

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Twenty-fourth Sunday in Ordinary Time
September 15, 2024



But who do you say that I am?

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, September 14 *Vigil of the 24th Sunday of the Liturgical Year*

4:00pm +Deceased members of the O’Leary family

Sunday, September 15 *Twenty-fourth Sunday in Ordinary Time*

7:30am +Deceased bishops of the Diocese of Worcester

4:00pm For the grace to bear the Cross & unite those sufferings with Christ for others’ salvation

Monday, September 16

12:00nn +Marie Walsh by her daughter

Tuesday, September 17 *Ss. Robert Bellarmine, bishop & doctor and Hildegard of Bingen, virgin & doctor*²

12:00nn +John & Mary Murray by their family

Wednesday, September 18

12:00nn +Edward & Grace Divine

Thursday, September 19 *Saint Januarius, bishop & martyr*²

12:00nn +Jessica Alexander—alumnae of former SVH School of Nursing

Friday, September 20 *Ss. Andrew Kim Tae-gŏn, Paul Chŏng Ha-sang & companions, martyrs*¹

12:00nn +Edward and Florence Sullivan

Saturday, September 21 *Vigil of 25th Sunday of the Liturgical Year*

4:00pm +Joseph McGrath — 14th anniversary

Sunday, September 22 *Twenty-fifth Sunday in Ordinary Time*

7:30am +William Walsh by the family

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 memorial¹ or an optional memorial².*

Toward a Better Understanding of the Gospels during Ordinary Time

With this Gospel passage, we arrive at a crucial point in Saint Mark’s account, since it is the shortest of the four Gospels. Not only will Jesus leave Galilee, in order to go to Jerusalem, but this incident also becomes decisive in the discovery of who Jesus truly is. During the prior chapters of Saint Mark, many of the people who had listened to Jesus preach asked themselves about His identity. Yet, those answers spanned the gamut of possibilities ranging all the way from Jesus being a blasphemer (Mk 2:7), an itinerant preacher who allowed His disciples to not only violate the Sabbath (Mk 2:7), apparently encouraging them to abandon the traditions of their elders (Mk 7:1-23), up to Jesus being a man possessed by the devil (Mk 3:22). Well aware of those guesses as to the nature of His true identity, Jesus did not need to really ask the question, “Who do people say that I am?” though He did. Even the disciples could not have been ignorant of the speculation swirling around their Master, though they, too, had to wonder who Jesus of Nazareth really was. In replying to the question that Jesus Himself posed, the disciples did not reiterate the crass thoughts of the Lord’s detractors because they realized that by His reference to *anthrōpoi* or people or literally saying “whom do men pronounce me to be,” Jesus was explicitly alluding to those men and women of good will who were following Him. Unlike the scribes and Pharisees, those ordinary people displayed enthusiasm at the various miracles they witnessed and were duly impressed by the Lord’s authoritative demeanor. Yet, the snide comments and criticisms those holy men leveled against Jesus must have had an effect on who the people thought He really was. The response of His disciples embodied such rampant skepticism by telling Jesus that the crowd was uncertain about Him – some think He is John the Baptist whereas others believe He is either Elijah or one of the other prophets *redivivus* or brought back to life. Neither those speculations nor the scope of their error prompts a reaction from Jesus. Instead, He poses this question to the disciples, “But who do you say that I am?” By asking them “Who am I for you?” it is no longer a request for second-hand testimony that He was seeking. Instead, it becomes a personal choice and commitment that requires a shift from opinion to a declaration of faith. Peter takes the initiative and answers, “You are the Christ.” There is a stark contrast between what the crowd thought Jesus to be versus what Peter declares as his belief. Thus, Jesus is not someone from the past who has come back to life, but He is the Messiah or the Christ whose coming all the prophets had foretold. This declaration sets the apostles apart from the rank-and-file; thus, with Peter as their spokesman, all true disciples have ventured

Didascalía Apostolorum—The Teaching of the Apostles

But if a priest from another community comes, you, the priests are to welcome him to your place. And if he is a bishop, he is to sit with the bishop, who is to judge him as worthy as himself and make him share the honor of his place. And you, O bishop, are to ask him if he will be kind enough to speak to your people, for the exhortations and advice of strangers are very useful. If a poor man or a poor woman comes, whether they are from your own parish or another, especially if they are advanced in years, and there should be no room for them, then make a place for them, O bishop, with all your heart, even if you yourself have to sit on the ground. You must not make any distinction between persons, if you wish your ministry to be pleasing to God.

further down the road toward accurate knowledge of Jesus' identity. Yet, while this constitutes a crucial development, there were harder lessons that were yet-to-come and Jesus knew that to be true. So, He warns them not to reveal what Peter had said to anyone else. This same instruction has often been given before, particularly after Jesus had healed someone or freed them from demonic possession. Any such undeveloped of a profession of faith in Christ can prove too thin to take root and, then, mature. Agree with it or not, the fullness of revelation must be taken into account before declaring who Jesus really is! Now, for the first time, Jesus clearly states why premature declarations of His true identity should be delayed because "the Son of Man must suffer greatly and be rejected... and be killed, and rise after three days." Jesus reveals that for Him to be the Christ or Savior, what the prophets had foretold must occur, especially the prophet Isaiah (Is 50:4-11), those prophesies have to take place. Only in light of the Paschal Mystery, Christ's death, resurrection, ascension and His future return in glory can anyone profess to be a believer and remain steadfast in believing that Jesus is Lord and God! Peter found what Jesus had revealed too much to bear and, so, he rebuked Jesus in private. Peter's inmost thoughts on the matter struck home with the Lord because what Peter was thinking contradicted God the Father's plans. In reprimanding Peter, saying to all of them "Get behind me, Satan," Jesus anticipates the devil's temptation in the desert which lies in the future and that would be Satan's attempt to thwart God's plan for the world's salvation. Then or now, Calvary and the Cross remain the obstacle to belief – the scandal of the Cross. The suffering and death of Jesus the Messiah can only be understood in terms of the Father's plan for the world's salvation. Yet, after Jesus revealed for the first time the future—His passion, death and resurrection—He tells every disciple that they, too, must take up the Cross because by surrendering life, God's greatest gift, earthly life will be saved.

Jubilaem 2025 — Pilgrims of Hope

The English word pilgrim is derived from the Latin word *peregrinus* that has multiple meanings: foreigner, stranger, someone on a journey, or a temporary resident. Pilgrim can either describe a traveler making a brief journey to a particular place or someone settling either for a short or longer period of time in a foreign land. *Peregrinatio* or wandering without a destination believing that God is leading constitutes a state of being. *Peregrinus* was also used in the Latin Vulgate version of the Bible to translate the Hebrew *gur* (sojourner) and the Greek *parepidemos* (temporary resident). Those varied terms undergird a central image of the life of faith. Christians believe that they are temporary residents in this world whose true home is in heaven. As temporary residents, the living must therefore live and behave day by day according to the standards of their heavenly homeland as they journey through life. During the early centuries of the Church this was the primary understanding of the term pilgrim. As Christian pilgrimage to places considered particularly holy developed in the fourth century, the term *peregrinus* took on a further sense within Christian thought, describing not an aimless traveler, but a sojourner with a particular religious goal. At that point, the term *peregrinatio* came to represent the description of the journey undertaken. *Pilgrimage* is used to describe an individual's journey through life, sometimes as a general description of personal growth and exploration. Other times, as in Catholic practice, outlining a particular spiritual focus or pathway which it is believed will lead to encounter with God. Pilgrimage is also a term that can be used to portray an inner spiritual journey through prayer, meditation or mystical experience. In Catholicism, such an inward pilgrimage can entail withdrawal from the everyday world into a monastery or hermit's cell, choosing to enter into a physically-restricted life of isolation and silence. Such a contemplative vocation is seen as a way of setting the soul free to travel inwardly. Pilgrimage, in whatever form it assumes, echoes and embodies the experience of the journey of faith. There is movement, vulnerability, challenges, companionship, prayer, divine presence, and a destination. Throughout the centuries, pilgrims have experienced the suspended, liminal, divine time of *kairos* (Gk. καιρός) —the right or critical moment for action—prompts the individual to go on the journey, at a distance from the regular chronos (Gk. χρόνος) or the chronological or sequential time of everyday life. Pilgrims bring their whole being to the experience because embarking on a pilgrimage requires a total devotion involving the body and senses – sight, and touch in particular. It is also a popular devotion because fellow pilgrims make it into a pilgrimage. They flock to the site of an apparition. They want to touch the relics of the saint or the holy site. Most often, the hierarchy of the Church simply recognizes what the faithful are already doing. Reaching the destination, the pilgrims embrace the shrine and the journey, long or short, leading to it. Excerpted from www.york.ac.uk "Pilgrims & Pilgrimage."

Oratio Dominica - Pater Noster - Our Father - Lord's Prayer

The Eucharistic Prayer (or Anaphora) while the most important part of the Mass, is often the least understood prayer. It is the Church's answer to the Lord's command to repeat what Jesus did, once and for all, in response to His command to receive His Body and Blood and to do so until He comes again. The prayer's culmination takes place in the Rite of Communion, which is a series of words and actions that begins with the recitation of the Lord's Prayer. The *General Instruction of the Roman Missal* describes the Our Father like this, "In the Lord's Prayer a petition is made for daily bread, which for Christians means principally the Eucharistic Bread, and entreating also the purification from sin, so that what is holy may in truth be given to the holy. The Priest pronounces the invitation to the prayer, and all the faithful say the prayer with him; then the Priest alone adds the embolism, which the people conclude by means of the doxology. The embolism, developing the last petition of the Lord's Prayer itself, asks for deliverance from the power of evil for the whole community of the faithful. The invitation, the Prayer itself, the embolism, and the doxology by which the people conclude these things are sung or are said aloud" (*GIRM*, n. 81).

Biblical Sources for the Lord's Prayer

Two out of the three Synoptic Gospels contain the Scriptural elements of the Lord's Prayer — one shorter version (Lk 11:2-4) and another longer version (Mt 6:9-13). The latter constitutes the biblical source for the liturgical version of the prayer. In Saint Matthew's Gospel, those words are situated within the Sermon on the Mount (Mt 5-7). Broadly speaking, in those three chapters, Jesus gives a new, more perfect commandment that fulfills both the Law and the prophets. The Lord's description of what will be the new and eternal covenant, in fact, is a new morality based on God's mercy that holds out an entirely new and more perfect way, more faithful type of life than the righteousness proposed by the Pharisees. The more immediate biblical setting of the Lord's Prayer is found among the opening verses of chapter 6 (Mt 6:1-18) wherein Jesus warns against doing good only in order to be seen or to elicit praise for doing so. Moreover, as the model prayer, the *Oratio Dominica* is inserted within the treatment of the three penitential disciplines of almsgiving (Mt 6:2-4), praying (Mt 6:5-6), and fasting (Mt 6:16-18). Thus, the Lord's Prayer (Mt 6:9-13) is sandwiched between the two disciplines of prayer and fasting. The *Catechism of the Catholic Church* identifies this prayer in various ways as "the summary of the whole gospel...the foundation of further desires" (*CCC*, n. 2761) and not only as "the most perfect of prayers...in the sequence that should be desired" (*CCC*, n. 2763).

Matthew's Version of the Lord's Prayer

Saint Augustine identified seven petitions in Matthew's version of the Pater Noster. The first three are theological aiming to glorify God, which serve to draw our

thoughts toward the Father, whereas the last four present what are human wants or needs to God and humbly request His grace for those lacks to be addressed. Thus, the first series of petitions carry those who pray toward God and do so for the Father's own sake — thy name, thy kingdom, thy will. It is characteristic of love to first think of the One who is the object of that love. The second series of petitions is an offering up of human hopes and desires. The Our Father begins with a solemn address that recognizes God as *our Father*. The use of the first person plural pronoun *our* is a hallmark of this model prayer that serves as an acknowledgement of the universal nature of God's Fatherhood. So, the prayer is intently focused on God and not on the self. In declaring God to be *our Father*, it also serves as a testament that (1) God dwells in heaven. Then, by asking that (2) His name be hallowed, instead of looking at that petition from the human perspective, as evoking reverence for God, it is better understood as a plea for God to hallow His own name by displaying His glory and to do so by fully manifesting the fullness of the Kingdom that is still yet-to-come. In the petition that explicitly asks for (3) the coming of the Kingdom, the original Greek verb is causative and, so, is better translated as *let* your kingdom come. The word kingdom is also a reference to the reign of God. Biblical scholarship, while concluding that the kingdom has partially come, also supports the notion that out there in an unknown future the fullness of the kingdom will be manifested. Despite the fact that the day when Christ will return is already fixed and the kingdom will be fully manifested on that last day, only God the Father knows when that will happen (Mt 24:36). This pivotal petition sets the tone for the entire prayer and, so, signals that the balance of the prayer highlights God's divine action rather than endorsing human effort whether in the petitions preceding or following it. By asking the Father that (4) His will be done in heaven and on earth is a request that God's divine purpose to establish the kingdom will come quickly. By asking God (5) to give us our daily bread that is a reference to the Eucharist, but contains the rare Greek word *epiousios* (Gk. ἐπιούσιος) that is only used twice in the New Testament. While often translated as daily, the word can also mean *future*. If correct, the petition for future bread would better harmonize with the eschatological nature of the prayer. Yet, it is also a request for the kingdom if that is understood in terms of an eternal banquet. The penultimate request (6) to forgive sins (Gk. ὀφειλήματα), whether translated as trespasses or debts, is likely aimed at the final judgment and not for pardoning now. The final petition, (7) seeking to be delivered from evil is also a request that those who invoke God as Father will be spared the period of woes or tribulation prophesied to occur prior to Christ's triumphant return when He comes to reclaim the perfected earthly kingdom in signs and portents that He began by His first coming. Maranatha - Our Lord is coming!
