

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Fourteenth Sunday in Ordinary Time
July 6, 2025



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, July 5 *Vigil of the 14th Sunday of the Liturgical Year*

4:00pm +Deceased members of the George family

Sunday, July 6 *Fourteenth Sunday in Ordinary Time*

7:30am +Richard Burke — 11th anniversary

4:00pm In gratitude to God for a favor requested & granted

Monday, July 7

12:00nn Asking God to help Carlene Sherborn

Tuesday, July 8

12:00nn Seeking divine help for Jonny & Crystal Gil

Wednesday, July 9 *Saint Augustine Zhao Rong, priest & companions, martyrs*²

12:00nn In gratitude to God for the Sacred Heart of Jesus

Thursday, July 10

12:00nn For the intentions of the celebrant

Friday, July 11 *Saint Benedict, abbot*¹

12:00nn +Kylie Maddison Duggan

Saturday, July 12 *Vigil of the 15th Sunday of the Liturgical Year*

4:00pm +James Crossman

Sunday, July 13 *Fifteenth Sunday in Ordinary Time*

7:30am For the intentions of the celebrant

4:00pm In gratitude to God for those who were born today

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.*

Better Understanding of the Gospels during Ordinary Time

Having resolutely set out on the road that goes up to Jerusalem, the Lord Jesus is not only determined to go to that Holy City, yet, He is also aware that the time is short to teach His disciples what it means to follow Him. All that Jesus had heretofore said and done, learning from the questions that people have asked Him, the responses He gave constitute the path that disciples of every age must follow. Nevertheless, what has been handed down from when Jesus was on earth is situated within the experience of a community of believers that heard what Saint Luke had to say in the decades between 70-80 A.D. The same application of the demands of discipleship is required in the contemporary situation the Church faces today. The prior passage (Lk 9:51-62) staked out the conditions needed to follow Jesus as a disciples. This week's Gospel incorporates the instructions that the Lord gave to His apostles (Gk. ἀπόστολος). In its broadest sense, *apostolos* means delegate or messenger, whereas its narrower meaning applies to the Twelve who were directly linked to Jesus. Unlike other evangelists, Saint Luke often uses the term apostle in its broader sense. Even before Pentecost, Peter suggested that someone other than the Eleven could be selected to replace Judas, which resulted in Mathias being named as an apostle (Acts 1:15-26). Such was also the case with Saint Paul, as well. These later apostolic designations, according to Luke, have their precedent attested to by the time that Jesus appointed "seventy-two others whom he sent ahead of him to every town and place he intended to visit" (vv. 1-2). This designation constituted more than merely having those thirty-six pairs find food and lodging for Jesus. Translators differ over whether the number sent out was seventy (KJV) or seventy-two (JB, NABR). If you look at the Greek text or the *Novum Testamentum Graece*, you will find that the Greek word *hebdomekonta* (Gk. ἑβδομήκοντα) is translated seventy. In that NT source text, immediately following that word you will find the Greek word *duo* in brackets translated as two. In the critical apparatus at the bottom, it is noted that several translations indicate that the Greek manuscripts are divided between 70 and 72 as the number having been sent out and there is no way to be sure of which one is the original. Whether 70 or 72, however, both amounts represent the number of nations in the world according to Genesis 10, whereas the Hebrew (or Masoretic text) has seventy names, the Greek text (or the Septuagint) has seventy-two. Either number intends to designate the entire known world. The universal scope of the mission is meant to encompass every place on earth. Because of the mission's length and breadth, there will never be enough laborers to accomplish such a world-wide endeavor. Upon their return, those messengers attest to the ripeness of the harvest, but to the immensity of the task required in order to reap such a harvest! This gargantuan task prompts them a

What is an apostle? Frankly, the impression we get from the New Testament hardly permits us to claim that these men were great or ingenious in the worldly sense. It is difficult even to count them “great religious personalities,” if by this we mean bearers of inherent spiritual talents. John and Paul were probably exceptions, but we only risk misunderstanding them both by overstating this. On the whole, we do the apostle no service by considering him a great religious personality. This attitude is usually the beginning of unbelief. Personal importance, spiritual creativeness, dynamic faith are not decisive in his life. What counts is that Jesus Christ has called him, pressed his seal upon him, and sent him forth. “You have not chosen me, but I have chosen you, and have appointed you that you should go and bear fruit...An apostle then is one who is sent, it is not he who speaks, but Christ in him.

further invitation to pray to “the master of the harvest” for help in sending out laborers for that task. This call and subsequent sending imitates what God the Father had done when He sent His only Son. Moreover, by uniting earthly prayers to the Son’s constant appeal to God for help in the mission that He was given, the disciples will be able to successfully do what appears seemingly impossible. The mission ahead of the seventy-two is as perilous for them as it was for Jesus because they are going out “like lambs among wolves.” Their only defense is the action of the Spirit who will give them what they need to say and the only assurance that they have is that they will not be confounded (cf. Lk 12:12). Regardless of the success that will be theirs, the only joy those messengers can claim is that their “names are written in heaven.” This elaboration of the background aids in understanding the specific requirements for the mission ahead. Most of those are instructions on what is not needed or, better yet, things not to be taken: no money, eat what is given, do not move around unnecessarily, and accept what is offered. The only thing that those disciples have that is valuable is peace which is a gift that they are to bestow generously. This peace is much more than the absence of war because peace is the messianic gift – it is a work of the Spirit and the ultimate sign of the coming of the kingdom of God. Peace was the gift that the Lord Himself granted and, moreover, this gift is the fruit of His victory over death. As a messianic sign, like healing the sick, the peace that Christ imparts is not dependent upon the messenger – peace is the hallmark of how close the kingdom of God is to those within whom it takes root. There is only one message those pairs of disciples must announce, “The kingdom of God is at hand for you.”

1700th Anniversary of the Council of Nicaea in 325

The Council of Nicaea, held in 325 AD, was the first ecumenical (universal) council of the Christian Church. Convened by Emperor Constantine, its primary purpose was to address the Arian controversy, which challenged the divinity of Christ. The council condemned Arianism as heresy and formulated the beginnings of the Nicene Creed, which affirmed the divinity of Jesus and his co-eternal nature with God the Father. It also established the date for celebrating Easter and addressed other issues concerning church governance and discipline. In its section on Christ, the Nicene Creed refuted Arianism by confessing that Jesus is “Lord, Light from Light, true God from true God and homoousios (Gk. ὁμοούσιος) or consubstantial with the Father.” The council fathers declared that Jesus, as the Son of God, is of the same essence/substance as the Father and thus is co-eternal and co-equal with the Father. The second ecumenical council, held in Constantinople in 381 AD addressed the divine nature of the Holy Spirit, the four marks of the Church (i.e., one, holy, catholic & apostolic), resurrection of the body, the nature of eternal life, and the need for baptism in regard to the forgiveness of sins. Thus, the creed used today is more accurately called the Niceno-Constantinopolitan Creed. Understanding the Creed is often hampered by familiarity and its regular repetition. During its recitation, contemplate the meaning of the 12 articles:

Article 1: God exists as three Persons yet only one God who created the known universe.

Article 2: As Lord or Kyrios, Jesus is the Son of God and Savior of the world.

Article 3: Born of the Virgin Mary, He is human, though conceived by the Spirit, without a human father; God from all eternity, took hold of this human nature thus conceived and joined it to Himself.

Article 4: As human, Jesus felt pain and truly died, noting this historical point identified as “under Pontius Pilate”.

Article 5: Though descending to hell, the term hades referred to the place of the dead and not the abode of the eternally damned; once dead, Jesus arose, glorified, on his own power

Article 6: Since his human and divine natures were united in the Incarnation, they can never be separated. With human nature in heaven, those faithful to Christ hope to follow the Lord where He has gone

Article 7: Belief is professed that Christ will come again, though immediate private judgment happens to determine if the deceased goes directly to heaven, hell, or purgatory (an intermediate place in preparation for heaven).

Article 8: The Holy Spirit is divine and a distinct Person, equal to the Father and Son.

Article 9: The communion of saints unites the Church on earth with the saints in heaven and the souls in purgatory.

Article 10: As Savior, Christ came to earth to conquer sin, whether universal or individual in nature; sins are forgiven in Baptism and through the Sacrament of Penance

Article 11: Enfleshed spirits constitute the union of body and soul so that death is only a temporary separation, one separated from the other, until Christ comes again in the general judgment at the end of time. Then, all will be raised, those judged to be just, in body and soul, go to heaven and likewise the damned are consigned to hell

Article 12: Since Christ died, so must all mortal beings, though death is a door not an end and private judgment occurs: the just go to heaven, the wicked, burdened by mortal sin go to eternal damnation. Others, neither all good nor all bad, go to purgatory to be cleansed of any residual attachments to already-forgiven sin.

Understanding the Mass—Both Memorial & Sacrifice

Liturgy of the Eucharist—An Overview

The Mass or the Eucharist is composed of two Liturgies – the Liturgy of the Word and the Liturgy of the Eucharist – and two framing Rites – the introductory and concluding rites. According to the *General Instruction of the Roman Missal*, those two liturgies are one, “The Liturgy of the Eucharist is the central part of the Mass in Catholic worship. This sacred rite is considered the high point of the Mass, where heaven and earth meet, and the faithful

participate in the eternal sacrifice of Christ (GIRM, n.28). The *Catholic Encyclopedia* summarizes the Liturgy of the Eucharist this way, “The Liturgy of the Eucharist, the essential part of the sacrifice, includes: the preparation of the altar; the preparation of the gifts: bread, wine, and water are brought to the altar ([and in many places] the money offerings or offerings for the poor), [typically] the offertory song is sung during this preparation; the priest washes his hands; an invitation to prayer is prayed by the priest. There follows the Eucharistic prayer, which is a prayer of thanksgiving and sanctification and the center of the Eucharistic celebration. It contains: the preface, expressing thanksgiving in the name of the entire people of God; the acclamation or sanctus (holy, holy, holy), which is recited by the priest and people or sung, the Eucharistic prayer; the invocations for the Church, the epiclesis; narration of the institution and consecration of the bread and wine in the words of Christ; the fulfillment of the command given by Christ to the Church to carry on this mystery of the sacrifice,

called the anamnesis; the offering of the victim to God the Father in the Holy Spirit; the intercessions for the living and the dead and for the faithful present; the final doxology, and concluding Amen” (CE, p. 197) and finally, by the reception of Holy Communion by the faithful. Again, in that *General Instruction*, this entry continues the description: “...the Sacrifice of the Cross is continuously made present in the Church whenever the Priest, representing Christ the Lord, carries out what the Lord himself did and handed over to his disciples to be done in his memory. For Christ took the bread and the chalice, gave thanks, broke the bread and gave it to his disciples, saying, ‘Take, eat, and drink: this is my Body; this is the

chalice of my Blood. Do this in memory of me.’ Hence, the Church has arranged the entire celebration of the Liturgy of the Eucharist in parts corresponding to precisely these words and actions of Christ, namely:

- a) At the Preparation of the Gifts, bread and the wine with water are brought to the altar, the same elements, that is to say, which Christ took into his hands.
- b) In the Eucharistic Prayer, thanks is given to God for the whole work of salvation, and the offerings become the Body and Blood of Christ.
- c) Through the fraction and through Communion, the faithful, though many, receive from the one bread the Lord’s Body and from the one chalice the Lord’s Blood in the same way the Apostles received them from the hands of Christ himself” (GIRM, n.72).

Real Presence vs. Transubstantiation

In the encyclical *The Mystery of Faith* (Lat. *Mysterium fidei*), following the Second Vatican Council, Pope St. Paul VI sought to reaffirm the Church’s belief “the ineffable gift of the Eucharist that the Catholic Church received from Christ, her Spouse, as a pledge of His immense love.” The concept of the Real Presence summarizes the belief that in the Mass, Jesus is literally and wholly present, under the appearance of bread and wine. The Pope outlined the types of divine presence, “These various ways in which Christ is present fill the mind with astonishment and offer the Church a mystery for her contemplation. But there is another way in which Christ is present in His Church, a way that surpasses all the others. It is His presence in the Sacrament of the Eucharist...” (MF, n.38). He, then, continues, “This presence is called ‘real’ not to exclude the idea that the others are ‘real’ too, but rather to indicate presence par excellence, because it is substantial, and through it Christ becomes present whole and entire, God and man” (MF, n.39). Clearly, the Eucharistic Presence of Jesus is unique and, in fact, most excellent. As a Sacrament, like all Sacraments, the Eucharist conveys grace to all who receive Communion worthily. This sacred act also makes present Christ’s sacrifice on the Cross in an unbloody manner and, so, it is identified as the Holy Sacrifice of the Mass. Through participating in Mass, forgiveness of sins may be obtained. This substantial change is known as transubstantiation. After the consecration, through the sacred words, the bread and wine are completely changed into the Body and Blood of Christ. The Council of Trent described that total transformation like this, “...By the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called transubstantiation.” The “substance” (the essential reality) of the bread and wine is transformed into the substance of Christ’s body and blood. While the substance is totally and substantially changed, the outward appearances like taste, texture, and color of the bread and wine remain the same.

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. Mysterium 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