerned over the great Nineveh, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, not to mention all the animals?" (Jnh 4).