

**OUR LADY OF PROVIDENCE CHAPEL**  
**SAINT VINCENT HOSPITAL**  
**WORCESTER MEDICAL CENTER**  
**Twenty-third Sunday in Ordinary Time**  
**September 7, 2025**



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Does not someone who wants to build a tower  
first calculate to see if there is enough money to complete it?

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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 6 *Vigil of the 23rd Sunday of the Liturgical Year*

4:00pm For the good health of Carol Avedisian by the Hagars

Sunday, September 7 *Twenty-third Sunday in Ordinary Time*

7:30am +Judy Beauregard Catherall by alumnae of former SVH School of Nursing

4:00pm +Dominic J. Nompleggi, MD, PhD

Monday, September 8 *Feast of the Nativity of the Blessed Virgin Mary*

12:00nn For the intentions of the M. Burke family

Tuesday, September 9 *Saint Peter Claver, priest*<sup>1</sup>

12:00nn Asking God for successful surgery for Dave

Wednesday, September 10

12:00nn +Derek Janeczak by his parents

Thursday, September 11 - Patriot Day & Remembrance Day

12:00nn Grateful to God for the priesthood of Fr. Denis Lemieux

Friday, September 12 *The Most Holy Name of Mary*

12:00nn For successful surgery for Emily

Saturday, September 13 *Vigil of the 24th Sunday of the Liturgical Year*

4:00pm For the good health of Janet Shea by the Hagars

Sunday, September 14 *Twenty-fourth Sunday in Ordinary Time*

7:30am +Frances Schiller Fitzgerald by alumnae of former SVH School of Nursing

4:00pm For the intentions of the celebrant

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 the Gospels during Ordinary Time**

The demands outlined in today's Gospel mark a shift in the Lord's ongoing journey to Jerusalem. Last week's Gospel (Lk 14, 7-14) focused upon humility as being the proper behavior consonant with the heavenly feast. Then, in this week's Gospel, the attention is centered on the price of grace that a disciple must pay and as the cost of discipleship, the sacrifice made constitutes the bond between disciple and Master. At times, the crowds following Jesus were an obstacle that had to be overcome. In this instance, as the object of the Lord's attention, the evangelist notes the size of the crowd as constituting an indication of the interest they have in actually becoming disciples. Though much of the crowd was composed of the poor, sick or the downtrodden, since those groups were on the fringes of respectable society, they more easily recognized that Jesus was a Master unlike any other! In His inaugural sermon in Nazareth, Jesus invoked the prophetic mantle once worn by Elijah and Elisha and, by saying that He had come to bring glad tidings to the poor – not just the economically poor—but also to the downtrodden, neglected, the forgotten or those oppressed and afflicted. The prophecy that Jesus made at the outset of His public life is now being fulfilled. The statement that Jesus turned (Gk. στραφείς) toward the crowd implies something more, than physical movement, it indicates the crowd's need to convert by changing positions or, better yet, a dynamic about-face illustrating a profound change. This turn (or Gk. *strapheis*) entails a straightforward instruction on the price that needs to be paid in order to be one of His disciples. Remember, Jesus and those great crowds are on their way to Jerusalem. To be one of His disciples, then, demands that every follower persevere with the Lord to the very end. Jesus knows only too well that "the wise and the learned" will not heed His message, but the childlike (Heb. *anawim*) will remain steadfast. Then, in a compelling tone, Jesus declares one of the conditions of discipleship – hatred for parents, spouse, children and siblings "and even [one's] own life." The expression *without hating* is often understood as a Hebrew idiom. As such, biblical scholars believe instead of the emotional nature of hate, it implies to love someone more than the Lord. This language of absoluteness is used to express a preference and, so, it may refer to the kind of detachment, indifference, or nonattachment that is complete and deserving, though without any feelings of revulsion involved. The unconditional nature of this preference is underlined by the litany of those members whom we should not love less than Jesus. The Mosaic commandments enjoin love for mothers, fathers, and family, while also enunciating the duties owed to them! Jesus, too, accorded Mary and Joseph the esteem that was their proper due. Despite such earthly attachments and obligations, devotion to God Most High and doing the Father's will are absolute priorities and take precedence over any and

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All that the saints counsel us about fleeing the world is clearly good. Well, believe me, our relatives are what clings to us most from the world, as I have said, and the most difficult to detach ourselves from. Consequently, those who flee from their own countries do well — if it helps them, I say, for I don't think it helps to flee bodily; rather what helps is that the soul embrace the good Jesus our Lord with determination, for since in Him everything is found, in Him everything is forgotten. Yet, it is a very great help to withdraw even bodily until we have come to know this truth. For afterward it may be that the Lord will want us to have dealings with them, giving us a cross where we used to find pleasure.

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all others. Given the fact that Jerusalem was their destination, doing that holy will and never wavering from the mission the Father gave Him, those demands were adhered to even at the cost of Christ's own life. Discipleship demands that we imitate the devotion Jesus illustrated to the Father who alone draws us toward heaven with Jesus is the Way. Believing in Christ is not an insurance policy protecting disciples against life's trials because, in fact, following Jesus requires taking up the Cross. Doing the Father's will, as was eminently true with Jesus, leads inevitably to embracing the Cross. Carrying the individual crosses which every disciple must bear makes concrete the suffering that Jesus endured by doing so. The Cross which dominates every altar is a visible reminder that on that particular altar the mystery of the death and resurrection of Christ is re-presented. According to the *General Instruction of the Roman Missal*, "...either on the altar or near it, there is to be a cross, with the figure of Christ crucified upon it...It is desirable that such a cross should remain near the altar even outside of liturgical celebrations, so as to call to mind for the faithful the saving Passion of the Lord" (*GIRM*, n. 308). The Gospel concludes its elaboration of the demands of discipleship by encouraging the renouncing of all possessions. Such detachment is not requiring personal impoverishment as it is meant to encourage the sharing of goods, as was true among the earliest of believers. As said in the Acts, in order to tame the control material goods have over the person, "...those who owned property or houses would sell them, bring the proceeds of the sale, and put them at the feet of the apostles, and they were distributed each according to need" (Acts 4:34-35). Though better known as a slogan, this demand is meant to focus the listener's attention on Christ, who stripped Himself of all glory and condescended to share in our frail human condition. Authentic discipleship, in order to share in the Lord's status as Son, requires the same detachment from all worldly status symbols. Faith in Christ allows for no competition in regard to loyalty to Him along with a willingness to share whatever earthly possessions we have with others who are destitute. Regardless of anyone's state in life or financial position, no disciple can escape the demand to take up the Cross and to remain detached from all worldly ties — even family ties or the allure of financial security. This is the meaning of the two allegories concerning the man building a tower and the king deciding whether or not to wage war. It would seem logical that after citing those two pseudo-parables that Jesus would urge the crowd to plan well before building or waging war; however, instead of the expected, Jesus declares that no one can be one of His disciples "who does not renounce all his possessions." This instruction is directed at the already-baptized and at every dutiful disciple. By contemplating the demands discipleship entails and its emotional and spiritual costs, Jesus is not saying look back, but look ahead and realize none of us has enough resolve to pay that price or to defeat sin and the devil's temptations. The Spirit is the first-fruit of baptism and the Paraclete is the dependable Guide along the path to heaven.

### Nine-One-One

Nine-one-one (911), before 2001, those three numbers simply meant a request for information, now they also remind us of September 11, 2001, the date of the worst terrorist attack on the United States of America and one of the deadliest days ever on American soil. The following month of that devastating loss of life, in October 2001, the United States Congress passed a joint resolution designating that every September 11th be observed as *Patriot Day*. The resolution requests that government entities and interested organizations as well as individual citizens display the flag of the United States at half-staff on Patriot Day and that the American people observe a moment of silence in honor of the individuals who lost their lives as a result of the September 11, 2001 terrorist attacks. Subsequently, in 2009, a presidential proclamation declared that Patriot Day is also to become a *National Day of Service*. The proclamation called on Americans to "participate in community service in honor of those our Nation lost, to observe this day with other ceremonies and activities, including remembrance services ... to honor the innocent victims who perished as a result of the terrorist attacks of September 11, 2001." While time has dulled some of the horror, the thousands of lives lost and the sacrifice of the lives of many NYFD fire-fighters and their chaplain Father Mychal Judd, along with EMTs and other first-responders to the World Trade site, on that day, should never be forgotten.

*Pope Benedict XVI – Prayer at Ground Zero – 20 April 2008*

O God of love, compassion, and healing, look on us, people of many different faiths and traditions, who gather today at this site, the scene of incredible violence and pain. We ask you in your goodness to give eternal light and peace to all who died here—the heroic first-responders: our fire fighters, police officers, emergency service workers, and Port Authority personnel, along with all the innocent men and women who were victims of this tragedy simply because their work or service brought them here on September 11, 2001.... Grant that those whose lives were spared may live so that the lives lost here may not have been lost in vain. Comfort and console us, strengthen us in hope, and give us the wisdom and courage to work tirelessly for a world where true peace and love reign among nations and in the hearts of all. AMEN.

# Understanding the Mass—Both Memorial & Sacrifice

## Epiclesis - To Call Upon or To Invoke

Epiclesis (Gk. ἐπίκλησις) refers to the liturgical prayer in Christian worship, particularly in the Eucharist, where the Holy Spirit is invoked to sanctify the gifts of bread and wine. The *Catechism of the Catholic Church* describes that prayer this way, “The Epiclesis (“invocation upon”) is the intercession in which the priest begs the Father to send the Holy Spirit, the Sanctifier, so that the offering may become the body and blood of Christ and that they faithful, by receiving them, may

themselves become a living offering to God. Together with the anamnesis, the epiclesis is at the heart of each sacramental celebration, most especially of the Eucharist” (CCC, nn. 1105-1106). The word comes from ancient Greek meaning “to call upon” or “to invoke”. There are two epicleses – one before consecration and another one after. The prior epiclesis petitions God the Father to accept the sacrifice offered and to send down the Holy Spirit so that those offerings will become the Body and Blood of Christ. Then, in Catholic practice, it is the Words of Institution that are considered to be the moment of Transubstantiation (when, according to religious tradition, the eucharistic elements change from bread and wine into the actual Body and Blood of Christ). The other invocation of the Spirit takes place after consecration asking that by sending down the Spirit the fruits of unity and love will develop among the participating faithful. While the exact timing and theological significance differ between various denominations about the moment of consecration, the Epiclesis prayer is a

central part of the overall Eucharistic prayer, where the community asks for God’s grace to participate in the sacrament and for the elements to become the Body and Blood of Christ. Catholic liturgical theology underlies the belief that consecration occurs through the Words of Institution (Christ’s words at the Last Supper) rather than by the epiclesis, as some Eastern churches consider that invocation to be the moment of consecration or transformation of those sacred elements. In the Roman Catholic Mass, the epiclesis generally comes before the Words of Institution. Following Vatican II, an explicit invocation of the Holy Spirit was added to the new Eucharistic Prayers. There is also an epiclesis after the consecration that prays

for the unity of the faithful. While the words of institution have consecrating power, the epiclesis asks the Holy Spirit to sanctify the gifts and consecrate them into the Body and Blood of Christ, and also to bless the communicants.

## The Eucharistic Prayers

The Roman Canon or First Eucharistic Prayer has an equivalent of a proper epiclesis, when the priest asks God the Father to “accept and bless these gifts” and, then, adds, that those gifts become “an offering in spirit and in truth... the body and blood of Jesus Christ.” After the institution narrative, the Roman Canon asks that the sacrifice be borne to the heavenly altar by hand of the Angel and that those participating in the Eucharist “be filled with every grace and blessing.” Yet, these invocations are an implicit and not an explicit epiclesis. The three most well known Eucharistic Prayers that are derived from the liturgical reforms of the Second Vatican Council incorporate an explicit petition for the Spirit to come down by asking the Father and the Holy Spirit to “make holy” (EP II, III) or to sanctify (EP IV) the gifts so that they are transubstantiated into the Body and Blood of the Lord. In making this request of the Father, the priest extends his hands over the bread and wine since the *laying on of hands* is the ancient gesture that calls down the Spirit. Then, after the institution narrative, both the acclamation and the memorial-offering, the priest again explicitly invokes the Spirit, asking that all “be brought together in unity (EP II, “become one body, one spirit in Christ” (EP III) and that “all who share this bread and wine” be gathered “into the one body of Christ, a living sacrifice of praise” (EP IV).

## The Role of the Holy Spirit

To sanctify is a role properly attributed to the Holy Spirit who completes and brings to fullness the work of the Father and the Son. Although, like almost all liturgical prayers, the prayer for the consecration of the sacred elements is addressed to the Father, it is through the power of the Spirit, who integrates the gifts of the people into the offering of Christ, that the Church presents to the Father the memorial of the Son and efficaciously repeats the words of institution. It is also through the Holy Spirit that the Church constantly becomes the Body of Christ, nourished and fortified by His presence in the Eucharist. Both gifts and people are transformed by the power of the Spirit: the gifts of bread and wine become the signs of Christ’s sacramental presence as food; the people enter into Communion with Christ and with each other; they are unified, given life and sanctification. In other words, just as bread and wine are transformed into the Body and Blood of Christ, so by sharing the one loaf and the chalice of salvation those who received are also transformed, they become the embodiment of Christ to the outside world, paradoxically something they already were through the waters of Baptism.

Excerpted from Lawrence J. Johnson. *The Mystery of Faith: A Study of the Structural Elements of the Order of the Mass*.

## THE MASS

- I. Introductory Rites
- Entrance
- Veneration of the Altar
- Greeting
- Penitential Rite
- Kyrie Eleison
- Gloria in excelsis Deo
- Collect
- II. Liturgy of the Word
- Scripture Readings
- Homily
- Nicene/Apostles Creed
- Prayers of the Faithful
- III. Liturgy of the Eucharist
- Preparation of the Gifts
- Eucharistic Prayer
1. Preface
2. Sanctus
3. Epiclesis
4. Consecration
5. Mystereum fidei
6. Anamnesis
7. Offering
8. Intercessions
9. Doxology and Amen
- Communion Rite
- Lord’s Prayer
- Rite of Peace
- Breaking of the Bread
- Communion
- Prayer after Communion
- IV. Concluding Rites
- Blessing
- Dismissal
- Veneration of the Altar
- Personal Thanksgiving