

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Fifteenth Sunday in Ordinary Time
July 16, 2023



O Lord, Sower of good, make the seedling of the Word grow in me
so I may yield fruit in one of these three: Hundredfold,
sixtyfold, or ever thirtyfold

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 15 *Vigil of the 15th Sunday in Ordinary Time*

4:00pm Blessings upon Jim & Carol, Charlene & Richard by a friend

Sunday, July 16 *Fifteenth Sunday in Ordinary Time*

7:30am +Joseph Kozlowski by his daughter

4:00pm For Maureen Keilly and family

Monday, July 17

12:00nn +Dottie Vassar recalling what was her birthday

Tuesday, July 18 *Saint Camillus de Lellis, priest (USA)* ²

12:00nn For assistance for immigration paperwork and those seeking to immigrate

Wednesday, July 19

12:00nn +Stephen L'Esperance by his family

Thursday, July 20 *Saint Apollonaris, bishop & martyr* ²

12:00nn For a friend named Mary

Friday, July 21 *Saint Lawrence of Brindisi, priest & doctor and Bl. Francis Jordan, priest* ²

12:00nn For healing and discernment of some friends

Saturday, July 22 *Vigil of the 16th Sunday in Ordinary Time*

4:00pm +James Groccia — remembering his birthday

Sunday, July 23 *Sixteenth Sunday in Ordinary time*

7:30am Blessings for Maureen

4:00pm Asking for healing for Patrick J. Walsh

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 This Sunday's Gospel

Within the larger framework of the third of his five discourses, Matthew's Discourse on the Kingdom of Heaven, its first part constitutes today's Gospel passage. It takes place outside when Jesus had left a house and went near to the Lake in order to address the disciples as well as the multitude who had gathered to hear Him. Saint Matthew inserts several parables in that discourse: the Sower, the Tares or Weeds, the Mustard Seed, and the Leaven. Then, in a second part, Jesus goes back into the house and speaks to the disciples about three other parables: the hidden Treasure and the Pearl, and the Dragnet. This week's passage begins with the expression *On that day* which indicates a transition as Jesus leaves the house. Due to the large crowd, He got into a boat and while seated just offshore, He addressed the people who stood at the water's edge. Almost as an aside, the evangelist notes that Jesus "spoke to them...in parables." The word parable (Gk. παραβολή) is used in the Greek Septuagint or LXX to translate the Hebrew word *māshāl*, which is a term encompassing a wide variety of literary forms such as axioms, proverbs, similitudes, and allegories. While in the New Testament those varied meanings can also be found, therein, parable more commonly designates lessons that function as illustrative comparisons between Christian truths and the events of everyday life. As a literary genre and as a form of teaching, the use of parables is not unique to Jesus, though He did renew its use and perfected it when He applied it to address the highest and deepest realities of faith, such as who both Jesus and God the Father really are. When the disciples asked Jesus why He spoke in parables, He replied, "Because knowledge of the mysteries of the kingdom of heaven has been granted to you, but to them it has not been granted...This is why I speak to them in parables, because *they look but do not see and hear but do not listen or understand.*" As a teaching tool, parables confront the listener and elicit questioning. The moral lesson embedded in them prompts inner examination and a tentative conclusion on how to respond to the situation described. Taking it one step further, the listener should ask themselves this question: How following their understanding of the meaning of the parable might prove to be contrary to how God has indicated what should be the proper way to act? The parable proper begins with an obvious statement, "The sower went out to sow." Some understanding of the technique used for sowing is needed. It was not a mechanical process as might be the case today; at that time, the sower threw seed recklessly into the wind, with little or no consideration upon where the seed might fall or the condition of the soil itself. Instead, he implicitly trusted that some of the seed would fall "on rich soil." Yet, in the mixed conditions

Fr. Edward Schillebeeckx, OP — God the Future of Man

Is Church liturgy then simply communal thanksgiving and homage? Yes, it is, but in such a way that reality is intensified and the accomplishment of man's mode of existence in the sign of Christ's resurrection is enhanced in it. The liturgy, after all, is carried out in the Church which believes that God's promise is fulfilled in Christ. In the liturgy of the Church, this promise is therefore accomplished in us, in me, because I enact, together with the Church, the faith of the Church and thus come, in faith, into contact with Jesus Christ, on whom the Church places her hope. It is in the Church's liturgy that God's grace in Christ is made publicly apparent—the promise is made true now in me, in the celebrating community. It is in this witness of faith that the public confession of the Christian conviction is made manifest — the *sacramentum fidei*, in other words, God's saving act in our sacramental, liturgical, visible activity of faith. God's grace thus manifests itself in our terrestrial history in a way that is not strikingly transparent to faith in the Church's liturgy, as an integrating part of the whole to which our "secular worship" also belongs, that other worship in which the same grace manifests itself in a different way and thus makes itself felt in a different way.

of that soil, some was eaten by birds and other seed would end up on stony outcroppings whereon the seed sprouted quickly but was either scorched or withered. Some of the widely-scattered seed fell among thorns or briars which choked the shoots. The seed that haphazardly landed on good soil proved highly productive, with yields up to a hundredfold. The emphasis, though, is on the fertility contained within the seed and the sower's decision to sow liberally, without regard to the various conditions of the soil, whether poor, rocky, or favorable. The ideal sower, of course, is Jesus who casts His words of salvation far and wide. The vastness of the crowd forced Jesus to preach to them from a boat, a short distance out on the water. While the Lord's sowing proved to be enormously successful, He also does not mask over the fact that some among the crowd would not accept Him or what He had to say. Then or now, why the invitation to live like Christ bears fruit in changed lives and the practice of the faith saps strength from those who do observe what faith in Christ demands remains a mystery. The universal scope which sowing the word demands constitutes proof that God wants to address any and every one, without discrimination. Just as the sower did not analyze the soil before sowing the seed, neither does Jesus make any human distinction or categorize those to whom the word is directed. However, the explanation proposed for why there is rejection is an obvious one — the seeds of faith can only develop when they fall on favorable ground. In addition, once the invitation has been heard and entertained, what was said must penetrate deep into the recesses of the heart. There is the soil which can either be rich or, if too thin, belief fails to take root or it can be choked by concerns that are too-worldly or foiled by the lure of riches. Finally, the parable accentuates the responsibility of those who listen at the door of their hearts for the Lord's knock seeking admittance within the recesses of the heart. This is not a one-time-only response because it requires a lifetime of perseverance in saying yes, over and over again. Another too easily-overlooked aspect of this parable is what it reveals about God — God is obstinately faithful, never loses patience, and tireless in pursuing the world's salvation. The word is divine in its origin and coming from God it forever remains a universal offering. While as Creator, God endowed men and women with free will, He also entered into an unbreakable covenant of life and love with humanity. God's unalterable word is profoundly fruitful, unbelievably productive and elicits a freely-given human response predicated upon *metanoia* or a willingness to change the direction of life and that yes is built on the trust which only belief in God warrants. All those elements and more must remain in play despite failure or life's trials that undermine trust and often injects discouragement. Virulent opposition, wholesale indifference, even the defections of those whose faith we once admired are tests of faith that need God's help and grace to withstand.

National Eucharistic Revival - Phase Two: The Diocesan Year

Scandal, division, disease, doubt. The Church has withstood each of these throughout her all too human history. But today we confront all of them, all at once. Struck with polio as a young teenager, it seemed that the hopes of Francis George to be ordained a priest were dashed. Throughout his life, the future Francis Cardinal George never allowed suffering to impede him from keeping his eyes on Jesus and living as a man for others. Growing up in Chicago,

Francis E. George was drawn to the priesthood from as early as five years old. In fact, it was a common occurrence in the George home that young "Frannie" as Cardinal George was then called, would playact the Mass with his sister, Margaret. But after they almost set the house on fire, they were forbidden to use candles. The young Frannie's earlier interest shifted to a tug at his heart toward a vocation to the priesthood after receiving his First Holy Communion on May 6, 1945. Almost four decades after his 1963 ordination—four decades of celebrating Mass—George wrote this about its great impact, "Each time the Eucharist is celebrated, the universe changes. It is for the world to catch up to these changes and for the Church to be Christ's instrument in effecting them." Much can be said about the wisdom contained in these two short sentences. But in short, it means that each of us has the opportunity to change the world in our own embodiment of the Eucharistic mystery. Through his wisdom and witness, Cardinal George regularly articulated how our call to glorify Christ has the notion of sacrifice as its constitutive element. He once wrote that we "need to become ever clearer and more intentional about how we are to witness to the Lord and give him glory through the offering of our lives, the joining of our self-sacrifice to his."



Symbolum: Understanding the Nicene Creed

Introduction

The Nicene Creed or more accurately the Niceno-Constantinopolitan Creed was once considered to be an expanded version of the creed that was first issued by the Council of Nicaea in AD 325. Then, a further elaboration took place at the Council of Constantinople several decades later (381 AD). The expansion of the original creed was instigated by heresies in regard to the Incarnation and the Holy Spirit. More recently, while it was issued by the Council of Constantinople, such a declaration of the creed's origin was stated later at Council of Chalcedon in AD 451. Moreover, scholarly opinion claims it was based on an already-existent baptismal creed and, thus, an independent document and not an enlargement of the earlier Nicene Creed. In the *General Instruction of the Roman Missal*, the Creed or the Profession of Faith is described this way, "The purpose of the Creed or Profession of Faith 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 in a formula approved for liturgical use and before the celebration of those mysteries in the Eucharist begins" (*GIRM*, n. 67). Thus, the recitation of the Creed is (1) a response to the prior readings and their explanation in the homily and (2) a pronouncement of the rule of faith (Lat. *regula fidei*) which is considered to be the ultimate authority or standard of religious belief. The Creed has a Trinitarian structure: the first section focusing on God the Father, the second section on God the Son, and the third section on God the Holy Spirit. The first part of the Creed affirms the First Commandment and Christian monotheism. Its second line names God and identifies Him as Father. And the third and fourth lines attribute to God's creative capacity the existence of all that is. The Nicene Creed was established because of the many disputes on the nature of Christ and the understanding of His divinity. It is for this reason that the second part of the Creed is the longest. So, the second part affirms that only one Jesus exists and that additional Christs would not be forthcoming. It asserts His role as the Son who existed before creation and attributes His existence to Himself. It proceeds to affirm the position of the Son alongside the Father in the Trinity. And the first half ends with a description of His descent from Heaven down onto the earth. The second part of the second half describes the death and resurrection of Christ and affirms the reliability of the Scriptures. It follows, then, with Christ's current position alongside the Father. And it ends with belief in His future deeds. The third part of the Creed affirms the existence of the Holy Spirit and describes the Spirit's position in the Trinity. It then proceeds to describe the mechanism by which the Holy Spirit makes God's desires known on earth. The Spirit has spoken through the prophets, and may do so again. It is for this reason that Christians must not reject the institution of prophecy. This section has been the source of the largest controversies within Christianity in the years that followed the Creed's development.

"begotten not made, consubstantial with the Father"

Two words used in the Creed that are seldom used in normal conversation, so that we are not very familiar with their accurate meaning are the words begotten and consubstantial. The Father eternally begets the Son, which means that for all eternity the Father gives His being to the Son. Jesus is not created, but eternally comes from the Father. The fact that the Son is eternally begotten of the Father is confirmed by the term

"consubstantial." In speaking of Christ, the Creed uses two rare words "begotten" and "consubstantial." Although unfamiliar, these terms also help for a better understanding who Jesus really is. Consubstantial, as used in the Creed, refers to the Son as "with the same substance" of the Father. Substance is the very being of God. Whatever is of God is completely and totally in the Son as it is in the Father and the Holy Spirit. This Son of the Father is the one who takes on human flesh so that He may come to rescue humanity from the bonds of sin and death. Jesus takes on a humanity that is totally ours from His Mother Mary. By entering into the world, the Son comes to repair what is broken, namely, that relationship with the Father. He comes to lift up creation once again into its proper relationship with God, but this time with something new: for humanity to have, by means of adoption, what Jesus has by nature: to share the substance, the very life of God. This Son of the Father is the One who takes on human flesh so that He may come to rescue humanity from being enslaved to the twin evils: sin and death. He takes on a humanity that is totally ours. Lifted up by His sacrifice on the Cross, becoming sons and daughters of God by adoption, human nature is healed and restored to its original innocence with the added benefit that is derived from being capable of sharing in the very life of God. The Nicene Creed originally was composed in Greek and, so, it used the Greek word homoousios (Gk. ὁμοούσιος). It is a compound expression formed from two words: homo (same) and ousia (essence, being). The use of this word in the Creed was revolutionary in its day because it is not a Scriptural but a philosophical term. The greatest heresy of that day, Arianism, argued the Christ was not of the same substance of the Father, but only of a similar substance or homoiousios (Gk. ὁμοιούσιος) and, therefore, Jesus was not equal to the Father. The Church Fathers wanted to be precise in the language used for such a great mystery, and the debates at the time were long and often acrimonious. From the very beginning, the Latin Creed translated this Greek word as *consubstantialem*, for similar precise philosophical and theological reasons. By breaking down the word con-sub-stantial, we can understand it a little better. The root or stock word "substance" (sub=under; stans=standing) is also a technical, philosophical term that refers to the most real part of a being. Literally, substance refers to that which "stands under" or the base of a person or thing, that which is at the heart of someone or something. This is fine as long as we do not equate substance with the merely physical or external dimension. Today, we can use the word substance in reference to the essential, for example, "the substance of the matter," but we can also use it in a rather mundane and materialistic sense, for example, "help me wash this grimy substance off my hands!" Within the liturgy, of course, the Church is thinking of the former. In the Eucharist, for example, we say that bread and wine are transubstantiated into the Body and Blood, Soul and Divinity of Christ. The form or appearance of the bread and wine remain the same, but their inner substance, the reality underneath the appearance, is changed. This is why we do not say the bread and wine are just transformed, but transubstantiated. The other part of consubstantial is the first three letters "con" — profound yet beautiful in its simplicity. It comes from the Latin preposition *cum* meaning "together with." In the Creed, consubstantial means that Christ was of one substance with the Father, but that expression also implies one substance with our humanity. Jesus, then, is co-substantial, referring therein to the two natures of Christ — human and divine.