

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Seventeenth Sunday in Ordinary Time
July 27, 2025



Taught how to pray by Jesus, the midnight request for bread emphasizes persistence in prayer. Unlike a reluctant friend, at any hour, God is always ready and willing to hear and answer prayers.

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 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—Prayer for Grandparents & Elderly*

7:30am For the intentions of Zachary Esper

4:00pm For the intentions of Ellie Barney

Monday, July 28

12:00nn For the intentions of Ken Gagnon

Tuesday, July 29 *Saints Martha, Mary & Lazarus*¹

12:00nn For the intentions of Michael Barrette

Wednesday, July 30 *Saint Peter Chrysologus, bishop & doctor*¹

12:00nn For the intentions of James Killeen

Thursday, July 31 *Saint Ignatius of Loyola*

12:00nn Asking for God's help in healing Carlene Sherborn

Friday, August 1 *Saint Alphonsus Liguori, bishop & doctor — First Friday*

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

Saturday, August 2 *Vigil of the 18th Sunday of the Liturgical Year*

4:00pm For divine help in healing for Crystal Gill

Sunday, August 3 *Eighteenth Sunday in Ordinary Time*

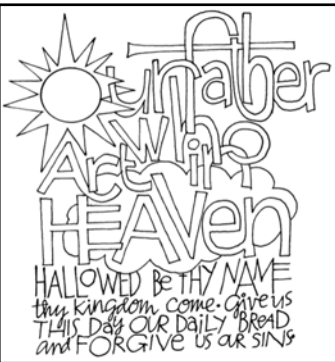
7:30am For Sunday morning chapel-friends and hospital clergy

4:00pm For the intentions of Susan & Julia

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

More than all the other three evangelists, Luke often recounts that Jesus was frequently praying to the Father. In fact, he often mentions that the Lord spent an entire night doing so. Having observed this phenomenon repeatedly, the disciples had to have wondered about what happened during those long hours Jesus spent in various locations.



Thus, it should be no surprise that after one such incident, they would say, "Lord, teach us to pray" and, then, add "just as John taught is disciples" to do so. While the Baptist had been martyred long before, the Baptist's disciples had fasted and prayed while the Pharisees also did, but they criticized Jesus because His disciples did not. Fasting was a disciplinary practice, when accompanied with prayer, it produced spiritual fruit. Their request was directed to Jesus as the Lord – such an acknowledgement implies the unique relationship Jesus has with the Father. It is into that one-of-a-kind dynamic, which by calling God Father that we are assured of entering. Made sons and daughters of God through Christ, then, we can call God by the Aramaic word Abba or Father. It is an intimacy that includes obedience. The first thing to say to God the Father is that the plan that the Father has for the world's salvation, which is why He sent His Son into the world. It is the cause in which faith in Christ has associated every disciple with. Throughout His earthly life, Jesus was sustained amid adversity by never failing to do the Father's will and, in glorifying

the Divine Name, those actions brought about the Kingdom. Though often overlooked, due to its frequent use, the concluding formula for liturgical prayers serves to reiterate that only "through Christ, your Son, our Lord" that invokes or calls down the name of Jesus (Gk. ἐπικλησις) and, thus, makes such prayer into His prayer. Asking God "for daily bread" implies that, in varying degrees, all humanity is hungry. Collectively, the poor are only doing what the Father asks of them and, more than that, they realize that all of life depends upon God's generosity. This petition also has a communal dimension because it attests to an ideal where everything is held in common and done so, in such a way, that no one needs to be poor. Select verses from the Acts of the Apostles (Acts

Salvation, however, with all that it comprises, derives from the Father as Creator. It is he who, in creating man's nature, prescribes and bestows its final end. He did so out of love, not from necessity or mere justice, as though the greatness and dignity of the created spiritual nature demanded such an end. It was for this supreme work of love that he delivered up his eternal Son, so as to elevate our nature in accord with its heavenly end. This he accomplished in the Person of him who, as God and man, binds heaven to earth and whom he sent "in the likeness of sinful flesh", in whose flesh he "condemned sin" (Rom VIII, 3). Henceforth, the "counselor" of the Father is revealed in its full breadth.

2:44-45; 4:32) are part of a consistent New Testament picture that points toward radical generosity, self-sacrifice, and concern for others over self-concern. Thus, the local church, when understood as an intimately connected faith community, stands in stark contrast to the world around us. These early Christians did not sell their possessions and give to the needy due to the cold force of some penalty or the imposition of some top-down mandate. No, they did so because they were "of one heart and mind." They were freely and voluntarily giving up what they had to meet the needs of their fellow Christians. A life transformed by the grace of God and filled with His Spirit gives freely both in joy and humble gratitude. Something radical happened in the minds and hearts of these early believers when they received the gospel and were changed by the Spirit of God. It accomplished something far more profound. It made people who owned things, yet lived as if they didn't. Men and women whose transformed hearts didn't regard their possessions as their own and who freely gave them up if someone was in need. This also is a reference to sharing in the Eucharist. The greatest obstacle to the Kingdom is sin; so, prayer must include the request for forgiveness and no one should ask God for what we refuse to give to others – principally to never be selfish in the forgiveness of others. There is a commitment to unbounded forgiveness without restriction or exclusion. Finally, we beg God to spare us from the final test, even if we do not come through life or a segment of it with our fidelity untainted. Such temptation is a trial which could result in betrayal. Luke's version of the Lord's Prayer (Lk 11:2-4) is significantly shorter than its better known version found in Matthew (Mt 6:13-19). Many people, unfortunately, eschew formal prayer and even go so far as to question its use in the concrete circumstances of modern life. Jesus anticipated such a situation and, so, the Gospel continues with two parables – reasoning from the obvious fact that if one situation is true then it can be inferred that the second example is all the more certainly true. The first parable concerns a friend, awakened late at night from sleep. He balks at the friend's initial request for providing him with "three loaves of bread," Eventually agreeing, the reluctant giver does so "because of [the beggar's] persistence." The second parable begins with the well-known triad – ask and receive, seek and find, knock and a door will open. Then, the analogy is offered that no father "would hand his son a snake when he asks for a fish or a scorpion when the son asks for an egg." Unlike many who are wearied by beggars and begging, the help anyone receives is due to the Father's boundless generosity. Consistent with the *a fortiori* nature of the argument proposed, you would expect the ending to be "How much more will your heavenly Father give good things to those who ask him" which is how Matthew's version of the parable ends (Mt 7:7-11). However, Saint Luke concludes by declaring, "...how much more will the Father in heaven give the Holy Spirit to those who ask him" and persist in doing so. The gift of the Spirit is not only the supreme gift, surpassing all other gifts, but the Spirit is the active principle in personal life and in the life of the Church. The Spirit as Advocate or Guide serves as the inspiration for decisions and provides the courage needed to confront new, unexpected situations. In the end, too often unnoticed, the Spirit is the divine source of boundless energy and persistent activity in reaching what is often too hard to reach.

Fifth World Day for Grandparents and the Elderly – July 27

In 2021, Pope Francis announced the first World Day for Grandparents and the Elderly, He indicated that it should annually take place on the fourth Sunday of July, neighboring the memorial of Ss. Joachim and Anne, the grandparents of Jesus. This year, it takes place this weekend — Sunday, July 27th. In the first Message of Pope Leo XIV penned for this occasion, the Holy Father invites the Church to recognize the elderly not only as recipients of pastoral care, but as witnesses of hope who are active protagonists in ecclesiastical life. Old age can be a time of blessedness in which hope, tested in the fire of a long life, becomes a source of joy and renewed trust in the Lord. He goes on to say that God "teaches us that, in his eyes, old age is a time of blessing and grace, and that the elderly are, for him, the first witnesses of hope." The Dicastery for Laity, Family and Life promotes two ways for Catholics to celebrate this day. The first is by celebrating Mass for the grandparents and the elderly. The second is to visit those who are alone. A plenary indulgence is granted for those who participate in either of those charitable activities. The chosen biblical theme is "Blessed are those who have not lost hope" (Sir 14:2), which is fitting during this ordinary Jubilee Year of Hope. A clear conscience, the result of honoring personal commitments and responsibilities, brings with it contentment and peace for any and every generation.

Understanding the Mass—Both Memorial & Sacrifice

Offertory Chant

The twentieth-century liturgical reformers foresaw that music would accompany what was, in the latter part of the late 1960s and early 1970s, the newly-restored procession at the offertory. This is confirmed in the *General Instruction of the Roman Missal*, “The procession bringing the gifts is accompanied by the Offertory Chant (cf. no. 37 b), which continues at least until the gifts have been placed on the altar. The norms on the manner of singing are the same

as for the Entrance Chant (cf. no. 48). Singing may always accompany the rite at the Offertory, even when there is no procession with the gifts” (*GIRM*, n. 74). The offertory chant is labelled as a proper (Lat. *proprium*). Liturgically-speaking, propers are those texts that are proscribed to the specific liturgy at hand, though variable in nature. Just as each liturgy has its own proper readings (e.g. Old and New Testament readings) that are unique to that day, so also there are proper prayers and proper antiphons that give a special character (or mood) to each liturgy. While *GIRM* 74 demarcates the procession with the gifts, yet, it is ambiguous in its current English wording. The source of the texts to be sung at the offertory are not printed in the Roman Missal itself, even though antiphons for the Entrance and Communion chants are. Unlike those other chants, while the antiphons that were explicitly incorporated into the sacred book could be recited by the priest that is not true about the offertory antiphon since, at that time, the priest is meant to be busy preparing the altar. Thus, the offertory chant is meant to be sung while something

else is happening, and its duration is matched to the span of time during which that something-else takes to be completed: namely, the offertory procession. Each verse of a given offertory chant was likely assigned to its own soloist. This becomes evident upon examining the different compositional styles and ranges of the verses for a given chant. The offertory verses are composed as free and individual melodies, in marked contrast to the verses of their counterpart graduals and tracts, which frequently repeat standard melodic phrases among them. The options for the source of music and its texts are described in *GIRM* 48:

“(1) the antiphon from the Missal or the antiphon with its Psalm from the *Graduale Romanum*, as set to music there or in another setting; (2) the antiphon and Psalm of the

Graduale Simplex for the liturgical time; (3) a chant from another collection of Psalms and antiphons, approved by the Conference of Bishops or the Diocesan Bishop, including Psalms arranged in responsorial or metrical forms; (4) another liturgical chant that is suited to the sacred action, the day, or the time of year, similarly approved by the Conference of Bishops or the Diocesan Bishop.” What is ambiguous in the current English wording of *GIRM* 74 is the source of texts to be sung at the offertory—for none appear in the Missal itself, even though antiphons for the Entrance and Communion chants do. But does the expression “manner of singing” govern only the execution of the chant, that is, who sings the antiphon (namely, the choir and the people, or a cantor and the people, or the people alone, or the choir alone)? When one looks at the universal Latin version of the *GIRM* (“*Normæ de modo cantandi eadem sunt ac pro cantu ad introitum*”), it is clear that the “manner of singing” includes not only who sings, but also what is sung. Before the liturgical reforms, the offertory chant used to be part of the Missal on the altar, a text that was either sung by the choir or spoken by the priest in “low Masses” before the Council. When the Missal of 1970 made its first appearance, this chant was not included because the reformers imagined that every Mass would be a fully sung Mass, meaning that the offertory chant belonged to the schola, not to the celebrant. The Missal only contained the texts the priest needed and, so, no more. The rest of the texts were included in the liturgical books designed for the choir (just as the readings are part of a separate book called the *Lectionary*). This explains why priests are largely oblivious to the existence of the offertory chant. Meanwhile, today’s choirs hardly even know that there are liturgical books for the choir at all. This too is an amazing oversight. When the new Missal was released, Pope Paul VI stated very plainly in the introduction that the Roman Gradual (RG) remained the music book for the Roman Rite. This is the book that contains all the assigned chants for the whole liturgical year. It has the entrance chant, the offertory chant, the communion chant, and all the Psalms and Alleluias too. But the Roman Gradual arrived late and gained little or no traction. Given the RG complexity, liturgical authorities provided another anthology or the *Graduale Simplex* (GS) as a preamble to the RG. The *Simplex* is not a poor relative of the RG, but a valuable source for chants that are required to train singers in the style of chant. Yes, you can pound the RG chants into their heads, but many singers will leave your rehearsals frustrated and some may not return. Being able to master a simpler chant builds a foundation for the future. And two works: *The American Gradual* and *By Flowing Water* can function as supplements. These latter two works really help explain what the RG and GS are all about. When a schola can sing chants from the GS with beauty and grace that include the elements in a RG chant, then they can move on, somewhat confident, to the GR.

Excerpted www.adoremus.org. The Editors. “Q: Where can I find the texts and music for the Offertory Chant, since there are none in the Roman Missal?” 9 September 2019.

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