

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Twenty-second Sunday in Ordinary Time
September 1, 2024



Tradition versus tradition

Lower case [human] tradition refers to practices that can change and either be modified or even abandoned. Tradition with a capital T refers to the Apostles' teachings; faith in Jesus Christ as God and man; the celebration of the Eucharist; and the prayers experienced by the primitive Christian communities. These are considered Sacred Traditions that remain unchanged.

CHAPEL SCHEDULE

Weekday Mass: (Monday-Friday at 12 noon)

Weekend Masses: Saturday: 4:00pm - Sunday: 7:30am & 4:00pm

Holiday 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 31 *Vigil of the 22nd Sunday of the Liturgical Year*

4:00pm Seeking God's help in a just cause

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

7:30am Blessings upon a faithful daughter

4:00pm +Deceased members of the Tamalavitch family

Monday, September 2 Labor Day (USA)

12:00nn +For the repose of the soul of Tabatha

Tuesday, September 3 *Saint Gregory the Great, Pope & Doctor*¹

12:00nn Bless students & teachers at the start of the new school year

Wednesday, September 4

12:00nn +Elizabeth Ann Broderick by the alumnae of former SVH School of Nursing

Thursday, September 5

12:00nn In thanksgiving to God for the 20th anniversary of Fr. Denis Lemieux

Friday, September 6 *First Friday—Devotion to the Sacred Heart of Jesus*

12:00nn +Repose of the soul of Most Rev. George Rueger

Saturday, September 7 *Vigil of 23rd Sunday of the Liturgical Year*

4:00pm In gratitude to God for a favor requested and obtained

Sunday, September 8 *Twenty-third Sunday in Ordinary Time - National Grandparents Day (USA)*

7:30am For a special intention

4:00pm +Ernesto & Ida Ceste and Thomas & Louise McCorry

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 the Gospels during Ordinary Time

After listening to the discourse on the Bread of Life (Jn 6:1-69) since the last Sunday in July and for the month of August, this Sunday the Church returns to passages from the Gospel according to Saint Mark. This will continue to be the case up until the next-to-the-last Sunday in Ordinary Time. In the passage, a delegation came from Jerusalem that included both Pharisees and scribes, who went out to meet Jesus. It is likely this entourage adhered to the more restrictive interpretation of the Mosaic Law and, so, they criticized the behavior of the Lord's disciples because they "ate their meals with unclean...unwashed hands." Saint Mark identifies the issue as not pertaining to hygiene but to ritual practices such as not "purifying themselves" after the disciples came back from the marketplace or failing to purify "cups and jugs and kettles and beds." These rituals were designed to eliminate all risk of impurity, even those accidentally or unknowingly acquired. Such external gestures were mere formalism unless those practices reflected an internal disposition or purification of the heart. Mere ritualism—engaging even in some noble act but doing so without seeking its interior effects cannot bestow true purity of the soul. The demand is that we honor God not only with lip-service, but ultimately with our hearts. Regardless of how sacred any external act may be, it is devoid of its efficacy if the inner disposition is lacking and does not embody the interior significance that corresponds with the external act. Jesus, then, addresses the crowd and outlines the general principle that is needed in such matters, "Hear me, all of you, and understand. Nothing that enters one from outside can defile that person; but the things that come out from within are what defile." Thus, what is considered bad in anything external can only stain the individual at the point where the acting agent allows the impurity to enter the decision-making process. Morality is engaged within the use that is made of something and in the moral agent's intention. Yet, while acting according to one's conscience is true, the conscience must be well-formed thus, you must distinguish between *acting according to conscience* versus *acting with sincerity*. When making a conscientious decision, our actions conform to the moral judgment which a well-formed conscience has acquiesced to whereas a merely sincere decision occurs with asking whether or not the decisions itself is good or bad. In addition, certain actions are intrinsically evil (Lat. *intrinsice malum*) and should never be done regardless of the extenuating circumstances. Even the best of things can be put to the worst use. According to the *Catechism of the Catholic Church*, "There are concrete acts that it is always wrong to choose, because their choice entails a disorder of the will, i.e., a moral evil. One may not do evil so that good may result from it" (CCC, n.1761).

Ecclesia semper reformanda et purificanda

From a controversy on the clean and unclean, on good and evil, on tradition and newness, Jesus leads thinking into an altogether different perspective: that of an examination of one's life and of a conversion of the heart. From concrete attitudes that each one is tempted to assume, from simplistic slogans to which each one is tempted to reduce truth understood in an individual way, Jesus leads us back to a critical scrutiny of our interior and spiritual motivation. Reality is the meaning that things, events, persons, and we ourselves have before God and for God.

In the name of this reality, we must attempt to track down our hidden hypocrisies, this ever renewed need to cheaply justify ourselves. Hypocrisy of those who multiply the rules in order to pacify themselves and to feel superior to those who do not observe those rules. Hypocrisy of those who reject rules and laws, if it is simply to live according to their impulses and desires while taking pride in their freedom. What freedom? It is what comes out of a human being, out of a human heart, that is pure or impure, free or servile, healthy or unhealthy.

Though not included in the proclaimed Gospel, in the written text you would find that after Jesus and the disciples "got home away from the crowd His disciples questioned Him about the parable (Gk. παραβολή)" (Mk 7:17). He tells them "that everything that goes into a person from outside cannot defile... But what comes out of a person. That is what defiles." The term parable, here, refers to something that was hidden, but that is now about to be revealed to them. Jesus sets the Mosaic food laws in the context of the Kingdom of God where those laws are abrogated, and He declares moral defilement to be the only cause of uncleanness. Then, taking the disciples aside, Jesus presents a litany of evils that serve to illustrate how far the pursuit of inner purity must go. It is within the heart that evil is consummated and not simply the place where it originates. Even a merely evil desire makes someone unclean whether or not they eventually act upon those desires or not. Finally, not being content with articulating a general (or formal) principle of morality, in those concrete examples, Jesus makes it clear how far the pursuit for inner purity must go. It is the evil desire itself—even if it does not result in explicit action—that makes the desiring agent unclean. This is not to say that intention is considered to be identical with action. No, the mere intention to do good for someone destitute has never produced anything to improve their plight. Moreover, even if others are unaware of our evil desires, it is not true to conclude they are unaffected by them. It is equally important to realize that an evil thought also can be only a temptation that, when fought against and rejected, can be understood as a victory over evil. Vigilance over the human heart, understood as the seat of thoughts and desires, is an obligation and a precondition to the growth toward the kind of perfection that is demanded of us by the Father (Mt 5:48).

Jubilaem 2025 — Pilgrims of Hope

Following the extraordinary 2015 Holy Year of Mercy initiated by Pope Francis, next year's forthcoming Jubilee will take place in line with the norm of leaving a 25-year gap between each one. The most recent Ordinary Jubilee took place in the year 2000, as the world and the Catholic Church prepared to enter the new millennium. Any Jubilee Year is a special year of grace, in which the Church offers the faithful the possibility of obtaining a plenary indulgence. Traditionally, it begins just before Christmas and ends on the Epiphany of the following year. The Pope inaugurates the Holy Year with the rite of the opening of the Holy Door in St. Peter's Basilica. After that, the Holy Doors of the other papal basilicas – St John Lateran, St Paul Outside the Walls, and St Mary Major and locally designated churches – are opened and remain so until the end of the Jubilee Year. In the Old Testament, the Jubilee year was a fiftieth year that occurred after seven Sabbath years, or seven cycles of seven years each. The word jubilee comes from the Hebrew word *jobel*, which means "ram's horn". In the time of Christ, the jubilee year was proclaimed by blowing a ram's horn on the Day of Atonement, the tenth day of the seventh month of the Jewish calendar. In the Roman Catholic Church, an ordinary Holy Year, or Jubilee, is a major event that usually occurs every 25 years, yet it can also be announced as an Extraordinary Holy Year, called outside of that cycle. The difference between the two types is the reason for calling the Holy Year in asking the faithful to observe a particular Jubilee. The *ordinary Holy Year* occurs every twenty-five years and its purpose is to encourage holiness of life. As such, it is meant to strengthen faith, promote charity and communion, and call all Catholics to be more sincere in their faith. An *Extraordinary Holy Year* is called outside of the normal cycle to emphasize a specific event or theme. For example, a Pope might call an Extraordinary Holy Year when the Holy Father determines that there is a need for peace and grace, or to celebrate a significant event. Beginning in 2015 and concluding in 2016, Pope Francis called an Extraordinary Jubilee of Mercy to direct attention to mercy and strengthen the witness of believers. In preparation for the *2025 Jubilee Year* entitled *Pilgrims of Hope*, this year (2024), prior to the Jubilee's beginning that will take place on 24 December 2024, has been designated a *Year of Prayer* by Pope Francis. He asks all Catholics to join in a great "symphony" of prayer, "to renew our desire to be in the presence of the Lord, to listen to Him and to adore Him." During a Holy Year, Catholics can participate in activities such as: (1) obtaining special indulgences; (2) reconciling with adversaries; (3) promoting solidarity, hope, and justice; (4) doing good deeds, like visiting the sick; and (5) making pilgrimages to pass through one of the Holy Doors in the patriarchal basilicas of Rome or locally designated Holy Doors in significant Churches. After the prior year devoted to reflecting on the documents and studying the fruits of the Second Vatican Council, Pope Francis has proposed that 2024 should be marked as a year dedicated to prayer.

The Chalcedonian Definition

There are four major creeds of the Christian faith: the Apostles' Creed, the Nicene Creed of A.D. 325, the Chalcedonian Definition or Creed of A.D. 451 and the Athanasian Creed. The Chalcedonian Definition was adopted during the fourth and fifth sessions of the fourth ecumenical council at the city of Chalcedon in Asia Minor, now modern day Turkey on 22 October and 25 October A.D. 451. A creed, properly speaking, is not a statement of what Christians believe about the faith that would be properly labeled as a "confession." Instead, a creed is a pledge of allegiance to the Father, the Son, and the Holy Spirit. Creeds answer the question, "In whom do you believe?" more than the question "What do you believe?" Creeds were originally intended for liturgical use, as the people of God affirmed their allegiance to the Persons of the Trinity prior to baptism or during the celebration of the Eucharist. In contrast, a *definition* is a commentary on a creed, designed to give more terminological precision to the content of a given creed. Thus, the Chalcedonian Definition, though often labeled as the Chalcedonian Creed, is accepted by the Catholic Church, many Western Christian denominations, and the "mainstream" Orthodox churches (e.g., Greek, Russian & Serbian Orthodox). The creed was finalized in 451 A.D. at the Council of Chalcedon, which was held in Asia Minor in response to heretical views about the nature of Christ. The creed states that Jesus Christ is both fully God and fully man, and that his divine and human natures are preserved and come together to form one person and subsistence. The bishops at the council were confident that the Nicene Creed was sufficient to affirm their faith, but they wanted more clarity on how to understand Christ as both divine and human. The creed was written during a time of controversy between the Western and Eastern churches over the meaning of the Incarnation, the influence of the reigning Byzantine emperor, and the role of the Pope. The council was the fourth of the ecumenical councils that are accepted by Chalcedonian churches, which include the Catholic Church, Western Protestant denominations and many Orthodox churches. It was the first ecumenical council, though, not to be recognized by any Oriental Orthodox church (e.g., Coptic, Syrian, Armenian, Ethiopian, Eritrean and (Indian) Malankara). For that reason those churches may be classified as Non-Chalcedonian. The Council of Chalcedon was summoned to consider the Christological question in light of the "one-nature" view of Christ proposed (i.e., the person of Jesus Christ has only one, divine nature rather than the two natures, divine and human) that was proposed by Eutyches, archimandrite at Constantinople, which prevailed at the Second Council of Ephesus in 449, sometimes referred to as the "Robber Synod (Lat. *Latrocinium*). An earlier council had deposed and excommunicated Eutyches, but the Robber Synod reversed that decision and deposed Flavian and did so with initial Papal approval that was later withdrawn by Pope Leo. Regardless of the political and ecclesiastical

developments, the full text of the definition reaffirms the decisions of the Council of Ephesus, the pre-eminence of the Creed of Nicaea (325 AD) and the further definitions of the Council of Constantinople (381 AD).

The Chalcedonian Definition

This dyophysite position affirms that full deity and full humanity exist in the person of Jesus Christ as two natures without confusion or change. This has historically characterized by Chalcedonian churches as monophysitism, though this is denied by the dissenters, and has formed the basis for the distinction of the Coptic Church of Egypt and Ethiopia and the "Jacobite" churches of Syria, and the Armenian Apostolic Church from other churches. Remember that a definition is a commentary on a creed, designed to give more terminological precision to the content of that creed. The Fathers of this Council agreed that the Nicene Creed clearly identified each of the divine Persons, shows that the Father, Son, and Holy Spirit are equal to one another, and emphasizes that for us and for our salvation, the Son came down from heaven through the Incarnation. At the same time, the bishops at Chalcedon were under intense pressure from the emperor to produce a new creed, because Theodosius wanted to be able to call himself a new Constantine, presiding over the writing of a creed as Constantine had done at Nicaea in 325. Despite that influence, the assembled bishops also recognized that they needed more specificity than the Nicene Creed gave about how to understand Christ as both divine and human. As a result, they decided to write not a creed, but a *definition*. It states that Jesus Christ is both fully God and fully man, and that his divine and human natures are preserved and come together to form one person and subsistence, as well as the following:

- Begotten of Mary the Virgin, the God-bearer, for us men and for our salvation as regards his manhood
- Recognized in two natures, without confusion, without change, without division, without separation
- Perfect in both Godhead and manhood
- Truly God and truly man
- Coessential with the Father according to the Godhead
- Consubstantial with us according to the manhood
- In all things like unto us, without sin
- One and the same Christ, Son, Lord, Only-begotten

The definition also addresses several heresies, including Eutychianism, which is the idea that Christ's divine and human natures combined to create a new nature, and Kenoticism, which is the idea of overemphasizing Jesus' human nature at the expense of his divine nature.

Excerpted from www.credomag.com. Donald Fairbairn. "The Chalcedonian Definition." 18 February 2021. And www.neverthirsty.org. "What is the Chalcedonian Creed of A.D. 451"
