

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Seventeenth Sunday in Ordinary Time
July 30, 2023



Sacrifice and detachment are the necessary consequences of
attachment to Christ in Whom are
all the treasures of wisdom and knowledge.

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 29 *Vigil of the 17th Sunday in Ordinary Time*

4:00pm Seeking divine help for college admission

Sunday, July 30 *Seventeenth Sunday in Ordinary Time*

7:30am For those who have been recently married in the Church

4:00pm For those who are terminally ill

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

12:00nn Healing for Janice, Jack, and family

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

12:00nn +Joseph Walsh

Wednesday, August 2 *Ss. Eusebius of Vercelli, bishop & Peter Julian Eymard, priest*²

12:00nn For the intentions of Mark, Sandie Paul, Elaine and families

Thursday, August 3

12:00nn Healing for Sandy & Edward Duggan

Friday, August 4 *Saint John Vianney—the Curé of Ars, priest*¹ - *First Friday of the Sacred Heart*

12:00nn Healing for Janet B. Monahan

Saturday, August 5 *Vigil of the Feast of the Transfiguration of the Lord*

4:00pm +Debra Bonneau

Sunday, August 6 *Feast of the Transfiguration of the Lord*

7:30am Healing and reconciliation for family friends

4:00pm For divine grace to guide right judgment

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

Up to this point, in Matthew's Discourse on the Parables of the Kingdom, the evangelist has compared the kingdom of heaven to a variety of images: a sower out to sow, a wheat field sown with poisonous tares or darnels (Lat. *loli-um temulentum*), a mustard seed, and yeast. In this week's Gospel, another three parables are added to that portrait of the Kingdom, followed by the conclusion to this extended parabolic discourse. In fact, the Gospel begins with either two short parables or one twofold parable. An unnamed person finds and reburies hidden treasure and buys the field. Then, in a second movement, a merchant finds an invaluable pearl and sells everything in order to buy it. The Kingdom of heaven is so priceless, then, that nothing compares to its value and whatever we might possess should be sold in order to acquire it. The final or seventh parable harkens back to the second one or the wheat field sown with weeds or darnels. The vast crowds that came out to see and hear Jesus did so for very different reasons – either genuine interest or mere curiosity. Those with good intentions were hardly distinguishable from the bad or the indifferent. One of the messianic expectations was that the Messiah would separate out those who are authentically good and condemn the remaining, who are not. Even John the Baptist, who prophesied that because the coming Messiah would be more powerful than he, that wheat and chaff would be separated and the latter burned “in unquenchable fire” (Mt 3:11-12). The Baptist was not the only one, though, confounded by Jesus' failure to reward and punish. While the final judgment will inevitably come, the Son of Man will surely return and inaugurate that infamous Day of the Lord (or Parousia), but Jesus declared that only the Father knew when that day would dawn (Mt 23:36). Between the Lord's Ascension back to the Father's right hand until the Parousia, there lies the intermediate time or the present age. This is the era of the Spirit or you could describe as the time in which the Church casts her net far and wide. After bringing in the various people caught in that net, the true sorting of the catch will only take place in the final hour, on the shore. The delay between those two focal points is to be understood as an opportunity that while it will inevitably end, but until it does, salvation remains possible. Jesus asks the disciples this forthright question, “Do you understand all these things?” They answered Him with a resounding “Yes!” Would we be able to say the same thing unequivocally or not? These seven parables have one overall purpose – the mysteries of the Kingdom of heaven. God's reign or His Kingdom has been gradually revealed, not only has it unfolded before us, but our role and responsibilities have been delineated, the demands required to enter and re-

Saint Catherine of Siena — The Dialogue

Your chief desire ought to be to slay your selfish will so that it neither seeks nor wants anything but to follow my gentle Truth, Christ crucified, by seeking the honor and glory of my name and the salvation of souls. Those who live in this gentle light do just this. Therefore they are always peaceful and calm, and nothing can scandalize them because they have done away with what causes them to take scandal, their self-will. They trample underfoot all the persecutions the world and the devil can hound them with. They can stand in the water of great troubles and temptations, but it cannot hurt them because they are anchored to the vine of burning desire. They find joy in everything. They do not sit in judgment on my servants or anyone else, but rejoice in every situation and in every way of living they see, saying, "Thanks to you, eternal Father, that in your house there are so many dwelling places!"

main within the Kingdom articulated, and the fact that the Kingdom will be fulfilled at the end of time in the final judgment has also been outlined. The word *understand* is the English translation of the Greek word *Synēkate* (Gk. *Συνήκατε*), which is derived from the verb *suniēmi* that implies more than intellectual understanding. *Synēkate* involves joining facts or ideas into an interlocking whole; thus, it is a spiritual form of understanding. Spiritual intelligence is the sole prerogative of the *anawim* or those who are bowed down; as humble of heart and lowly in the sense of being fully aware of their need for help, the *anawim* act out of those realizations. The subtle action of the Holy Spirit is essential to a proper understanding of the parables and, even more so, in order to put into practice what those intimations of the mystery of the Kingdom require. The crowds listen to what Jesus told them in parables, but failed to really understand the implications. His disciples, on the other hand, physically close to Jesus, due to that intimacy and His forbearance, Jesus reveals only to them their true meaning. Then, remaining within the life-giving circle of the Lord's friendship, being disciples and familiar with Christ the Teacher, the Kingdom of heaven becomes open to disciples who are "like the head of a household who brings from his storeroom both the new and the old." Since Matthew tends to identify the disciples and the Twelve, this saying about the Christian scribe cannot be taken as applicable to all who accept the message of Jesus. While the Twelve are in many ways representative of all who believe in Jesus, they are also distinguished from them in certain respects. The Church that Saint Matthew wrote for had leaders among whom were a group designated as scribes (Mt 23:34). Like the scribes of Israel, they were teachers. It is the Twelve and to their later counterparts for whom this verse applies. The Christian scribe (Gk. *γραμματεὺς*) has understood what Jesus taught in parables and, then, willingly shares those treasured insights, whether "both the new (the teaching of Jesus) and the old (the law and the prophets)" and does so in service to others. The old (Gk. *παλαιός*) is what the Matthean scribe has received from traditional sources. Yet, like the evangelist, those scribes by modeling themselves after what was written, remain faithful to what tradition has handed on to them, but refashion it into what was timely for their community. The Kingdom of heaven is forever new and preaching its arrival is not mere repetition as it is a proclamation – today, what Christ once said was being "fulfilled in your hearing" (Lk 4:21) and it is made visible by how we live our lives.

National Eucharistic Revival - Phase Two: The Diocesan Year

In his work, *The Righteous Mind: Why Good People Are Divided by Politics and Religion*, the social psychologist Jonathan Haidt argues that everyone has the sense that some behaviors are wrong because they defile us. But modern secular ethics, based on concepts of autonomy and harm, struggles to explain those fundamental moral intuitions. Everyone has an inchoate theology of holiness because the concept of the sacred is buried deeply within human nature. You cannot ultimately explain those insights without recourse to God. In Judaism, shewbread (or showbread), also called the Bread of the Presence, refers to any of the 12 loaves of bread that exemplified the 12 tribes of Israel, which were shown and presented in the Temple of Jerusalem and were made holy by being in the Presence of God. The loaves were a symbolic acknowledgment that God was the resource for Israel's life and nourishment and they also served as Israel's act of thanksgiving to God. Israel made a perpetual offering of "the Bread of the Presence" (Ex 25:30). The bread was transformed and made holy by its nearness to YHWH. The Jewish scholar Baruch Levine described all the prescriptions in the Book of Leviticus as etiquette for "meals eaten in the presence of God." According to the Jewish Mishnah, the authoritative collection of the testimonies of the ancient rabbis, "On the table of marble [the priests] laid the Bread of the Presence when it was brought in, and on the table of gold they laid it when it was brought out, since what is holy must be raised and not brought down." Only the priests could eat this bread, though three times a year that bread was exhibited it to the people and the priests proclaimed, "Behold God's love for you." The people could see the holy bread and know God's presence, but they could not receive His holiness. Through the sacrificial system prescribed in the Law, God had established a special mode of presence. He was there for his people — first in the tabernacle and then in the Temple — but they could only draw so close. The bread was changed every Sabbath, and the priests ate that which had formerly been displayed. Once, in an emergency, it was given to King David to feed his hungry men (1 Sam 21:7). Many aspects of the Eucharist illustrate the influence of Israel's shewbread.



Symbolum: Understanding the Credo of the People of God

The English word *creed* is derived from the Latin word *credo*, meaning *I believe*. Thus, a creed is a commitment to a specific belief or is understood as a profession of faith. It is also called a symbol derived from the Greek word *symbolon*, literally implying a token or watchword. The *Catechism of the Catholic Church* identifies creeds as “symbols of faith” and goes on to say, “The symbol of faith, then, is a sign of recognition and communion between believers... A symbol of faith is a summary of the principal truths of the faith and therefore serves as the first and fundamental point of reference for catechesis” (CCC, nn. 187-188). Besides the well-known creeds, there are some symbols or creeds attributed to certain Popes, such as the important fifth century credal formula *Fidei Damasi* or the Faith of Damasus, ascribed either to Saint Damasus or Saint Jerome and the more recent *Credo of the People of God* or *Credo*, promulgated by Saint Pope Paul VI in 1968.

Historical Background

The year prior to the *Credo* issuance, on February 22 1967, Pope Paul VI announced a Year of Faith, on the occasion of the nineteenth centenary of the martyrdom of the apostles Ss. Peter and Paul. The year-long observance concluded in Saint Peter’s Square on June 30, 1968. It was then that what the Holy Father labeled as his “solemn utterance” was given to the Church – the now, little-known *Credo* of the People of God. The *Credo* was published as an Apostolic Letter in the form of a *motu proprio*, with the Latin title *Solemni hac liturgia*. This was only one month before releasing his prophetic encyclical *Humanae Vitae*. The *Credo* that the Pope professed is based on the Creed of Nicaea, but with additions, though he called the Nicene Creed “the creed of the immortal tradition of the holy Church of God.” Forty years later, in 2008, a leading Italian Vatican reporter, Sandro Magister, in an essay in the Italian newspaper *la Repubblica*, gave a behind-the-scene’s account of the development of the *Credo* of the People of God, as to how the *Credo* came about. The French philosopher Jacques Maritain (1882-1973) was 85 years old in 1967 and living in Toulouse, with the Little Brothers of Charles de Foucauld. He had just published *Le Paysan de la Garonne*, with the English subtitle “an old layman wonders about the present time,” which was an unsparing criticism of the post-conciliar Church “on its knees before the world.” On January 12, Cardinal Journet wrote to Maritain to tell him that he would soon be meeting with the pope, in Rome. Neither of them knew that Paul VI intended to enact the Year of Faith. But Maritain confided to Journet that a few days before, “an idea had come to me,” which he described this way, “The Sovereign Pontiff should draft a complete and detailed profession of faith, in which everything that is really contained in the Symbol of Nicaea would be presented explicitly. This will be, in the history of the Church, the profession of faith of Paul VI.” Then, suddenly, Paul VI said to Journet, “You two, prepare for me an outline of what you think should be done.” Back in Switzerland, Journet told Maritain about the Pope’s request. And at the beginning of the new year, while he was in Paris, Maritain drafted a profession of faith. He finished it on January 11,

1968, and on the twentieth of that month he sent it to Journet. The following day, the Cardinal sent it to Paul VI. It emerges from the correspondence between the theologian and the philosopher that Maritain intended his text to be simply a guide, to assist Journet. But Journet decided to send the text to the pope without adding anything. In his view, it already answered all of the doubts raised by the *Dutch Catechism* and by famous theologians on dogmas like original sin, the Mass as sacrifice, the real presence of Christ in the Eucharist, creation from nothing, the primacy of Peter, the virginity of Mary, the Immaculate Conception, the Assumption. On April 6, a letter arrived from Rome from the Dominican theologian Benoît Duroux, an adviser for the Congregation for the Doctrine of the Faith. It praised Maritain’s text and supplied a few comments, which Journet interpreted as having come from Paul VI, who had sent the cardinal a brief message of thanks; then, nothing. On June 30, 1968, Paul VI solemnly proclaimed the *Credo* of the People of God in Saint Peter’s Square. Maritain found out about this only on July 2, when he read about it in the paper. From the citations, he surmised that the *Credo* that the pope had presented closely matched the one he had written.

Brief Analysis of the Credo

Based upon the Nicene Creed, the *Credo* of the People of God addresses the fundamental elements of belief that include the divinity of Christ, Mariology, ecclesiology, original sin, the Bible, the sacrifice of the Mass, and the doctrine of transubstantiation. Unlike the Nicene Creed, though, the *Credo* incorporates four Marian teachings: the virgin birth of Christ, the Theotokos, the Immaculate Conception, and the Assumption of Mary. It enshrines the following sections: (1) Belief in God: the Father; the Son; the Holy Spirit; (2) Original Offense; (3) Rebirth in the Holy Spirit; (4) Baptism; (5) the Church; (6) the Word; (7) One Shepherd; (8) the Sacrifice of Calvary; (9) Transubstantiation; (10) Temporal concern; and (11) the Prospect of Resurrection. In the section of the *Credo* identified as Temporal Concern, it is an area where over-worldly concerns entice conformance in the understanding and exercise of conscience. In an article from the *Boston Pilot*, on the 40th anniversary of the *Credo*, noted that the Dutch Catechism (Lit. *De Nieuwe Katechismus: geloofsverkondiging voor volwassenen*) or in English *A New Catechism: Catholic Faith for Adults* suggested that one could in good conscience dispense with the Ten Commandments: “The law, the precise precept, cannot foresee exactly all circumstances. Cases will arise where one must do more or less than the law prescribes. Conscience, with its instinct for what is good here and now cannot simply let itself be guided by the letter of the law. It must sometimes even depart from the law in order to affirm in certain cases the ultimate moral values.” Contrast that with what the *Catechism of the Catholic Church* says: if your conscience is well-formed, and you are being careful to reason clearly and objectively from true moral principles, then you must follow the reasoned judgment of your conscience about the morality of a specific act. Otherwise, seek reliable guidance in forming your conscience.