

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Twenty-first Sunday in Ordinary Time
August 25, 2024



This saying is hard; who can accept it? As a result of this, many of his disciples returned to their former way of life and no longer accompanied him.

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

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MASS INTENTIONS — LITURGICAL SCHEDULE

Saturday, August 24 *Vigil of the 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 In gratitude to God for a favor requested & granted

Monday, August 26

12:00nn Grateful to God for blessings acknowledged

Tuesday, August 27 *Saint Monica, holy woman*¹

12:00nn May fallen away children return to the faith by the prayers of mothers

Wednesday, August 28 *Saint Augustine, bishop & doctor*¹

12:00nn +Robert & Edward Parzych

Thursday, August 29 *The Passion of Saint John the Baptist*¹

12:00nn Seeing God's help for a special intention

Friday, August 30

12:00nn +Most Rev. George E. Rueger

Saturday, August 31 *Vigil of 22nd Sunday of the Liturgical Year*

4:00pm Asking God to help in the fulfillment of a just cause

Sunday, September 1 *Twenty-second Sunday in Ordinary Time - Day of Prayer for Creation*

7:30am Shower heavenly blessings upon a divine daughter

4:00pm +Deceased members of the Tamalavitch family

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 memorial¹ or an optional memorial².*

Toward a Better Understanding of the Gospels during Ordinary Time

Throughout Chapter Six of Saint John's Gospel, up until this point in the Lord's extensive discourse on the Bread of Life, His disciples have been silent, but now they enter into the discussion. Some of them had earlier heard Jesus say, "Whoever eats my flesh and drinks my blood remains in me and I in him" (Jn 6:56). Now, some of them react to it and reveal their doubt, "This saying is hard; who can accept it?" The evangelist notes that these were disciples who had to have been accompanying Jesus for some time. However, while sympathetic toward Him, their minds were not entirely made up about who Jesus really was. The time for indecision was over and, sorely disappointed in Him, "many of his disciples returned to their former way of life and no longer accompanied him." Those former disciples had not lost their faith, as much as having lost their illusory type of faith. Faith is never risk free because belief is more like a gamble than a sure bet. So, faith is a risk that we take when we do something without knowing what the results will actually be. To believe is to make a total commitment, not because you are sure about what you believe, but because you are sure of who or what you are making a commitment to. Even in regard to Jesus, though He was right there among them, some of the disciples were not able to place their trust in Him. Blessed with foreknowledge, Jesus confronts those vacillating disciples and pointedly asks them, "Does this shock you?" Then, without waiting for a response, the Lord adds, "What if you were to see the Son of Man ascending to where he was before?" While at that time, such a question was merely rhetorical, now it is more clearly understood. The reason being due to the reality of the Cross upon which Jesus was lifted up. The death of Jesus was the means by which He could return to the Father and, therefore, it constitutes either a scandal or the obstacle that demands to be addressed. To look at Jesus and declare that He is the Christ, Crucified and Risen, constitutes paschal faith. No longer is that affirmation done at Calvary since it happens during Mass as the renewal and perpetuation of the sacrifice of the Cross. According to the Fathers of the Second Vatican Council, "At the Last Supper, on the night he was betrayed, our Savior instituted the Eucharistic Sacrifice of his Body and Blood. He did this in order to perpetuate the sacrifice of the cross throughout the centuries until he should come again, and so to entrust to his beloved spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a paschal banquet in which Christ is

Saint John Chrysostom — Homily 46 on John


"But, you will say, 'He ought to have said, "Your fathers ate the manna in the desert, and I have provided bread for you." However, there was a great difference between the two. The latter, indeed, seemed inferior to the former, because this was brought from above, while the other, the miracle of the loaves, took place on earth. Therefore, since they were seeking for food brought down from heaven, for this reason He kept saying repeatedly: 'I have come down from heaven.' Now, if someone should inquire: 'Why in the world did He shroud the explanation in mystery?' we should say this in reply to him: It was just the right time for such words, for the obscurity of the meaning of what is said always attracts the attention of the listener and makes him listen more carefully. They ought not, therefore, to be scandalized, but they should have asked questions and made inquiries. Instead, they went away. If, indeed, they thought He was a prophet, they ought to have believed His words. The scandal, then, consisted in their perversity, not in the doubtful meaning of His words. And notice, too, how He had gradually bound His disciples to Himself, for it was they who said: 'Master, to whom shall we go? You have the words of eternal life.'"

consumed, the mind is filled with grace, and a pledge of future glory is given to us" (*Sacrosanctum concilium*, n. 47). At the altar, both priest and people share the bread of eternal life and the cup of salvation. Jesus, then, tells His departing disciples, "...it is the spirit that gives life, while the flesh is of no avail" (Jn 6:63). Thus, under the sign of bread and wine, made holy by the action of the Spirit, Jesus gives Himself as sacred food and life-giving drink. When finally addressing those wavering disciples directly, Jesus tells them, "...there are some of you who do not believe." As an aside, Saint John notes that "Jesus knew from the beginning the ones who would not believe and the one who would betray him." Whenever doubt or temptation invade the soul, while such questions often preclude seeking other people's help, remember that is not so in regard to God. The Father does not require a prior explanation in order to remove obstacles from our going to His Son, though He cannot give the grace needed to do so without the recipient desiring it. After some of His disciples decided to return "to their former way of life," Jesus asks the Twelve this straightforward question, "Do you also want to leave?" Speaking on behalf of those firmly attached to Jesus, Simon Peter answers for them all, "Master, to whom shall we go? You have the words of eternal life. We have come to believe and are convinced that you are the Holy One of God." The verbs *believe* (Gk. *πεπιστεύκαμεν*) and *are convinced* (Gk. *ἐγνώκαμεν*) are in the perfect tense in the original Greek, a tense that describes a perfected action that produces results that remain in effect up to the present. So, here is a loose summary of that verse, "We have come to know and have come to believe and continue to do so..." Thus, the statement indicates not just a momentary action but identifies belief as an ongoing state. This terse response expresses the essence of faith, which must recognize that Jesus is the one and only Savior because He alone possesses "the words of eternal life." The Bread of Life discourse began with the crowd misunderstanding the multiplication of the loaves and, because of that mix-up, not only the crowd but some of the Lord's own disciples did not comprehend His mission or who Jesus really was. Contrary to the general expectation, the Messiah had not come from heaven to restore the fortunes of Israel as a new king nor to feed the masses with earthly bread. Throughout this chapter-long development, the questions that outsiders pose become progressively further and further from the mark and increasingly aggressive. Like every multivalent sign, the multiplied bread became what is still true in regard to the Bread from Heaven—a sign of contradiction

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

Transubstantiation is a term first used in the twelfth century and its theological use was affirmed by the Council of Trent. The term expresses that the bread and wine offered at the Eucharist are not mere signs of union with Christ but are changed "in substance" into the Body and Blood of Jesus. This believe is colloquially called the Real Presence. According to Pope Saint Paul VI, in the encyclical *Mysterium Fidei*, as a result of transubstantiation, nothing remains of the bread and wine except for the species — beneath which Christ is present whole and entire in His physical "reality," corporeally present. According to the novel *Fugitive Pieces*, "Translation is a kind of transubstantiation, one poem becomes another ... the poet moves from life to language, the translator moves from language to life; both, like the immigrant, try to identify the invisible, what's between the lines, the mysterious implications." Transubstantiation is a way of underscoring the Real Presence: that the life of Christ is authentically offered to us and becomes part of us in the reception of this sacrament. Maybe the Jesuit theologian Father Karl Rahner said it best, "Truth is not primarily something we grasp, but that by which we are grasped." In *Sermon 227*, Saint Augustine said, "That bread that you see on the altar, having been sanctified by the word of God, is the body of Christ. That chalice, or rather, what is in that chalice, having been sanctified by the word of God, is the blood of Christ." Through devoutly receiving that Body and that Blood that was shed for us, we become that Body, which means that we are joined in the close union of the Mystical Body.

Excerpted from www.takefiveforfaith.com Take Five for Faith. 4 August 2024

What is
Seen is
Transitory

What is
unseen
is eternal

A Lesser Known Creed—The Athanasian Creed

The Athanasian Creed (Lat. *Quicumque vult* or Eng. Whomsoever wishes) is one of the four authoritative creeds of the Roman Catholic Church that, arguably, is the least known of the four. The substance of the Athanasian Creed can be summed up in one main idea: “The Father is God, the Son is God, and the Holy Spirit is God. BUT the Father is NOT the Son, the Son is NOT the Spirit, and the Spirit is NOT the Father” exemplified by the *Scrutum Fidei* or Shield of the Trinity. It is an ancient profession of faith in the Trinity that, before the reforms of Pius X, was recited in the now-suppressed Sunday Office of Prime as a prior use of this creed in the Church's liturgy. Like all authorized creeds, it is considered to express the Church's agreement on fundamental truths, such as the Trinity and the Incarnation. Though less commonly used in public, on occasion, occasionally, it has been used on Trinity Sunday for obvious reasons. Comprised of forty-four verses, this 4th or 5th century Creed begins with what is a type of *exhortation* or even perceived to be a *warning*, “Whosoever will be saved, before all things it is necessary that he hold the Catholic faith.” This sort of soteriological bluntness is often shocking to modern ears where people are bombarded by a culture of pluralism and crypto-universalism. The first section addresses the doctrine of the Trinity. The text ascribes all these divine attributes—uncreated, limitless, eternal, and omnipotent—to each of the Three Persons, thereby avoiding the heresy of subordinationism [i.e., the Son (or at times the Spirit) ontologically subordinate to the Father]. Stress is also placed on the unity of the Three Persons in one Godhead, keeping away from tritheism (i.e., a polytheistic conception wherein the unity of the Trinity is denied). Thus, the creed avoids the two chief errors made in the doctrine of the Trinity. The first is that of confounding the persons and the second error is that of dividing the substance and the heresy refers to those who “confuse” or “mix” or “refuse to distinguish between” the Father, Son, and Holy Spirit. The second error refers to those who turn the distinction into a division positing not only a difference in personal subsistence between the Father, Son, and Holy Ghost but a difference of substance between the three. An example of this heresy is Arianism which affirmed that the Son is homoiousion (Gk. ὁμοιούσιον) with the Father, that is, He is of a like substance with the Father, yet not of the same substance. This is a dividing of substance. Around its midpoint, there is a shift from the discussion and explanation of Trinitarian doctrine to a discussion of the person of Christ. It begins just as the previous section on the Trinity did, that is, with saying that it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ. It then gives the bare bones definition of the doctrine which must be believed and confessed, that is, that the Lord Jesus Christ, the Son of God, is God and man. What follows in the remainder

of the Creed is an explanation of the fundamental fact that Christ is both God and man. So, the second portion of the Creed attends to Christology. More so than the Nicene Creed, this creed incorporates the conciliar insights of Ephesus (AD 431) and Chalcedon (AD 451). Despite its ascription to Saint Athanasius, more than likely, it was written in Latin. Christ's two natures (substances) are, then, set in contrast to one another. First, He is perfect God, that is, that He has the fullness of the attributes which He has as God. Then Jesus is described as perfect man, and two things are spoken of as being true in His human estate. First, he has a reasonable soul, this is added to refute the heresy of Apollinarianism, the denial of a true soul to Christ. Second, He is described as having human flesh, that is, that he has a real human body in opposition to Docetism who denied his true human flesh. Then, the creed speaks of His relation to the Father in this state of true manhood and true Godhead. In this the idea of “dual predication” is introduced, that is, that we may describe Christ's one perfect Person in two different manners according to those two united substances or natures that He has. First, in regard to His Divine nature He is still equal to the Father as touching His Godhead. Second, in regard to His Human nature He is inferior to the Father as touching His manhood. The Greek term *ousia* (Gk. οὐσία), whether understood as *being* or *substance* as used in the Nicene Creed, becomes *substantia* in this creed. It uses the term *substantia* (the Latin translation of the Nicene *ousia*: 'being' or 'substance') with respect to the relation of the Son to the Father according to his divine nature, but it also says that the Son is *substantia* of his mother Mary according to his human nature. Such an emphasis excludes Sabellianism and Arianism, but also the two Christological heresies of Nestorianism and Eutychianism. The need for a clear symbol or Creed against Arianism began in the Western part of the Roman Empire, when the Ostrogoths and Visigoths, who had Arian beliefs, invaded during the beginning of the 5th century. The third and final section of this Creed goes beyond the Nicene and Apostles' Creeds endorsing the necessity of the Catholic faith and in regard to the people's fate: “And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire. This is the Catholic faith; which except a man believe truly and firmly, he cannot be saved.” It includes with negative statements called anathemas that excommunicate nonbelievers who reject the creed. Those anathemas are directed at those who deny the creed's doctrines, such as the Incarnation and the triune nature of God. While the Eastern Orthodox Church does not recognize the Athanasian Creed, in addition to the Catholic Church, some Protestant denominations use the Athanasian Creed, too. Excerpted from www.christianbwagner.com “The Athanasian Creed.” 27 May 2021 and www.en.wikipedia.org, s.v. Athanasian Creed.