

**OUR LADY OF PROVIDENCE CHAPEL**  
**SAINT VINCENT HOSPITAL**  
**WORCESTER MEDICAL CENTER**  
**Sixteenth Sunday in Ordinary Time**  
**July 20, 2025**



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Seek the heavenly rest and do so by spontaneously preferring the rest and leisure of Mary, accepting out of necessity the work and duties of Martha, and to accomplish that divine rest, as far as possible, in peace and poverty of spirit.

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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, 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

Monday, July 21 *Saint Lawrence of Brindisi, priest & doctor*<sup>1</sup>

12:00nn For the intentions of George & Annie Murphy

Tuesday, July 22 *Feast of Saint Mary Magdalene*

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

Wednesday, July 23 *Saint Bridget, religious*<sup>2</sup>

12:00nn For the intentions of James Killeen

Thursday, July 24 *Saint Sharbel Makhlūf, priest*

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

Friday, July 25 *Feast of Saint James, apostle*

12:00nn For the intentions of Patrick Macomber

Saturday, July 26 *Vigil of the 17th Sunday of the Liturgical Year*

4:00pm For the intentions of Robert & Steve Sullivan

Sunday, July 27 *Seventeenth Sunday in Ordinary Time*

7:30am For the intentions of Zachary Esper

4:00pm For the intentions of Ellie Barney

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

Today's Gospel, though not in the form of a parable, unveils its meaning as parables often do. While the introductory verse merely states that Jesus "entered a village," the actual text is more descriptive and informative, "As they continued their journey [Jesus] entered a village where a woman whose name was Martha welcomed him. She had a sister named Mary..." The original Greek word translated into English as journey is *poreuesthai* (Gk. πορεύεσθαι) which figuratively means *to go* or *depart*. The Greek word emphasizes the personal meaning attached to reaching the implied destination which, in this case, is Jerusalem and the fate that awaits Jesus there. The two women, Martha and Mary, are well-known, though there is no mention of time or place. They welcome Jesus with His divine title of Lord, yet their individual welcome varies – Mary sits "beside her for Lord at his feet," whereas Martha is engaged in all the household details which hospitality demands. Engrossed in everything Jesus had to say, Mary is oblivious to the frenzied activity that Martha is engaged in getting ready for the meal. Exasperated, Martha asks Jesus to do something about the imbalance. In authentic parables, the listener's initial reaction is to favor Martha as when in the parable of the Prodigal Son, the older son's complaint elicits the response that he is right – it is unfair! In this passage, though, the Lord Himself corrects Martha and upbraids her for her being "anxious and worried," while extolling Mary for choosing "the better part." This incident is usually understood as a contrast between serving others and contemplation. Since the closing verses of Chapter 9 and throughout the current chapter of his Gospel, Saint Luke has used a collection of sayings of Jesus organized within the framework of that fateful journey He undertook to go to Jerusalem, the city of destiny, where His paschal mystery—Christ's suffering, death, resurrection, ascension—will take place. Almost all of this extensive material (Lk 9:51-18:14) is meant to be instructions for the Lord's disciples. Since this visit to the home of Martha and Mary follows the parable of the Good Samaritan, there must be something much more crucial in



## Origen of Alexandria— *Homilies on Luke*

One may confidently affirm that Martha symbolizes action, Mary contemplation. The mystery of charity is removed from the active life is the goal of teaching and moral exhortation is not contemplation, for action and contemplation do not exist the one without the other. One should further say that Martha received the Logos (the Word) in amore corporeale fashion into her house, into her soul, while Mary has listened to it in a spiritual way by “sitting at his feet.

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their exchange than what superficially seems rather obvious. While Jesus reproaches Martha for being “anxious and worried,” He willingly accepts her hospitality though He does so with a caveat. Jesus is issuing a warning, not only to Martha, but to disciples in general not to be overwhelmed by workaday demands. In other instances where He reprimands the worrisome, they all seem to revolve around daily needs or fears in regard to what to say to interlocutors. In many instances, Jesus denounces such earthly worries because they distort what is essential to salvation: (1) confessing belief in the Son of Man before adversaries, (2) priority given to the search for the kingdom, (3) listening to what Christ says as the Word-made-flesh, and (4) diligently waiting for the return of the Son of Man at the end of the age. Martha becomes distracted in the demands of hospitality and her distractedness upends her sense of judgment. The proper priority of action versus listening is made by Mary her sister who instinctively knew that there was “need of only one thing” and that much “better part... will not be taken from her.” It goes without saying that hospitality is not to be ignored because a guest or visitor is often God in disguise and, through the exchange between host and guest, some divine revelation may occur. Since Jesus frequently declares that if you receive the weak, the poor, the afflicted or His messengers, it is by doing so that we are receiving Him. Yet, while laudatory in itself, hospitality pales in comparison to ignoring Christ’s self-gift – His Word and sacraments which are the exchange by which every disciple has the strength to recognize Jesus in their neighbor. As Saint Paul said, in why he was a minister, that the mystery hidden from ages and from generations past has now been manifested to his holy ones, “to whom God chose to make known the riches of the glory of this mystery among the Gentiles; it is Christ in you, the hope for glory “ (Col 1:26-27). As the Christ, Jesus is both the Word and the Work of God – disciples must listen and, having heard and verified what was said, put into practice what Jesus taught and lived. In the last book of the New Testament, John the Revelator has this declaration to the Church of Laodicea, “Behold, I stand at the door and knock. If anyone hears my voice and opens the door, [then] I will enter his house and dine with him, and he with me” (Rev 3:20). Listening to the Word, being transformed by what we hear, when the Word takes root in the heart, then, we are fit to approach the altar of God on earth as the foretaste of the messianic banquet in heaven

### The Fathers of the Church in regard to Martha & Mary

The *Catena Aurea* (or Golden Chain), found in four volumes, is described as a *Commentary on the Four Gospels Collected Out of the Works of the Fathers*. Cardinal Newman, in his preface to Thomas Aquinas' *Catena Aurea*, explains that a *Catena Patrum* is “a string or series of passages selected from the writings of various Fathers, and arranged for the elucidation of some portion of Scripture, as the Psalms or the Gospels.” This multi-volume work is a great resource for consulting the Fathers that comes down to us from the Middle Ages. Among the numerous works of St. Thomas Aquinas, the Angelic Doctor is the one who compiled the *Catena Aurea*. What does that Golden Chain say about this week’s Gospel? The Fathers of the Church were able to find theological significance and symbolism in every detail of the Gospel stories. Take the Fathers’ commentary on the fact that Mary sat at Jesus’ feet. According to Saint John Chrysostom, “It is not said of Mary simply that she sat near Jesus, but at His feet, to show her diligence, steadfastness, and zeal, in hearing, and the great reverence which she had for our Lord.” Saint Augustine wrote, “Now as was her humility in sitting at His feet, so much the more did she receive from him. For the waters pour down to the lowest part of the valley, but flow away from the rising of the hill.” What does it mean that “Mary has chosen the better part”? To the Fathers, Jesus here is pointing towards our supernatural destiny. While we are called to serve each other here on earth, our ultimate fulfillment is union with God forever—the contemplation of the divine essence in eternity. Thus, Martha’s work is indeed good, but Mary’s part is closer to what we will experience in heaven—unlike servile work, contemplation of God’s word “will not be taken away” in the life to come. Thus, as St. Gregory says, “the works of an active life pass away with the body, but the joys of the contemplative life rather begin to increase from the end.” St. Augustine writes that here both Martha and Mary represent the Church: Martha, the present Church which “receives the Lord into her heart”; Mary, the future Church which “shall delight in Wisdom alone.”

Excerpted from [www.aleteia.org](http://www.aleteia.org). “What do the Church Fathers say about Martha and Mary?” 29 July 2019.

# Understanding the Mass—Both Memorial & Sacrifice

## Presentation of the Gifts

During the first millennium of Christianity, the faithful brought to Church with them the bread and wine to be used in the celebration of Eucharist. These gifts were collected by the deacons during the liturgy and what was not used for Communion was given to the poor and needy. Eventually this rite became a procession of all the people who brought forward gifts such as oil, candles, wheat and grapes in addition to the bread and wine. This procession with sundry gifts disappeared during the Middle Ages because of the change from using

leavened to unleavened bread at Mass and because of a decline in the number of people receiving Communion. In order to fill the void that such a decline entailed, various prayers were added to the abbreviated rite that were standardized in the *Missale Romanum* of Pius V (1570). Designed to deepen the spirituality of the priest, these prayers often invoked sacrificial terminology and, as such, could easily be seen as anticipating the meaning of the Eucharistic Prayer. The notion of a preparatory hallowing of the matter of the sacrifice by offering it to God is very old and forms an important element of almost every Christian liturgy. All Eastern rites prepare the gift before the Liturgy begins. This ceremony (prothesis or proskomide) is especially elaborate in the Byzantine and its derived rites. It takes place on the Table of Oblation to the left of the Holy Altar. The Table of Oblation represents the cave or stable of Bethlehem where the Lord and Savior was born. The bread and wine are arranged, divided, incensed; and many prayers are said over them involving the idea of an offertory. The gifts are left there and are brought to the altar in solemn procession at the beginning of the Liturgy of the Faithful. In the Orthodox tradition the bread and wine of

changing, alludes to the saint or occasion of the day. But it kept its special character inasmuch as it nearly always (always in the case of the old ones) asks God to receive the eucharist and sanctify it. All the old secreta express the offertory idea clearly. They were said silently by the celebrant (hence their name) and so were not introduced by Oremus or Let us pray. In the Middle Ages, as the public presentation of the gifts by the people had disappeared, there appeared to be a void at this moment in the Mass that was filled by the Offertory prayers. For a significant amount of time, then, these prayers were considered a private devotion of the priest, like the preparation at the foot of the altar. Before the introduction of Pius V's post-Tridentine Missal these prayers were often preceded by the title *Canon minor* or "*Secretella*" (as amplifications of the Secret). The Missal of Pius V (1570) printed these prayers in the Ordinary. Since, then, those offertory prayers or secreta formed part of the Roman Mass. The ideas expressed in them are obvious. Only it may be noted that two Latin expressions: "hanc immaculatam hostiam" and "calicem salutaris" dramatically anticipate the moment of consecration, as does the Byzantine Cherubikon (Gk. *χερουβικόν*). The discrepancy between what had been called the Offertory and the current designation as the Preparation of the Offerings immediately points up a difficulty. In the post-conciliar revision of the Mass a very deliberate decision was made to move away from a sacrificial understanding of what takes place with the bread and wine prior to the Eucharistic Prayer. This was in part a result of several centuries of intense reflection on the nature of the Mass as a sacrifice that came in the wake of 16th-century Protestant criticisms of that teaching. One of the results of that reflection was a consensus position within the Catholic Church that the primary sense in which the Eucharist is a sacrifice is that it is at the anamnesis or ritual re-presentation of the sacrifice of Christ, in which Christ Himself is the principal agent. Moreover, this ritual re-presentation or anamnesis was understood as taking place in the Canon itself, not in the prayers prior to the Canon or the Offertory prayers. Rather than trying to revise these prayers to reflect the theological clarifications that had taken place since the 16th century, new prayers were composed, based on the Jewish berekah form, that clearly states that what was taking place was only a preparation for the sacrifice and not an anticipation of it. A berakah is a Jewish prayer of blessing or thanksgiving, frequently recited before engaging in fulfilling a commandment, before eating, or on other occasions. It's a way to acknowledge God as the source of all blessings and to express gratitude. The core of a berakah is a declaration of God's blessedness, often beginning with the words "Blessed are You, Lord our God...".

### Saint Augustine—Many Grains, One Loaf

"Bread is not made from one grain, but from many. It's as though you who were many were ground. When you were baptized it's as though you were mixed into dough. When you received the fire of the Holy Spirit, it's as though you were baked. Be what you can see, and receive what you are. After all, just as many grains are mixed into one loaf in order to produce the visible appearance of bread, as though what holy scripture says about the faithful were happening: They had one soul and one heart in God (Acts 4:32); so too with the wine. Brothers and sisters, just remind yourselves what wine is made from; many grapes hang in the bunch, but the juice of the grapes is poured together in one vessel."

## 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  
Liturgy of the Word  
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

the Offertory procession have been venerated almost as though they were already the Body and Blood of Christ that they would soon become. However, when those sanctified and incensed gifts are placed on the altar, prayers are said by the priest along with a litany by the deacon that repeat the offertory theology.

### The Presentation of the Gifts of Bread & Wine

The Presentation of the Gifts marks the transition from the Liturgy of the Word to the Liturgy of the Eucharist. This procession begins the presentation that the priest continues on the altar, which then leads into the Eucharistic Prayer, the heart of the Mass, starting with the Preface dialogue. Originally the only Roman Offertory prayers were the secreta or, in today's terminology, "prayer over the offerings." The Secret, though