

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Fifteenth Sunday in Ordinary Time
July 13, 2025



The good Samaritan is the Lord Himself, by becoming man, Jesus is brought close to us by the great compassion that He has. The inn is the Church into which the Lord brings disciples, as the Samaritan brought in the wounded man on his beast. No one can take part in the Church except by being baptized. Then, united to the Body of Christ, sealed with the Spirit, the baptized are carried like the lost sheep on the shoulders of Jesus the Good Shepherd.

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 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 Sean R. Horrigan

4:00pm For the intentions of Timothy P. Horrigan

Monday, July 14 *Saint Kateri Tekakwitha, virgin*¹

12:00nn For the intentions of Margaret Horrigan

Tuesday, July 15 *Saint Bonaventure, bishop & doctor*¹

12:00nn For the intentions of Richard M. Horrigan

Wednesday, July 16 *Our Lady of Mount Carmel*²

12:00nn For the intentions of Richard J. Horrigan

Thursday, July 17

12:00nn For the intentions of Patricia Horrigan DiLorenzo

Friday, July 18 *Saint Camillus de Lellis, priest*²

12:00nn For the intentions of Frank DiLorenzo

Saturday, July 19 *Vigil of the 16th Sunday of the Liturgical Year*

4:00pm +James Crossman

Sunday, July 20 *Sixteenth Sunday in Ordinary Time*

7:30am For the intentions of John Murphy, Jr.

4:00pm For the intentions of George Murphy

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

Though arguably the most well-known of all the Lord's parables, the Parable of the [Good] Samaritan should be listened to without preconceived notions and along with the guidance of the Evangelist Luke. This pericope occurs in the second part of the Third Gospel and, so, its contextual nature envelopes the Lord's journey to Jerusalem where the Cross awaits Him. A scholar of the law (Gk. νομικός) addresses Jesus as Teacher and asks this question, "...what must I do to inherit eternal life?" In reply, Jesus asks the scribe two questions, "What is written in the law? How do you read it?" The man answers that the law requires loving God totally and unequivocally—with heart, being, strength, and mind. Added to that is the command to do the same in regard to the

love of neighbor (Gk. πλησίον=anyone within proximity). This response, by a *nomikos* or a man who is learned in the Law affirms the tradition of Moses. This lawyer combines into a single statement the commandment concerning love of God (Dt 6:5) and love for neighbor (Lev 19:18). Yet, there is no mention of which of them is first or second – even no mention of which is the greatest! After listening to the man, Jesus confirms what the scribe had said, "You have answered correctly..." The response is exemplary particularly when understood as a rule of life and not merely the basis for making distinctions. If understood only as a basis for distinguishishin, the impact that the commandment was meant to have would be restrained and its broad scope of application vastly reduced. After giving His approval, Jesus tells the scholar of the law, "Do this and you will live." The demands requiring love for God and others are perennially linked and, in fact, inseparable. God remains transcendent and invisible, whereas other human beings (or neighbor) are clearly present and readily available to help in a concrete manner. Yet, love for God is the origin for the love expressed toward fellow human beings. Good will expressed toward a neighbor is much more than a moral sentiment because the real test of living by this dual commandment is illustrated in the treatment we extend toward those who wish us ill or, worse yet, even detest or hate us—true enemies! Because God alone is all good and remains so to both the ungrateful and even the wicked, then, our love should strive to reach those same heights and depths. Now, the scholar of the law asks Jesus a second question, "And who is my neighbor?" Saint Luke, as an aside, states that



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In rabbinic Judaism the term *neighbor* was intended to include all human beings. It was accepted Jewish belief that “the Jewish community must provide for the poor of the Gentiles along with the Jewish poor; such Gentiles are to be visited as are the Jewish sick, and burial shall be accorded the Gentile dead as well as the Jewish dead. Rabbi Jochanan ben Zakkai was always the first to greet everyone he met, even the heathen whom he encountered for the first time in the market place. The rabbi of Sassov once gave the last money he had in his pocket to a man of ill repute. His disciples threw it up to him. He answered them, “Shall I be more finicky than God, who gave it to me?”

this scribe did so in order “to justify (Gk. δικαιῶσαι) himself.” To be justified means to be made righteous by God, cleared from all punishment that is related to sin. The evangelist, though, is more interested in how Jesus was going to respond to that question. Note that the Lord does not propose anything that could be construed as a definition of the term *plēsion* (Gk. πλῆσιον), which is a word most commonly translated as neighbor, but can also mean near or close by. Instead, Jesus articulates an exemplary parable that concretely illustrates what should actually be done in regard to exhibiting love for a neighbor. Any one, male or female, is left half-dead by the side of the road. The anecdote is reinforced by the contrast between the actions of the Samaritan and the indifference of the priest and Levite. There is no explanation offered for their lack of concern or flagrant omission to help. Those two only serve as the foil to the actions of the Samaritan. The juxtaposition is meant to prompt our self-reflection – what would I do in that situation and who constitutes a neighbor for me? Every Samaritan, of course, was considered a spiritual schismatic. Seeing this injured man, lying along the road, the despised Samaritan is moved with compassion (Gk. ἐσπλαγγίσθη). The Greek word *esplanchnisthē* literally means “to be moved in the inward parts” and evokes not only feelings of compassion but a strong desire to do something to address the problem. This Greek verb is only found in the Synoptic gospels (Mt, Mk, Lk) and uniquely used to express Christ’s being inwardly moved to do something explicit or as a reference to the compassion of God the Father. The identity of the man needing help is unimportant because only his plight is enough to immediately elicit the kindheartedness of the Samaritan. In a certain sense, by this immediate reaction to the man’s predicament, you can surmise that this good neighbor presumes that everyone would do what he did. After bringing the injured man to a nearby inn, staying with him for the night, the rescuer gives the keeper “two silver coins” to care for the man. Then, he promises to return and pay for whatever other expenses that the wounded man’s care might have incurred. The answer to the question “who is my neighbor” is illustrated: a neighbor is anyone needing help and whose plight not only invokes sympathy but also an immediate willingness to engage in concrete actions to ameliorate their situation. And to do so without regard as to whether or not the person in need is known to you, someone not like you or in your socio-economic strata or worthy of your assistance or not. The Samaritan asked none of those questions.

The Tongue-Twisting Biblical Word *splanchnizomai*

Today, any compassionate stranger who comes to the aid of someone in distress is often extolled in the media as a “Good Samaritan.” Yet, the parable known by that name does not begin with the parable itself, but when a scholar of the law comes to Jesus and wants to “test” Him. He asks Jesus, “Teacher, what must I do to inherit eternal life?” The Lord tells that legal scribe to look at the Law of Moses for an answer. He replies that the law instructs him to love God “with all your heart, with all your being, with all your strength and with all your mind, and your neighbor as yourself” (Lk 10:27). Then, after Jesus instructed him to follow that teaching, the lawyer responds in this way, “And who is my neighbor?” (Lk 10:29). After noting that the priest and Levite both “passed by on the opposite side” where the injured man whose plight was visible and obvious, a despised Samaritan—considered to be a heretic and, so, a traitor “was moved with compassion” for the man’s plight. The English words “moved with compassion” are identified in the original Greek text as *splanchnizomai* (Gk. σπλαγγίζομαι). Basically that word means that you find yourself so touched by something that you feel it deep inside of you. The Hellenists believed that compassion, mercy and love were felt inwardly as gut-wrenching. In today’s world, pain is something you either want to avoid or have resolved as quickly as possible, to be moved with compassion entails a different kind of pain. This biblical type of pain is the kind of suffering for others that you can choose to feel. Being moved with compassion not only emphasizes a deep, visceral feeling of empathy, but that gut-wrenching reaction also prompts concrete action for the sufferer. The Samaritan’s compassion for the half-dead man is immediately followed by actions: tending his wounds, transporting him to an inn, and covering his expenses, demonstrating that true compassion requires practical engagement and sacrifice.



Understanding the Mass—Both Memorial & Sacrifice

Altar & Its Preparation

The Liturgy of the Eucharist begins with the Preparation of the Altar, the reception of the gifts of bread and wine, along with the financial offerings and the participating faithful for the upcoming Eucharistic sacrifice. According to the *General Instruction of the Roman Missal*, "...the altar or Lord's table, which is the center of the whole Liturgy of the Eucharist, is made ready when on it are placed the corporal, purificator, Missal and chalice (unless this last is prepared at the credence table)" (*GIRM*, n.73). In the *Rite of the Dedication of a*

Church and an Altar, this is the description of an altar, "The Christian altar is by its very nature a table of sacrifice and at the same time a table of the paschal banquet: a unique altar on which the sacrifice of the cross is perpetuated in mystery throughout the ages until Christ comes; a table at which the Church's children assemble to give thanks to God and receive the body and blood of Christ (*DCA*, Ch. IV, no. 4). Its preparation makes it clear that something new is happening.

The Meaning of the Altar

The etymology of the English word altar is derived from the Latin word *altare*, meaning high place or place of sacrifice. It is also likely related to the Latin verb *adolere*, which means "to burn" or "to offer a burnt sacrifice". Therefore, the word altar ultimately signifies a raised structure used for religious rituals, particularly for sacrifices and offerings. As a place of consecration and sacrifice, then, the altar is where heaven and earth meet and a symbol of Christ's presence. Saint Gregory of Nyssa said, "This altar whereat we stand is by nature only common stone, nothing different from other stones, whereof our walls are made and our pavements adorned; but after it is consecrated and dedicated to the service of God,

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

it becomes a holy table, an immaculate altar." St. Gregory underscores the sacredness of all consecrated objects. While physically the same, the consecrated altar has become different in its function and spiritual meaning. It is no longer just a piece of the building but a focal point for worship and communion with the divine. Precedents to current liturgical practice are found in the Old Testament. After the Great Flood, Noah built an altar to God and offered burnt offerings from the clean animals and birds that were on the ark (Gen 8:20-22). God, being pleased with the offering, promised to never again curse the ground because of humanity's evil inclinations, and to never again destroy all living creatures. Abraham built altars in several places: Shechem, Bethel and Ai, Mamre, and Mount Moriah. Then, in building the First Tem-

ple in Jerusalem during the reign of King Solomon, the building contained several altars, while the most prominent were the Bronze Altar (Altar of Burnt Offering) and the Altar of Incense overlaid with gold (Ex 30:1-10). In the second Book of Chronicles (2 Chron 6-7) Solomon, the king of Israel, proclaims the reason for building the Temple to the Lord and its meaning. The speech and prayer Solomon offers at the temple's dedication taught the people the temple's meaning and its importance in the lives of God's people. The central feature of the Temple was the altar of sacrifice. Ultimately, in the upper room, the table used at the Last Supper came to be understood as an altar. Finally, in the Book of Revelation, the heavenly altar is a significant symbol, appearing in both literal and metaphorical contexts, often related to worship, sacrifice, and divine judgment. Therein, the sacred author describes an altar of incense (Rev 8:3-5) and an altar of sacrifice (Rev 6:9-10; 14:18; 16:7), representing prayer and the sacrifice of Christ, respectively. Along with a reference to the souls "under the altar" (Rev 6:9), which is often considered to be a reference to those who have been martyred for their faith, their deaths are seen as a sacrifice mirroring Christ's "underneath the altar the souls of those who had been slaughtered because of the witness they bore to the word of God" (Rev 6:9).

Reflection on the Altar by Origin

*From a homily on Joshua, son of Nun, by Origen, priest
Homilia 9, 1-2: SC 71, 244-246*

All of us who believe in Christ Jesus are said to be living stones, according to the words of Scripture: But you are living stones, built as a spiritual house in a holy priesthood, that you may offer spiritual sacrifices acceptable to God through Jesus Christ. When we look at an earthly building, we can see that the larger and stronger stones are the first to be set in place as the foundation, so that the weight of the whole structure may rest on them securely. In the same way understand that some of the living stones become the foundation of the spiritual building. What are these living stones placed in the foundation? They are the apostles and prophets. That is what Paul says when he teaches: We have been built upon the foundation of the apostles and prophets, with our Lord Jesus Christ himself as the cornerstone. In this building of the Church, there must also be an altar. I think that if those of you, disposed and eager for prayer, offer petitions and prayers of supplication to God day and night, you will become the living stones for the altar which Jesus is building. Consider what praise is ascribed to these stones which make up the altar. All of us who believe in Christ Jesus are said to be living stones, according to the words of Scripture: But you are living stones, built as a spiritual house in a holy priesthood, that you may offer spiritual sacrifices acceptable to God through Jesus Christ...In this building of the Church, there must also be an altar. I think that if those of you, disposed and eager for prayer, offer petitions and prayers of supplication to God day and night, you will become the living stones for the altar which Jesus is building...Therefore, these who were able to pray with one mind, one voice and one spirit, are perhaps worthy to form together one altar, where Jesus may offer his sacrifice to the Father. Let us strive to agree among ourselves and to have one mind and voice. May we never quarrel or act from vainglory. But may we remain united in belief and purpose. Then even we may hope to become stones fit for the altar... Therefore, these who were able to pray with one mind, one voice and one spirit, are perhaps worthy to form together one altar, where Jesus may offer his sacrifice to the Father.