

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Twenty-sixth Sunday in Ordinary Time
September 29, 2024



...no one who performs a mighty deed in my name...can at the same time speak ill of me. For whoever is not against us is for us, says the Lord.

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

4:00pm +Lucille Cunic — 20th anniversary

Sunday, September 29 *Twenty-sixth Sunday in Ordinary Time — Priesthood Sunday*

7:30am +For the souls in purgatory

4:00pm With God's help may all priests receive grace to follow Way of Perfection

Monday, September 30 *Saint Jerome, priest & doctor*¹

12:00nn +Carol O'Brien Welch by alumnae of former SVH School of Nursing

Tuesday, October 1 *Saint Thérèse of the Child Jesus, virgin & doctor*¹

12:00nn Asking to become childlike in trusting the Father as the Doctor of Trust Saint Thérèse did

Wednesday, October 2 *The Holy Guardian Angels*¹

12:00nn

Thursday, October 3 Rosh Hashana, 1st Day

12:00nn

Friday, October 4 *Saint Francis of Assisi, holy man*¹

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

Saturday, October 5 *Vigil of 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

4:00pm Asking God to bless Julie Fitzgerald on her birthday

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

Following the Lord's second prediction of His passion and death (Mk 9:10-13), as Jesus and His disciples were making their way to the fulfillment of that prediction in Jerusalem, Saint Mark has brought together several disparate teachings of Jesus which scholars identify as a *catechetical collection*. Its seemingly unrelated elements are woven together by an association of ideas or word usage rather than by a logical development or discourse. This weekend's Gospel is composed of two contrasting sections – in the initial part, Jesus exhibits great tolerance toward anyone, even someone who was not a disciple, who brings relief to someone else and, in the second part, He severely condemns others who cause scandal and enjoins His listeners to root out anything that would lead them to sin. Earlier, when Jesus sent the Twelve out on their mission, the apostles had exhibited the same power Jesus had to heal the sick and cast out demons from those possessed (Mk 6: 7-13). Now, after having seen someone not of their company doing just that, John the brother of James tells Jesus that they tried to stop the *thaumaturgos* (Gk. Θαυματουργός) or “worker of wonders” from doing so. While noble in its intention, the apostle's reaction to seeing good being done is too narrow-minded. As such, it elicits a correction from Jesus who says, “Do not prevent him. There is no one who performs a mighty deed (Gk. δύναμις) in my name who can at the same time speak ill of me.” The specifics as to the identity of this miracle-worker are not mentioned because those details were unimportant. The point of the matter was to remind the apostles that they had no monopoly on doing good nor should they belittle the good done by others, even if the perpetrator was not part of their company. Relieving the burdens others endure or good deeds done without expecting a return create a community of good will that requires believers to accept the fact that no one monopolizes pure altruism. While Jesus acknowledges that by giving something as basic as a cold cup of water when that action is done by a disciple, the one who does “will surely not lose his reward” (Mk 10:42). Only the Lord reveals the need or value of such a gesture and its ultimate validity. In the final judgment, at the end of time, Christ will unequivocally note what was done for the hungry, the thirsty, welcoming the stranger, clothing the naked, caring for the sick, or visiting those in prison (Mt 25:35-40) whether or not the act was done in the right way, at the right time, and for the right reasons. As the Lord's disciples, generosity to those in any need must be seen as doing what the Lord has asked and doing it for Him and in His name. The unbridled gratitude that the Lord promises to anyone who makes the smallest gesture of help to someone in need is in stark con-

A. -M Besnard—Du neuf et l'ancien

"If you remain in my word...you will know the truth, and the truth will set you free" (John 8:31), he said. I believe this in the innermost part of myself. He who said, "Let your 'Yes' mean 'Yes' and your 'No' mean 'No'" (Matt 5:37). Has certainly not used ambiguous and equivocal language; he himself did not have multiple and contradictory personalities; there was not in him at the same time Jesus according to [Luis] Buñuel and another Jesus according to [Pier Paolo] Pasolini, a hippie Jesus and an inquisitor Jesus. Light gets fractured in our own prisms and glass trinkets, not in its source. There were not two gospels taught by Christ: on the one hand, an easygoing, very human, somewhat gypsy-like gospel welling up in moments of smile and mildness; and on the hand, a rigorist, fanatical teaching coming forth in times of anger and exasperation.

trast with the severity with which He condemns anyone who causes the *little ones* or *one of the Lord's own* to fall – those who do so will have no excuse. There is no leeway in this regard – in other words, no venial sin. Thus, even a trivial obstacle can cause someone who is weak in faith to fall into mortal sin. The increased culpability for scandalizing "one of these little ones (Gk. μικρῶν)" is not only that such behavior flies in the face of charity, but the weakness of those little ones exacerbates the scandalizing agent's responsibility. In fact, even the legitimate rights everyone enjoys must be renounced when by asserting them they cause one person to fall. After having painted such a sharp contrast, Jesus turns to the disciples themselves. Regardless of which part of the body is the origin of scandalous behavior – the hand, foot, or eye—Jesus declares it is better to live "maimed than ...to go into Gehenna, into the unquenchable fire." Even more so than physical mutilations, such behavior cannot eliminate malice or evil desires that arise in the heart – it is these latter attitudes that must be eradicated and, doing so, is more painful than the loss of a limb or eye. These seemingly contradictory positions between meekness and sternness, being open-minded or being a rigorist are not as mutually exclusive as logic seems to dictate because Jesus is the same Lord who demands both. The apparent opposition is surmounted when you understand the Lord's zeal for doing what was always good and that His love would not allow any compromise. As the People of God, all of the baptized are meant to be a nation of prophets, who by word and example testify to the world that is yet-to-come, but is already here. The laws of that burgeoning kingdom are not worldly as they are based upon the Beatitudes and the Sermon on the Mount – living by those standards constitutes true, heavenly freedom.

Jubilaem 2025 — Pilgrims of Hope & Indulged Activities

The notion of an indulgence is arguably the most misunderstood aspect of Catholic belief, even among faithful Catholics. The misunderstanding stems from a lack of awareness of the double consequence of sin because every sin entails either eternal punishment that is remitted by Confession and absolution or temporal punishment that constitutes an unhealthy attachment to creation that every sin fosters. This latter punishment requires purification that can take place either on earth or in purgatory. Catechism of the Catholic Church, "To understand this doctrine and practice of the Church, it is necessary to understand that sin has a double consequence. Grave sin deprives us of communion with God and therefore makes us incapable of eternal life, the privation of which is called the "eternal punishment" of sin. On the other hand every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death in the state called Purgatory. This purification frees one from what is called the "temporal punishment" of sin" (CCC, n. 1472). For older Catholics, various prayers had indulgences attached to doing so in terms of days or years. Those numerical amounts were derived from the Church's penitential canons that ascribed the number of days of penance required for various sins committed – e.g. 100 days, 7 years and so forth. Receiving an indulgence is not the same as being granted forgiveness. Only God can forgive sins and that is guaranteed in the Sacrament of Penance: humbly confessing the sins we have committed to a priest, receiving absolution for them, and fulfilling the prescribed penance. An indulgence is not a substitute for confession, but applies to already forgiven sins that entail temporal punishment, after being absolved of sins committed. Having illustrated a contrite heart for sins committed, the residual effect of an undue attraction to sinning remains and must be accounted for, whether by indulgenced acts of charity or mercy or in Purgatory. In the decree *Indulgentiarum Doctrina*, Norm 1, Paul VI provided this definition of indulgence, "An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain defined conditions through the Church's help when, as a minister of Redemption, she dispenses and applies with authority the treasury of the satisfactions won by Christ and the saints." That same document, in simplifying the process of obtaining an indulgence, eliminated the time measurements for partial indulgences and in Norm 4 labeled them as partial. The second type of indulgence is plenary or total freedom from the temporary punishment due to sin.

Paschal Mystery: Christ's work of redemption accomplished principally by his Passion, Death, Resurrection, and glorious Ascension—Dying he destroyed our death, rising he restored our life.

Introduction

Around the year 56 AD, during the season of Passover, Saint Paul wrote this to the church in Corinth, "Christ, our Passover has been sacrificed" (1 Cor 5,7). Paul sought to interpret Christ's death on the Cross by means of the Passover metaphor. In subsequent centuries, the term paschal mystery (Lat. *mysterium paschale*) grew in importance and became the preferred way of speaking about what God had done in Christ. The traditional Jewish Passover and its unfolding lasted for fifty days or a week of weeks (7x7=1), culminating in Pentekoste (Gk. *πεντηκοστή*) or the fiftieth day. This annual memorial, even to the present day, celebrates their going forth (or exodus) from the land of Egypt and Yahweh's conferring of the covenant at Mount Sinai. The English words paschal and mystery are derived from the biblical (or Koine) Greek in which the New Testament was originally written. The adjective paschal (Gk. *πάσχα*) is derived from the Hebrew word for Passover or pesach. Even the word pascha had to be newly-coined by the Greek translators of the Septuagint (or LXX) which was a third-century BC translation of the Bible from Hebrew into Koine Greek. This was done in order to make accessible for Greek-speaking Jews in Alexandria the sense of the Hebrew word pesach, since neither classical nor conversational Greek of that period had any word to identify that foundational religious event of the Hebrew Scriptures. Pesach incorporates a journey from bondage in Egypt to eventual freedom in the land of Canaan which began when the angel of death passed over the houses of the Israelites, marked with the blood of those lambs that had been sacrificed for the first Passover. Such blood effectively saved the Israelites from the certain death of their first-born (Ex 12:21-36) and, later on, Christians came to see the Blood of Christ, shed on the cross, as similarly salvific. The noun mystery (Gk. *μυστήριον*) was generally associated with the worldview of Platonism, long before the NT writers used the word mystery to describe what God was doing in Christ. For Platonic philosophers, sensible realities were understood as participating in and pointing toward invisible or heavenly realities. Thus, the created order that is perceptible to the senses requires contemplatio in order for the physical world to be understood intellectually. As Platonism further developed, this symbolic understanding was extended to incorporate the spiritual interpretation of historical events. Thus, events that were chronologically prior came to be perceived either as a preparation for or as a foreshadowing of future events—promise awaiting fulfillment.

Initial Reference to the Paschal Mystery

In the second century of the Christian era, Saint Melito of Sardis preached an Easter homily entitled Πέπ

Πάσχα or On the Pascha, which was only translated in the middle of the last century. While Melito, as Bishop of Sardis, does not use the term paschal mystery, he rejoices that Christ is the fulfillment of the earlier redemptive acts of God. His chief concern was interpreting a passage selected from the Book of Exodus, namely, "how the lamb was sacrificed, how the people were saved." Melito begins with this declaration, "The sacrifice of the Lamb, and the celebration of the Pasch, and the letter of the Law, have been fulfilled in Christ." This use of the imagery of the Passover yielded a paschal understanding of the events surrounding Christ's death. Initiating new members into Christ through Baptism and the signing of their foreheads with the Cross eventually came to be understood as analogous to the Blood of the Paschal Lamb which marked the doors and lintels of the Israelites and, as that sign had saved the Chosen People from imminent death, the water and the Cross marked out those destined to be saved by Christ from the prospect of unending death. The eating of the Passover lamb also foreshadowed the messianic banquet to which all the baptized are invited and which the Eucharist is its anticipation and a foretaste of the paschal feast of heaven. Then, our understanding of the Eucharist as a sacrifice drew upon the identification made between Christ and the Passover (or paschal) lamb. Two images are at the heart of the Book of Exodus: In chapter twelve where the image is that of the lamb slaughtered and its blood becoming the source of salvation or the other image in chapter fourteen which is focused upon the Israelites passing safely through the waters of the Red Sea. While standing amid waters that were seemingly threatening to their own survival, instead the wall to their right and to their left became the miraculous path of their salvation through the sea and foretold eventual death for the Egyptians. These two typologies or the process of uncovering religious meaning by sustained ecclesial exploration of type (the Passover event) and antitype (the Jesus event)—evoked what came to be known as mystagogical catecheses or the reflective teaching offered to those who had been newly-initiated into the mysteries of faith in the weeks following Easter and their baptism. The most well-known examples of this type of catechesis are from the second-half of the fourth century attributed to Saint Cyril of Jerusalem (viz. five mystagogical catecheses) and Saint Ambrose of Milan—*De mysteriis* and *De sacramentis*. Mystagogy: "From the visible to the invisible, from the sign to the thing signified, from sacraments to mysteries" (CCC, n. 1075). While primarily a reference to the ultimate acts of salvation in Christ, the concept of the Paschal Mystery is basically the process of dying and rising, the implication that death promises new life. We see this all around us and in our own lives.