

**OUR LADY OF PROVIDENCE CHAPEL**  
**SAINT VINCENT HOSPITAL**  
**WORCESTER MEDICAL CENTER**  
**Twenty-third Sunday in Ordinary Time**  
**September 10, 2023**



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if we have been sinned against, “we only need for forgive” to approach the altar; yet, if we cause harm, however, we must make it right

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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, September 9 *Vigil of the 23rd Sunday of the Liturgical Year*

4:00pm For the living & deceased members of the Tamalavitch family

Sunday, September 10 *Twenty-third Sunday in Ordinary Time — Grandparents Day*

7:30am +Derek Janeczak—remembering his birthday

4:00pm +Helen Napoli

Monday, September 11

12:00nn Asking God for healing for Sean Richard

Tuesday, September 12 *The Most Holy Name of Jesus*

12:00nn +Justin Chichester

Wednesday, September 13 *Saint John Chrysostom, bishop & doctor*<sup>1</sup>

12:00nn +Eugene Camosse by his wife

Thursday, September 14 *Feast of the Exaltation of the Holy Cross*

12:00nn +Sue George

Friday, September 15 *Memorial of Our Lady of Sorrows*<sup>1</sup>

12:00nn Asking God to heal Amy

Saturday, September 16 *Vigil of the 24th Sunday of the Liturgical Year*

4:00pm Asking God to safeguard a son's college success

Sunday, September 17 *Twenty-fourth Sunday in Ordinary Time*

7:30am +John & Mary Murray by their family

4:00pm For the safety of travelers

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**

Scholars consider Chapter 18 of Saint Matthew's Gospel to be the fourth of the five books they have identified as making up this gospel. The chapter gathers together many of the Lord's separate teachings in regard to the common life of His disciples. The instructions are directed at the post-crucifixion period of salvation history. This week's Gospel passage is concerned with fraternal correction and communal (not private) prayer. While we tend to idealize the early Church, almost from the beginning, there have been problems. In the Matthean community, as was true in Corinth, members were not acting properly in regard to the little ones or anawim. Leaders chased after fleeting honors rather than focusing their efforts on service. Some were even causing scandal because of their sinful behavior done in full public view. The cautionary note embodied in the Parable of the Weeds among Wheat (Mt 13:24-30) precluded any thought of prematurely separated the wayward from the community, while some behavior was detrimental to the commonly-held faith that had been harmed by the more notorious sinners. While what the Gospel outlines to do in such instances is not a formula to be slavishly followed, the spirit and perspective it enshrines does offer direction. Widely-known or notorious sinners cannot be ignored or explained-away; hence, indifference is not the proper means to deal with them. True charity and the welfare of others require a herculean effort to bring back those who have gone astray. Chapter eighteen includes the Parable of the Lost Sheep (Mt 18:10-14), which is just prior to today's Gospel passage. Reprimand and correction are not only an art, they are often life's most difficult and problematic tasks. Yet, the delicate nature of doing so should not be seen as a rationale for avoiding it. The failure to help someone who is in real moral danger is itself a serious matter. All of us know times when such charitable correction has back-fired or, conversely, the same circumstances have proven helpful to someone else, who may not even have welcomed the intervention when it first occurred. Any attempt at charitable correction must be motivated by mercy and undertaken out of love, while being done tactfully and delicately. The Gospel encourages a private exchange at first wherein the attitude is not meant to be confrontational, but redemptive and one on one, as well, designed to be one sinner speaking to another sinner and not doing so as judge or claiming some pure form of being innocent when speaking to the guilty. No one's correction of another is the means by which their hearts are changed because, only with God's grace alone will that happen. Initial failure is to be expected and should not be a source of discouragement. The model that must be imitated is God's

Charles Péguy — The Mystery of the Charity of Joan of Arc

We must be saved together. We must reach God together. We must present ourselves to him together. We must not expect to find God without the help of others. We must all come back together into our father's house. We must also think a little of others; we must work a little for others. What would he say to us if we arrive separately.

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trust and patience – His loving kindness or steadfast love (Heb. hesed). Another aspect of the Lord's instruction, besides persistence in the face of failure, is also to accept the fact that it is likely that we will not see the fruit of any such effort. Though often prevalent today, merely warning someone else and, then, after saying "now, the rest is up to you" is insufficient. No one should be resigned to letting others wallow in guilt or sin. If that private attempt fails, the next step becomes more public and requires the assistance of two or three witnesses to aid in dealing with the misguided soul. This is not intended to be a trial according to canon law or the court of the first instance and, then, the court of second instance denoting an appeal! Instead, it is intended to safeguard hope that those who are guilty will realize how serious their situation is and, with God's help, turn away and repent. If all this fails, since the offense if publicly known, the unrepentant is to be treated "as... a Gentile or tax collector" which appears harsh, but for the local church for which Matthew compiled his Gospel both groups were the objects of mission and hoped-for redemption. Tax collectors and Gentiles were not excluded from the prayer and spiritual care of the Church. The power to bind and to loose was entrusted to Peter, yet it is not meant to be a discretionary power because it is divinely-inspired. The recalcitrant sinner, while excluded from taking part in the Church's sacramental life, must then rely solely upon God's mercy and the balm of His healing grace. Prayer remains the only possible action for the Church to be done for those whose behavior has resulted in self-excommunicated. While prayer assumes many forms, whether individual or prayer in common, the type of prayer espoused in this passage could be described as charitable prayer. The divisiveness sin brings is counteracted by prayer for restored unity which serves to strengthen the bonds that have been damaged or becomes the spiritual balm needed to heal the wounds sin inflicts. Communal prayer, using the same words and gestures, can become an insult to God when the communion (or koinonia) of like-minded believers has been harmed or, even worse, fractured or completely broken. Following the Sermon on the Mount, Saint Matthew describes a series of examples of conduct required of the Lord's disciples. In the teaching about anger, the evangelist notes that if there is some animosity between the brethren, the gift you were bringing to the altar should be left there and reconciliation sought before making that offering. This seeking after restored communion is the visible aspect necessary to be certain that what the petitioner asks of God will be granted. The passage concludes by the Lord declaring that "where two or three are gathered together in my name, there am I in the midst of them." This declaration that the Lord remains among His own has both universal and specific implications – The Lord is always with the Church, but He is also involved in restoring broken relationships in order to preserve the integrity of the communion of charity which is the prerequisite for authentic worship.

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

**Professor David Fagerberg. "Eucharistic Revival and the Passions."**

This understanding of anamnesis settles all kinds of difficulties concerning sacrifice (thusia). There is a secret connection running between sacrifice and thanksgiving and memorial. There is only one sacrifice, yet the Church offers sacrifice daily, a point the Catechism goes on to make only a few paragraphs after its definition of anamnesis. It adamantly asserts that the sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice. It therefore quotes the council of Trent when it says "The victim is one and the same; the same now offers through the ministry of priests, who then offered himself on the cross." And this has consequences. Since "the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and offered in an unbloody manner . . . this sacrifice is truly propitiatory" (n. 1367). The sacrifice which Christ, the Son of God, made on Calvary worked: it did something, it had effects, it succeeded, it reconciled us with the Father. The sacrifice of the Mass also does something, works, succeeds, because it contains Christ's sacrifice, which reconciles us with the Father. Augustine defines sacrifice as "every action done so as to cling to God in communion of holiness, and thus achieve blessedness" (the Catechism quotes him in 2099).

If sacrifice is every action done so as to cling to God, then one would hope that one's entire life would be sacrificial. A sacrificial life is the opposite of worldliness: every action clinging to God, rather than trying to get along without God. It seems to me, then, that there are four altars for liturgy: the wood altar of Calvary, the stone altar of the Church, the spiritual altar of our hearts, and the celestial altar in heaven. Christ is at work on all of them; the cross is connected to all of them; the paschal mystery is present in each of them, even though one is bloody, one is sacramental, one is interior, and one is supernal (editor's note: i.e., heavenly, celestial, or divine).



# Upcoming National Eucharistic Congress: 17-21 July 2024

## International vs. National Eucharistic Congress

The first International Eucharistic Congress was held in Lille France in 1881. The idea for such an event was the brainchild of a pious French laywoman, Marie-Marthe-Baptistine Tamisier (1834-1910), who organized the first international congress, after the horrors of the French Revolution, around the theme “The Eucharist Saves the World.” Since then, there has been a series of fifty-two International Congresses, the next or 53rd Congress will take place in Quito Ecuador in 2024. A Eucharistic Congress should be planned and organized according to the Roman Ritual entitled *Holy Communion and Worship of the Eucharist Outside Mass* (HCWEOM). The United States has hosted two of those international Congresses in 1926 (28th International Congress, Chicago) and, again, in 1976 (41st International Eucharistic Congress, Philadelphia). Another form of calling together the faithful and highlighting devotion to Christ’s Real Presence is a national Eucharistic Congress. The 10th National Eucharistic Congress, ever held in the United States, will take place in Indianapolis Indiana next year, from 17-21 July 2024.

*28th International Eucharistic Congress in Chicago*  
The first international Eucharistic congress in the United States took place in Chicago from June 20-24, 1926. Some 400,000 people attended the opening Mass at Soldier Field, while for the closing Mass an estimated 800,000 traveled the 20 miles from the city to the new University of St. Mary of the Lake, many riding special trains laid on for the occasion by the Illinois Central Railroad. A huge Eucharistic procession around the seminary’s lake was nearly spoiled by a fierce thunderstorm. But then the rain stopped as suddenly as it began while a rainbow formed. “Almost in unison,” writes Charles Morris in his book *American Catholic: The Saints and Sinners Who Built America’s Most Powerful Church*, “800,000 Irish and Italians, Poles and Germans, nuns and priests, cardinals and bishops, smiled and looked up, blinking, at the sky.”

## Guidelines for a Eucharistic Congress

In *Holy Communion and Worship of the Eucharist Outside of Mass* (1974), the document states the purpose, “Eucharistic Congresses have been introduced into the life of the Church in recent years as a special manifestation of Eucharistic worship. They should be considered as a kind of station to which a particular community invites an entire local church or to which an individual local church invites other churches of a single region or nation or even of the entire world. The purpose is that together the members of the church join in the deepest profession of some aspect of the Eucharistic mystery and express their worship publicly in the bond of charity and unity. Such congresses should be a genuine sign of faith and charity by reason of the total participation of

the local church and the association with it of the other churches” (HCWEOM, n. 109). The document then adds, “In preparation for a Eucharistic congress, primary consideration should be given to the following:

a) a thorough catechesis concerning the Eucharist, especially the mystery of Christ living and working in the Church, accommodated to the capacity of different groups;

b) more active participation in the liturgy in order to encourage a religious hearing of the word of God and the spirit of brotherhood and community;

c) research and promotion of social undertakings for human development and the proper distribution of property, including temporal property, following the example of the primitive Christian community. Thus the ferment of the Gospel, as a force in the growth of contemporary society and as the pledge of the future kingdom, may be diffused in some measure at the Eucharistic table. (HCWEOM, n. 111). Finally, it states, “The celebration of the congress should follow these criteria:

a) The celebration of the Eucharist should be the true center and high point of the congress to which all the efforts and the various devotional services should be directed;

b) Celebrations of the word of God, catechetical meetings, and public conferences should be planned to investigate thoroughly the theme of the congress and to propose clearly the practical aspects to be carried out;

c) There should be an opportunity for common prayers and extended adoration in the presence of the Blessed Sacrament exposed at designated churches which are especially suited to this form of piety;

d) The regulations concerning Eucharistic processions should be observed for the procession in which the Blessed Sacrament is carried through the streets of the city with common hymns and prayers, taking into account local, social, & religious conditions” (HCWEOM, n. 83).

## Worship of the Eucharist Outside of Mass

The supreme act of adoration and the source and summit of the Christian life is the celebration of the Mass, and that celebration is prolonged and intensified through Eucharistic worship outside of the Mass. Assisting at Mass brings those who do so into the very presence of the divine Redeemer, “the Lamb that was slain,” who is worthy “to receive power and riches, wisdom, and strength, honor, glory, and blessing” (Rev 5:12). This is why Augustine says that before receiving, we must adore: “No one eats now of this flesh without first having adored” (*Enn. in psalmos* 98:9. CCSL 39:1385).

## Registration for 10th National Eucharistic Congress

Indianapolis, Indiana

Now available at:

[www.eucharisticcongress.org](http://www.eucharisticcongress.org)