

**OUR LADY OF PROVIDENCE CHAPEL**  
**SAINT VINCENT HOSPITAL**  
**WORCESTER MEDICAL CENTER**  
**Nineteenth Sunday in Ordinary Time**  
**August 11, 2024**



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*The sin of murmuring, grumbling, or complaining*

The vicious cynicism that creeps and grows in whispered conversations behind closed doors, exasperated sighs with rolled eyes, sarcastic comments under the breath. Like the Israelites in the wilderness, no one can listen to what the Lord wishes to tell them when too busy grumbling. Murmuring or complaining interrupts God's Divine Word with merely human gripes.

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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, August 10 *Vigil of the 19th Sunday of the Liturgical Year*

4:00pm +Joseph & Clarissa McGrath

Sunday, August 11 *Nineteenth Sunday in Ordinary Time*

7:30am +Carroll Gray by his daughter

4:00pm For the safety of those running for political office

Monday, August 12 *Saint Jane Frances Chantal, religious*<sup>2</sup>

12:00nn For Zachary Correira recalling the day of his baptism

Tuesday, August 13 *Saints Pontian, pope and Hippolytus, priest & martyrs*

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

Wednesday, August 14 *Saint Maximilian Kolbe, priest & martyr*<sup>1</sup>

12:00nn For the intercession of Saint Joseph

*Vigil of the Assumption of the BVM*

4:00pm +Joseph Walsh by his daughter

Thursday, August 15 *Solemnity of the Assumption of the Blessed Virgin Mary*

12:00nn +Deceased members of the Ceste and McCorry families

4:00pm +Rita Angers by the alumnae of former SVH School of Nursing

Friday, August 16 *Saint Stephen of Hungary, holy man*<sup>2</sup>

12:00nn +Eugene Camosse

Saturday, August 17 *Vigil of 20th Sunday of the Liturgical Year*

4:00pm +Kathleen Deary Clark by the alumnae of former SVH School of Nursing

Sunday, August 18 *Twentieth Sunday in Ordinary Time*

7:30am +Most Rev. George Rueger by a friend

4:00pm +Lois Sheeran—recalling the day she was born

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

Taken in its totality, the chapter-long Bread of Life discourse continuously develops and deepens its theological import due to the subtle interplay of a series of questions and answers that is a technique often used in parables. Thus, Christ declares some formula that is misunderstood, which, then, prompts Him to explain its meaning. Ironically, those explanations raise other questions that often cause protests. Despite the negative reaction and rampant miscomprehension, since Jesus is committed to speaking the truth, He refuses to appease the crowd, presumably because scattered among the people are hearts and minds open to what He had to say. Gradually, the discourse builds towards its summit and decisive moment: Either to continue to follow Jesus or to leave His company. The statement that Jesus made declaring that He is "the living bread (Gk. ὁ ἄρτος ὁ ζῶν) that came down from heaven" provokes a reaction among those who heard it. Up until this point, while Jesus had made enigmatic claims, some in the crowd would question what He said and seek to clarify such disturbing pronouncements. Now, given the solemn declaration that "I am the living bread that came down from heaven" there was no longer any need for clarification. The crowd knew who His father and mother were and, so, this claim to be the Bread from heaven was utterly ridiculous! Even if some thought it might be true, there was overwhelming evidence from too many neighbors that it had to be a pretentious claim! Even with subsequent centuries of history and untold numbers of disciples who have believed that Jesus was the Son of God, to acknowledge Christ's heavenly origin is always an act of faith. Faith in His divinity is not the result of evidence, deductive reasoning, or even from the signs and wonders that Jesus wrought. The Lord intuitively knows that and, so, He tells the skeptical crowd, "No one can come to me unless the Father who sent me draw him..." Faith in Christ is a gift of the Father, but not a gift in the usual sense of that word. When properly understood as a gift, faith is aligned with love – belief and loving who or whatever you believe in must go together. In faith or love, you are seized by someone or something and either you try and fight against the attraction or realize that you have no resistance. Faith must be received both freely and with thanksgiving for such an unmerit-

## Saint Augustine — *Treatise on Saint John*

*There is a certain pleasure for the heart which has tasted the sweetness of this heavenly bread. Now, if the poet was able to say, "Everyone is drawn by pleasure," not by necessity but by pleasure, not by coercion but by charm, how much more must we say that those are attracted by Christ who delight in truth, in beatitude, in justice, in eternal life, all things that Christ is. Or else would the bodily senses have their pleasures while the senses of the soul would lack theirs?... Give persons who love and they will understand what I am saying. Give me persons who desire; who are hungry; who, after a pilgrimage in the wilderness, are thirsty and pine for the source of the eternal homeland; give me such persons and they will understand what I am saying.*

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ed gift. Having been imperceptibly caught, having fallen in love or coming to believe, after the fact, you gradually become aware of the reasons for loving or believing by trying to understand your incipient attachment to Christ. Despite those post factum endeavors, though, the cause of faith or the reason for love lies elsewhere. And because that two-step approach is true, when some of those subsequent reasons for doing so disappear, faith or love do not – even if they are shaken by the lack of what once made those acts seem right. The analogy between love and faith may be significant, but the differences between them are even greater. Faith in Christ, when understood as belief, means to allow yourself to be captivated by Jesus who alone is infinitely worthy of being loved! To the skeptics in the crowd, Jesus simply says, “Stop murmuring (Gk. γογγύζω) among yourselves.” Even the Lord God cannot force anyone to mindlessly attach themselves to Him. Some in the crowd are likely mumbling that Jesus cannot be who He is claiming to be, nor can they affirm that claim. Confronted with doubters or disbelievers, those who love Christ find it incongruous that others don’t share the same attachment to Him that they do. If we find someone lovable and end up loving them, you are stunned when others do not exhibit the same affection. Trying to convince those who refuse to believe, trust, or love someone or something that we do by a mere listing of their qualities or trying to refute the criticisms of others too often is futile. Only if those skeptics are seized—not convinced—is a fundamental reappraisal even possible. Faith in God is only secured by faith in Christ. By coming to Jesus, acknowledging that He has come from the Father, all who do so already have eternal life because they have received the Word. Faith is more than mere assent because it is complete adherence to Christ as both man and God—a vital communion of mind and heart that is concretely understood from the human perspective. Participating in eternal life, such a way of living is assured by a certain kind of heavenly food. God gave manna to the people during their wandering in the desert that sustained them, yet that food was perishable. Because it was, those who ate it eventually died. Jesus declares that He Himself is the food for those who believe in Him and whoever eats the “living bread come down from heaven” will never die. The road to heaven is long and arduous. At times, weariness and discouragement plague even the holiest and, too often, despair lies in wait. In those darker moments, grab hold of the certitudes that faith provides. Sealed with the Spirit, we are God’s children; what we will eventually see remains to be seen. Dying on the Cross, surrendering His spirit to the Father, Jesus died without a word from God. Risen, on the third day, He is the living Bread that restores the strength needed to get up and go on, trudging up the mountain where Christ in glory awaits our arrival at its summit.

### **Eucharistic Revival — Year of the Mission, the Revival’s Concluding Year**

In the post-synodal Apostoli Exhortation entitled *Sacramentum caritatis*, the late Pope Benedict XVI described the sending forth from Mass this way, “In antiquity, *missa* simply meant 'dismissal'. In Christian usage, however, it gradually took on a deeper meaning. The word 'dismissal' has come to imply a 'mission'. These few words succinctly express the missionary nature of the Church” (SC, n.57). In the early Church, the formal dismissal of the people was *Ite missa est*. As the Holy Father said, *missa* as a technical Latin word for dismissal; so, in English that liturgical expression can mean, “Go, it is a dismissal.” The declaration is to be literally understood as the breaking up of a public gathering or the conclusion of an official assembly. The title *Mass* is derived from that final dismissal. Jesuit Father Josef Jungmann offers this insight, “it is puzzling indeed that, as a matter of fact, [the dismissal] has been designated by a separating, a going apart. The original and basic meaning of the word *Mass* developed like this: *missa* = *missio* = *dismissio*. As Jungmann further explains it, though, this is not a mere “prosaic announcement” that the *Mass* is at an end, but “a definite ecclesiastico-religious act, a dismissal in which the Church once more drew her children to herself with motherly affection before sending them on their way with her blessing.” During the time of Hippolytus, the catechumens were not simply sent out, but sent out with the laying on of hands, and Jungmann says that “thus it continued for centuries both in the *Mass* and outside.” Thus *missa* is not merely a dismissal but eventually “became a designation for the concluding blessing, and then for the blessing in general.” The word could be used in both a narrow and wider sense: “In a sense the priestly praying was always a sort of *missa*, for it always drew down God’s favor and blessing upon all who bowed down before Him in adoration; but especially was this true where Christ’s Body and Blood became present through the word of the priest. So the name *missa* was gradually appropriated to the Eucharist, not (for a long time) exclusively, but at least by preference.” This attachment meant that even when there was no one to dismiss, the *Mass* was the *missa*, the sending out of blessing.

# PRINCIPAL PRAYERS OF THE PEOPLE AT MASS

## Introduction

Any of the recognized creeds is a much longer “Amen” to everything that was said in the Liturgy of the Word and an affirmation of what is about to unfold in the Liturgy of the Eucharist. A creed is a personal and collective assent, proclaiming to all present that you believe in the foundational beliefs of the Catholic faith. The *Catechism of the Catholic Church* declares that the Apostles’ Creed is “a faithful summary of the apostles’ faith.” Furthermore, the Apostles’ Creed is a modified version of an early baptismal declaration of faith known as the Old Roman Creed that is considered to have been conceived by reflection on the instruction of Jesus in Matthew 28:19: “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.” So, people who were preparing for baptism in the early centuries of the Church learned a short summary of Christian beliefs. Among those competing versions, the Apostles’ Creed gained wider acceptance because it was thought to include the essential teaching of the 12 apostles, Jesus’ earliest followers. It was into the faith of the apostles that Christians were, and are, baptized. The Apostles’ Creed is a summary of what the Church teaches, and of what the faithful together believe, rather than a detailed statement of individual and personal belief. Saying any of the approved creeds binds the faithful together as a believing community, across different traditions and practices.

## The Content of the Apostles Creed

The text of what is now known as the Apostles’ Creed was more than likely finalized in southern Gaul around the midpoint of the 5th century. As the Church spread throughout the world, it required a common language that expressed the faith that Jesus had entrusted into the hands of the Apostles – the Apostles’ Creed served that purpose. At its core, the Apostles’ Creed is a profession of faith in God and His teachings, and it includes articles about each of the three persons of the Holy Trinity. The Apostles’ Creed is also used as a measure or rule of faith. Its *first article* affirms the existence of God and declares that God is a triune God, meaning He is one God but in three Persons known as the Holy Trinity. The Trinity is made of the Father, Son and Holy Spirit. This article also states that God created everything within the universe. The *second article* reaffirms that Jesus is the Son of God and, hence, He is divine. The term “Lord” itself implies divinity as it is ascribed to God, so using the word “Lord” in reference to Jesus Christ directly relates the Son to divinity. The *third article* affirms that Jesus has a human nature in the sense that He was born of a human mother, the Virgin Mary. At the same time, despite being born of a human mother, Jesus also has a divine nature because He was conceived by the Holy Spirit and not from a human father. Thus, Jesus Christ is considered both man and God, fully divine and fully human. The creed’s *Fourth article*, despite the fact that Jesus was both divine and human, in His human nature He felt pain and could die. Historically speaking Jesus died under Pontius Pilate, whose suffering and death was undergone to free the world from slavery to sin. *Article five*, though Jesus descended into hell,

this was not the hell of the damned, but to the abode of the dead or Hades, where the righteous who died before Calvary, awaited the Lord’s descent to lead them to glory away from proximity to the place where Satan resides. Yet, on the third day, He rose again, coming back from the dead due to His divine power. So, Christ returned from the dead in a risen and glorified body. *Article six*, when the divine and human aspects of Jesus became united in Incarnation, after that, His theandric character could never be separated, and Christ ascended into Heaven. Following His Resurrection, Christ’s human body will exist for all eternity. Believers in the Catholic faith, then, hope to join Christ in Heaven one day, where He eternally resides with His glorified body and soul. *Article seven*, confirms that there will be a Second or Final Coming when Christ will return at the end of the world to judge the living and the dead. The Second Coming of Christ is known as the Day of Reckoning or Final Judgment Day, where God will judge the living and the dead and open His arms to His believers. In the Catholic faith, we believe that there is an immediate (or particular) judgment of a person upon their death to determine if they will ascend into Heaven based upon their life. There is also that general or universal judgment of all God’s children during the Second Coming. *Article eight* is a reminder that God is a triune God, meaning God exists in three Persons known as the Holy Trinity, consisting of God the Father, the Son and the Holy Spirit. Each of these persons is distinct but equal in divinity to one another. *Article nine*, the Church is an essential aspect of our lives and a way for believers to celebrate the glory of God. Catholic buildings are divine spaces where people may come together to learn about the work of God and spread His message. *Article ten* concerns the forgiveness of sins as a fundamental belief of all Catholics. As imperfect beings who will sin throughout their lives, God still loves repentant sinners and grants them forgiveness through baptism and the Sacrament of Penance. God declares that despite sins, forgiveness of sins is available and leads to a life in His light. *Article eleven* professes belief that the human form is a union of the soul and body, meaning that death is only a temporary separation of one from the other until the Second Coming of Christ, General Judgment and the resurrection of the dead. The just and righteous will ascend to Heaven with body and soul. *Article twelve*, As Jesus Christ, Lord and Savior had to die, so must humans, since we are only mortals. As Jesus rose again, so shall humans thanks to the Glory of God. Death is how we cross from human life into the next. After dying, immediate private judgment occurs, and Christ judges each soul to determine if they were particularly virtuous. Even though sinners, if faith is professed, forgiveness sought and a life of virtue lived, God will allow that soul to ascend into Heaven. The wicked, evil or damned souls who die in mortal sin will suffer an eternity in Hell. Catholics also believe that there is a middle ground for souls who were not virtuous enough to ascend into Heaven but were not wicked enough to go to Hell. These souls go to Purgatory, a place between Heaven and Earth where departed souls go to be cleansed of sins before ascending into Heaven.

Excerpted from [www.catholicworldmission.org](http://www.catholicworldmission.org).