

**OUR LADY OF PROVIDENCE CHAPEL**  
**SAINT VINCENT HOSPITAL**  
**WORCESTER MEDICAL CENTER**  
**Twentieth Sunday in Ordinary Time**  
**August 18, 2024**



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Ecce panis angelorum—Factus cibus viatorum  
Behold the bread of angels made the food of Wayfarers.

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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 17 *Vigil of the 20th Sunday of the Liturgical Year*

4:00pm +Kathleen Deary Clark by the alumnae of former SVHSN

Sunday, August 18 *Twentieth Sunday in Ordinary Time*

7:30am +Repose of the soul of Most Rev. George Rueger

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

Monday, August 19 *Saint John Eudes, priest*<sup>2</sup>

12:00nn +Lorraine Bushway Perkins by the alumnae of former SVH School of Nursing

Tuesday, August 20 *Saint Bernard of Clairvaux, abbot & doctor*<sup>1</sup>

12:00nn +Doris Jolie by LM

Wednesday, August 21 *Saint Pius X, pope*<sup>1</sup>

12:00nn +Most Rev. George Rueger

Thursday, August 22 *The Queenship of the Blessed Virgin Mary*<sup>1</sup>

12:00nn For the intentions of a faithful daughter

Friday, August 23 *Saint Rose of Lima, virgin*<sup>2</sup>

12:00nn +Aime Ryan by the alumnae of former SVH School of Nursing

Saturday, August 24 *Vigil of 21st Sunday of the Liturgical Year*

4:00pm +Alberto Rodriguez

Sunday, August 25 *Twenty-first Sunday in Ordinary Time*

7:30am +Adriana Pacella Lepage by the alumnae of former SVH School of Nursing

4:00pm For a favor requested and granted

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

While for contemporary ears the Johannine chapter known as the Bread of Life Discourse is obviously focused on the Eucharist such an understanding only becomes explicit in this week's passage. Jesus tells the crowd, "I am the living bread...and the bread that I will give is my flesh for the life of the world." To those who heard that declaration for the first time, it proved to be enigmatic and so contentious that they said to one another, "How can this man give us his flesh to eat?" Time and again, the majority of the crowd will not assent to what Jesus had revealed to them because they only understood His word solely in its material sense. Typically, if anyone rejects

someone else, whatever else such a discredited spokesman says will be ignored, too. Such an exchange, short-circuited by the denial of credibility to the speaker will only further disintegrate into nitpicking and quibbling. Realizing the impasse, Jesus stops the murmuring and, despite the crowd's doubts, He reiterates what He had just told them yet does so with even more conviction, "Amen, amen I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink." The impact of this series of declarations is enhanced by means of their repetitive use. Jesus solemnly states that He is the Son of Man that has different implications in the Fourth Gospel than in the Synoptic Gospels where that designation applies to Christ in His role as Judge at the end of time. John the Evangelist, though, uses the same title to evoke the Lord's heavenly origins, the fact that Jesus was lifted up on the cross, as well as

Christ's resurrection and ultimate glorification by the Father. For believers, this solemn declaration Jesus made must be incorporated with the other central mysteries of faith: the Word taking flesh in the womb of the Virgin Mary or the Incarnation and the Easter event that is enshrined in the Eucharist. Those verses (Jn 6: 53-55) also coincide with the sacred vocabulary written down in the various accounts of the Last Supper, whether by Saint Paul (1 Cor 11:23-25) or among the Synoptic Gospels (Mk 14:22-24; Mt 26:26-28; Lk 22:17-20). The reality of eating the flesh of the Son of Man and drinking His Blood is graphically underscored by the original words used



## Saint Hilary of Poitiers — DeTrinitate VIII, 14

*We speak of the real presence of Christ in us: if he himself has not taught this to us, we utter only foolishness and impiety. But he himself said: "For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him" (John 6:55-56). The reality of his flesh and his blood leaves no room for doubt, both according to the Lord's teaching and our faith. We are speaking of true flesh and true blood. When we receive and absorb these substances, they put us in Christ and put Christ in us. Is this not the truth? Perhaps it is not true for those who do not recognize the true God in Christ. But he is in us, through his flesh, and we are in him; and with him, what we are is in God.*

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by the sacred author – up until now John had used the Greek verb *phagein* (Gk. φαγεῖν) that means simply to eat. Then, from verse 54 onward, the evangelist uses another verb with stronger connotations – the verb *trōgein* (Gk. τρώγω) which means to chew or to munch. The Fourth Gospel accentuates the point that as the Son of Man, Jesus has actually assumed human flesh. Nor is He simply human in appearance as some heretical positions, such as the Docetists, had claimed. So, in Jesus, it is impossible to separate His human nature—or His flesh and blood—from Christ's divine nature since He declared, "Whoever eats my flesh and drinks my blood has eternal life..." Almost universally, blood constitutes the best symbol of the internal life that we have and, by sharing that life with others, consanguinity is the quality of being descended from a commonly shared forebear. The loss of blood occurs when life is violently taken away and blood poured out. Though a questionable practice these days, once becoming blood brothers was brought about by mixing even a drop of blood with someone else's. A pact sealed in blood is entered into for a lifetime. Thus, to drink the Blood of Christ who became flesh is to share in the Lord's life to the utmost degree possible or in the life that Jesus alone possesses in all its fullness. When Jesus said, "Whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me" that's the intimacy He implied. While the manna God gave the Israelites in the desert kept them alive, they eventually all died. The Bread that Jesus gives those who eat it properly disposed will never die. Saint Ignatius of Antioch called the Eucharist the medicine of immortality (*Epistula ad Ephesios* 20,2). While Jesus does not reveal how this true food and true drink will be given, that would eventually become obvious at the hour during the Last Supper that He would have with His disciples. At that fateful hour, Jesus will show them that His love for them would not even be threatened by the reality of the Cross. Now, in sharing that heavenly food, changed by the invocation of the Holy Spirit, bread becomes Christ's Body that was delivered up for our salvation and wine becomes His Blood given for the life of the world.


### Eucharistic Revival — Year of the Mission, the Revival's Concluding Year: Holy Hour

A few months before his death, Archbishop Fulton J. Sheen was interviewed on national television. One of the questions he was asked was this, "Bishop Sheen, you have inspired millions of people all over the world. Who inspired you to make a Holy Hour every day? Bishop Sheen responded that it was not a Pope, a cardinal, another bishop, or even a priest or a nun. It was a little Chinese girl of eleven years of age. He explained that when the

Communists took over China, they imprisoned a priest in his own rectory near the Church. After they locked him up in his own house, the priest was horrified to look out of his window and see the Communists proceed into the Church, where they went into the sanctuary and broke into the tabernacle. In an act of hateful desecration, they took the ciborium and threw it on the floor with all of the Sacred Hosts spilling out. The priest knew exactly how many Hosts were in the ciborium: thirty-two. When the Communists left, they either did not notice, or didn't pay any attention to a small girl praying in the back of the Church who saw everything that had happened. That night the little girl came back. Slipping past the guard at the priest's house, she went inside the Church. There she made a holy hour of prayer, an act of love to make up for the act of hatred. After her holy hour she went into the sanctuary, knelt down, bent over and with her tongue received Jesus in Holy Communion. The little girl continued to come back each night to make her holy hour and receive Jesus in Holy Communion on her tongue. On

the thirty-second night, after she had consumed the last and thirty-second host, she accidentally made a noise and woke the guard who was sleeping. He ran after her, caught her, and beat her to death with the butt of his rifle.

This act of heroic martyrdom was witnessed by the priest as he watched grief-stricken from his bedroom window. According to the Venerable Fulton Sheen, Neither theological knowledge nor social action alone is enough to keep us in love with Christ unless both are preceded by a personal encounter with Him. Theological insights are gained not only from between two covers of a book, but from two bent knees before an altar. The Holy Hour becomes like an oxygen tank to revive the breath of the Holy Spirit in the midst of the foul and fetid atmosphere of the world.

What is  
Seen is  
transitory  
  
what is  
unseen  
is eternal  
and commensurate

# PRINCIPAL PRAYERS OF THE PEOPLE AT MASS

The revised Roman Missal gave general permission to make use of the baptismal symbol of the Church or the Apostles' Creed in place of the Nicene Creed. Ever since 1973, permission had previously been granted to use that alternative form of the Creed at Masses with Children (*Directory for Masses with Children*, n. 49). The alternate form or the Apostles Creed is used to begin the Rosary but it is also used in a question and answer format during the Rite of Baptism and in the renewal of baptismal promises during the Rite of Confirmation and on Easter. It is also referenced in rubric 19 of the *Roman Missal*, "Instead of the Niceno-Constantinopolitan Creed, especially during Lent and Easter Time, the baptismal Symbol of the Roman Church, known as the Apostles' Creed, may be used." Regardless of which Creed is recited, any creed is considered to be 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. It is a personal and collective assent, proclaiming to all present that you believe in the foundational articles of belief that are espoused by the Catholic faith.

## Nicene Creed: Nicaea 325 & Constantinople 381

Though popularly known as the Nicene Creed, more accurately, it is labeled as the Niceno-Constantinopolitan Creed and is the only truly ecumenical creed. In the *General Instruction on the Roman Missal*, the liturgical use of any creed is explained like this, "The purpose of the Creed or Profession of Faith [Lat. *symbolum*] 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 call to mind and confess the great mysteries of faith by reciting the rule of faith in a formula approved for liturgical use, before the celebration of these mysteries in the Eucharist begins" (*GIRM*, n. 67). The various creeds have often been drawn up during times of conflict about fundamental Christian doctrine. Thus, the acceptance or rejection of a creed served to distinguish orthodox believers from deniers of a particular doctrine or set of doctrines. For that reason, in Greek, a *symbolon* (Gk. *σύβολον*) refers to the ancient custom whereby two parties broke a piece of pottery (or a stone, or a coin) in two, each party retaining half. Each half or symbolon became a token of friendship as well as a proof of the identity of the bearer. The Greek word passed through its Latin derivative *symbolum* into the English word *symbol* that only later took on the meaning of an outward sign of something. The creed is called Nicene because it was originally adopted in the city of Nicaea by the First Council of Nicaea in AD 325; then, several decades later (AD 381), the original version was amended at the First Council of Constantinople that yields its current title. The earlier version explicitly affirms the co-essential divinity of the Son, applying to Jesus the term consubstantial whereas the later version affirms that the Holy Spirit is worshiped and glorified with the Father and the Son. Typically, it is divided into three parts and one part being dedicated to each of the three divine Persons:

Father, Son, and Holy Spirit. In due time, this creed came to be a widespread buttress of orthodox Christian faith against the 4th century heresy of Arianism whose proponents declared that Christ was not a truly divine Person but a created being or a creature with a beginning.

## The Niceno-Constantinopolitan Creed vs. Arianism

Originating in Alexandria, Arianism is a heretical Christological doctrine that denied the full divinity of Christ. As such, its adherents believed that God's Son was not eternal but created by the immutable, self-existent God the Father at some point in human history. Since the Arians held that Jesus was not God by nature, then, as the Son, He was susceptible to change – differing from other created beings only in the fact that Jesus was the unique and direct creation of God. Thus, the dignity Jesus possessed as God's Son was bestowed on Jesus by the Father as a result of Christ's divinely-foreseen righteousness. If as a Son, Jesus had a beginning, then He must have been a material creature because the substance of God could not have any beginning in time. The original Nicene Creed refutes this Arian claim by categorically stating that since Jesus Christ is of God's substance, then, the Word-made-flesh always existed. From that assertion came this expression of faith that Jesus was "of the same substance or same essence" or *homoousios* (Gk. *ὁμοούσιος*) that is one of the most important words in the Christian theological vocabulary. In Latin, *homoousios* is rendered as *consubstantialis*. The subsequent version of the Nicene Creed became considerably longer than the original. Both deal with the Person of Christ, yet the second or AD 381 version omits the expression "from the substance of the Father" as an explanation of *homoousios*. Moreover, it contains a more extensive statement on both the divine status and the work of the Holy Spirit. This refuted the Pneumatomachi or Macedonians who believed as Semi-Arians that the Spirit was a created being and not consubstantial with the Father and the Son. The revised version of the Creed declared it necessary to believe in the Church, baptism, the resurrection of the dead, and eternal life. The anathemas leveled against the Arians, found in the first version were removed. Eventually, in AD 431, the Council of Ephesus referred to the Creed as composed by the Fathers at Nicaea. The second version of the Nicene Creed, which deals with the Holy Spirit and, in subsequent Roman Catholic creedal versions contains the filioque clause, was not composed until the First Council of Constantinople (381). Yet, the Fathers assembled at Ephesus added what is known as Canon VII, "it [to be] unlawful for any man to bring forward, or to write, or to compose a different Faith as a rival to that established by the holy Fathers assembled with the Holy Ghost in Nicaea." There was no authentic evidence of an ecumenical recognition of this enlarged Creed until the Council of Chalcedon, in 451, where it was read by Aetius (a deacon of Constantinople) as the "Creed of the 150 fathers," and accepted as orthodox, together with the old Nicene Creed, or the "Creed" of the 318 fathers."