

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Seventeenth Sunday in Ordinary Time
July 28, 2024



In his hands, Jesus held the five loaves, just as he produced a great harvest out of a few grains. There was a power in the hands of Christ; and those five loaves were, as it were, seeds, not indeed committed to the earth, but multiplied by him who made the earth

CHAPEL SCHEDULE

Weekday Mass: (Monday-Friday at 12 noon)

Weekend Masses: Saturday: 4:00pm - Sunday: 7:30am & 4:00pm

Holiday 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

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MASS INTENTIONS — LITURGICAL SCHEDULE

Saturday, July 27 *Vigil of the 17th Sunday of the Liturgical Year*

4:00pm +Mr. & Mrs. Raymond Gemme, Jr.

Sunday, July 28 *Seventeenth Sunday in Ordinary Time*

7:30am +Rogato Lo

4:00pm Asking for the blessings of St. Joachim for the health of a priest

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

12:00nn Giving thanks and praise for all God's creatures

Tuesday, July 30

12:00nn For all priests whose ordination anniversary is today

Wednesday, July 31 *Saint Ignatius of Loyola, priest*¹

12:00nn Asking God's help for Caid and his family

Thursday, August 1 *Saint Alphonsus Liguori, bishop & doctor*¹

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

Friday, August 2 *Ss. Eusebius of Vercelli, bishop & Peter Julien-Eymard, priest*² - *First Friday*

12:00nn +Henry Sacchi

Saturday, August 3 *Vigil of 18th Sunday of the Liturgical Year*

4:00pm Asking God to help Caid and his family

Sunday, August 4 *Eighteenth Sunday in Ordinary Time — World Day for Grandparents & Elderly*

7:30am Ingratitude for the vocation of all single women

4:00pm +Tara Wright & Mary Barrette by one of their SVH colleagues

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

During Year B of the three-year cycle of readings, whereas the Gospel is primarily taken from Saint Mark, however, starting this week (17th Ordinary Sunday) the passage is taken from the sixth chapter of Saint John's Gospel. Then, for four subsequent Sundays (18th-21st Ordinary Sunday), the majority of what scholars call the Bread of Life Discourse will be read. The miraculous multiplication of the loaves holds an exceptional place in all four Gospels. There are five accounts of bread being multiplied in the Synoptic Gospels (Mk 6:35-44 and Mk 8:1-10; Mt 14:13-21 and Mt 15:32-37; Lk 9:10-17) and John 6:1-15. To the Johannine version of the multiplication, the evangelist adds a long discourse by Jesus in Capernaum. However, though a miracle, the multiplication of the loaves is even more importantly the fourth of seven signs in John's Gospel. Sign or *semeion* (Gk. σημήιον) expresses superior realities or truths of an entirely different order. The various truths enshrined in the signs or semeia are not readily apparent because they are mediated realities that are presented as symbols and allusions. This is not like what was prevalent in the early decades of Christianity when those earliest of believers could not reveal to outsiders the various rites and doctrines of the faith (viz. the *disciplina arcani*) or where Jesus demanded His disciples to maintain silence. Instead, these signs point to realities that are too lofty to be captured in mere propositions or definitions. Even more crucial is that those who perceive the sign must be predisposed to what they represent in order to properly understand their meaning or they fail to even see that the fact before them is brimming with a deeper and more profound meaning. In the final analysis, the signs in the Fourth Gospel are addressed to the totality of human nature, not simply reason. Because that is true, signs can be intuitively understood by all, even the simplest. Saint John is primarily interested in what the *semeia* signify; namely, God's intervention in human history in a new way through Jesus. In order to properly understand this week's Gospel, those aforementioned points concerning signs must be kept in mind. Among the seven pericopes that are understood as signs, the details assume a greater importance than is normally warranted since even those details embody meaning, too. The Gospel begins stating that "Jesus went across the Sea of Galilee (that is the Sea of Tiberias)." Recall that the first "or the beginning of his signs" occurred "in Cana of Galilee" (Jn 2:11) and took place at a wedding, in an enclosed banquet hall. Now, both Jesus and His disciples have gone "up on the mountain" and, so, not simply invited guests who were chosen beforehand or another group of last-minute guests. On the mountain there is an entire crowd who followed Jesus up

The Rev'd William Temple — *Readings in St. John's Gospel*

The greatness of the sign leads the crowd to the thought that Jesus is the Coming Prophet of Deuteronomy xviii, 15: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." But the expectation is become a little confused, and they are also wanting to treat Him as the Coming One, the Messianic King. Here we see "natural religion" — the religion to which we are impelled by our natural impulses, and which tries to make us of God for our purposes. That popular sin ultimately found its focus and final expression in Judas, who will very soon now stand apart as a "cell" of disloyalty within the Twelve. But the same sin was in Simon Peter, who could not endure that the Lord should suffer (St. Mark vii, 32, 33). How close together in common sinfulness are the disciple whose faith is the foundation of the Church and the disciple whose treachery has made his name the worst insult that one man can fling at another — "That no flesh should glory before God" (1 Corinthians 1, 29). Of course the selfishness of this arrogance masks itself as a generous desire to give honor to our leader. But we make ourselves the judges of what is to His honor. If we are not careful, much of our prayer is like that. We batter at the doors of heaven, demanding audience for our proposals whereby God may save His world, or promote His purpose. But faith consists in leaving Him to take His own way.

there due to the fact they had witnessed "the signs he was performing on the sick." Whether or not the individuals in the crowd saw what Jesus did as signs in the Johannine sense of that word or not isn't important. As His disciples, we must understand the Lord's miracles as signs in that deeper sense, as well as the messianic prophecy in Isaiah, "Then the eyes of the blind shall see, and the ears of the deaf be opened. Then the lame shall leap like a stag, and the mute tongue sing for joy" (Is 35:5-6). The expectation that the Messiah's coming was imminent had to be the driving force behind the crowd following Jesus to the mountain. Such an expectation had to be heightened by the miracles that they had already witnessed. High elevations like a mountain were often the preferred locales for divine revelation as had once taken place on Mount Sinai. The evangelist illustrates the context necessary in order for us to understand the impending sign when John blandly states, "The Jewish feast of Passover was near." The first Passover commemorates the exodus of the Israelites from Egypt amid great signs and wonders, particularly the blood of the unblemished lamb on the lintels of their homes (Ex 12:7:7) and by only eating unleavened bread, as well as having to eat manna in the desert (Ex 16:31). Later in the Fourth Gospel, in reference to Passover, the evangelist says, "Jesus knew that his hour had come to pass from this world to the Father" (Jn 13:1-2). So, by washing the feet of the Apostles, He gave them another sign. Now, seeing that hungry crowd coming toward Him, "Jesus raised his eyes" toward them and talking to Philip said, "Where can we buy enough food for them to eat?" While already knowing what He would do, Jesus was testing Philip. Listening carefully, you almost get the sense that John is asking those who hear Him to pause and contemplate what to reply to such a question that was intended to elicit the listeners' response. In practical terms, of course, there is no solution because even "two hundred days' wages" would not buy enough food to give each a little piece of something to eat. Andrew notes that a boy "has five barley loaves and two fish; but what good are these for so many?" Yet, since those were barley loaves, they were the kind of bread used for the Temple offering. After telling the Apostles to get the crowd to sit down, Jesus "took the loaves, gave thanks, and distributed them...and also as much of the fish as they wanted." These gestures recall what Jesus did "on the night he was handed over, [he] took bread, and after giving thanks, broke it..." (1 Cor 11:23-24). The conclusion, too, is significant — "they collected [the fragments left over], and filled twelve wicker baskets." Despite the vast crowd of over five thousand, the bread multiplied by Jesus produced a superabundance.

Eucharistic Revival — Year of the Mission, the Revival's Concluding Year

Now that the multi-year national Eucharistic Revival has reached its culmination in the Eucharistic Congress, the devotion to the Eucharist that was generated in Indianapolis propels the Church into the revival's final year or *The Year of Mission*. Channeling the renewed belief in Christ as truly present in the Eucharist, being sent out is the next logical step "to share Christ's love 'for the life of the world.'" And to do so through service, evangelization and catechesis. In an Easter Sermon, Saint Augustine said, "If we receive the Eucharist worthily, we become what we receive" or nourishment in self-giving love that longs to pour itself out, just as Christ did on the Cross. According to USCCB, in the Eucharistic liturgy and prayer before the Blessed Sacrament, the participants encounter God's presence in personal and profound ways. But the Eucharist is also social, as Pope Benedict XVI reminded us in *Deus Caritas Est*: "A Eucharist which does not pass over into the concrete practice of love is intrinsically fragmented." Moreover, in *Evangelii Gaudium*, the spiritual blueprint of his papacy, Pope Francis called for "Spirit-filled evangelizers," whose "joy of evangelizing always arises from grateful remembrance" — a remembrance that occurs most powerfully in the Eucharist, the memorial of Our Lord's sacrifice for us. Sharing the love we have received from the Eucharistic Lord, really and truly present in the Blessed Sacrament, will be the focus of the Revival's concluding "Year of Mission."



PRINCIPAL PRAYERS OF THE PEOPLE AT MASS

Introduction

After the homily, the priest usually returns to the chair “for a brief period of silence” and, then, all stand for the Creed or the Profession of Faith (Lat. *symbolum seu professio fidei*). The *General Instruction of the Roman Missal* describes the creed this way, its “purpose...is that the whole gathered people may respond to the Word of God proclaimed in the readings taken from Sacred Scripture and explained in the Homily and that they may also honor and confess the great mysteries of the faith by pronouncing the rule of faith (Lat. *regulam fidei*) in a formula approved for liturgical use and before the celebration of these mysteries in the Eucharist begins” (*GIRM*, n. 67). The various creedal statements outline the essential elements of Christian belief and are principally known by the word creed, derived from the expression *credo* or *I believe*. Those creeds can also be identified by the Greek noun *symbolon* (Gk. σύμβολον) that is a word that implies token, watchword, or Rule of Faith. In the ancient world, the term symbolon referred to various kinds of tokens that people would use to identify one another. When two people entered into a treaty or a contract, for example, they would break a piece of pottery or an animal bone and each person would keep half the broken item as a symbolon of their contract. The verb *syballô* means to “join together” and it was by “joining together” the two broken pieces that the members of the contract would identify their connection. When the Athenian Assembly would meet in Athens, each citizen would be given a small token called a symbolon that showed that he was a legitimate citizen. In order to be paid for sitting on a public jury or to be rewarded for service in the Assembly, the citizen returned this symbolon to the proper authorities at the end of deliberations. The symbolon proved that a person was a legitimate citizen who earned a legitimate warranted a salary. The 4th century monk Tyrannius Rufinus had that in mind when he explained why the label symbolon was applied to the Creed. A way was needed, he claimed, to distinguish true teachers from heretics, in order to keep the faithful from being confused. In the *Catechism of the Catholic Church*, this is said, “The Greek word symbolon meant half of a broken object, for example, a seal presented as a token of recognition. The broken parts were placed together to verify the bearer’s identity. The symbol of faith, then, is a sign of recognition and communion between believers. Symbolon also means a gathering, collection or summary” (*CCC*, n. 188). A symbol of faith is a summary of the principal truths of the faith and, thus, serves as the first and fundamental point of reference for catechesis. Though creeds are variable in wording, their content distinguishes orthodox beliefs from heretical positions. Every authorized creed is a series of concise statements concerning the fundamental points of Christian doctrine. Those declarations of the essential elements of faith are derived from early baptismal professions of faith that

were Trinitarian in structure and adhere to the great commission found at the end of Saint Matthew’s Gospel, “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit” (Mt 28:18). While the creed was meant to be a precise statement of faith in the three divine Persons, in Western Christianity, some formulae were gradually expanded in their theological content and scope. The classical creed is the Niceno-Constantinopolitan Creed and, in Western Christianity, the Apostles Creed. Other creeds are the Athanasian Creed (Lat. *Quicumque vult*), the 16th century Creed of Pius IV (Lat. *Professio fidei Tridentina*), and the most recent creed or the Credo of the People of God (Lat. *Solemni hac liturgia*) promulgated by the motu proprio of Pope Saint Paul VI in 1968.

Importance of the Creed & Its Liturgical Usage

Delineating the origin of a creed and identifying its purpose is essential to a proper understanding of the various creeds. As stated above, the word creed is derived from the Latin word *credo* that means *I believe*. The purpose of any of its forms is to provide a basic, succinct statement of the constitutive elements of the Christian faith. Moreover, the authorized creeds are structured upon the fundamental belief in the Blessed Trinity and the work proper to each of the three Persons of the Trinity or what is called the economic Trinity. The Father as creation, the Son as redemption, and the Holy Spirit as sanctification. Any creed attempts to capture the course of salvation history as initiated by the Father, culminating in the life, death, resurrection, and ascension of Jesus, and through the perfecting work of the Holy Spirit. The redemptive mission and Paschal Mystery of the Lord Jesus remains operative, now, in the Age of the Church. More than twelve years ago, on 27 November 2011, the English version of third *editio typica* of the *Missale Romanum* was put into use. At that time, the faithful had to adjust to a few different expressions in the Nicene Creed. The first person plural declaration *we believe* became more faithful to the Latin text becoming *I believe*. Theological terms such as incarnate and consubstantial were heard again. Though little noticed, then or now, rubric 19 in the *Missal* authorized the use of the Apostles Creed at Masses during Lent, Easter, and at Masses for Children. The real importance of any creed is that the faith is preserved, guarded, and handed on in a creedal formula to subsequent generations. During the time of persecution, prior to 313 AD, the creed was generally not written because it formed part of the *disciplina arcana* so that it was memorized and handed on orally, as a protection against paganism. In this age of subtle persecution, we too should know one creed by heart, know the faith professed in its formulae, and hand that faith on to another generation.

Excerpted from www.goarch.org Fr. George L. Parsenios, PhD. “The Nicene Constantinopolitan Creed: The Symbol of Our Faith.”