

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Twenty-third Sunday in Ordinary Time
September 8, 2024



Ephphatha – Be Opened!
Become the aroma of Christ so that all the baptized
may possess the perfume of faith and devotion

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, September 7 *Vigil of the 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

Monday, September 9

12:00nn For the intentions of Eleanor McCullen

Tuesday, September 10

12:00nn +Derek Janeczyk by his parents

Wednesday, September 11 Patriots Day (USA)

12:00nn For blessings upon Pat

Thursday, September 12 *The Most Holy Name of Mary*²

12:00nn Asking God to lead Joz to return to the faith

Friday, September 13 *Saint John Chrysostom, bishop & doctor*¹

12:00nn +William & Barbara Galvin

Saturday, September 14 *Vigil of 24th Sunday of the Liturgical Year*

4:00pm +Deceased members of the O'Leary family

Sunday, September 15 *Twenty-fourth Sunday in Ordinary Time*

7:30am +Deceased bishops of the Diocese of Worcester

4:00pm For the grace to bear the Cross & unite those sufferings with Christ for others' salvation

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

Of the four evangelists, Saint Mark always portrays Jesus as being in constant motion, traveling from hither to yon. In fact, during His earthly life, Jesus hardly arrives in one locale when He quickly expresses a desire to go somewhere else. The result of all this haste is that the focus is squarely upon Jesus along with what He says and does. His teaching is better understood, however, by taking into account the people who surround Him and Saint Mark never fails to identify who they are. Even in regard to the various miracles, the Lord's words and deeds loom larger than anyone who had been cured. Mark, known as the second of the four Evangelists, often specifies the region where an incident occurred, which holds true in this week's Gospel. Right on the heels of a complicated itinerary, Jesus "left the district of Tyre and went by way of Sidon to the Sea of Galilee, into the district of the Decapolis." Tyre and Sidon were inhabited by a mixed religious population, so now He is entering pagan territory. These geographical details are crucial to properly understand what happens in the area of the Ten Cities. Soon after arriving, we are told that "...people brought to him a deaf man who had a speech impediment and begged [Jesus] to lay his hand on him." Without any background information on this man, curiosity arises as to who he is, where did he come from, or who had brought him to Jesus? The ambiguity is exacerbated because not only is there no answer to any of those questions because neither what the man said nor the insights of his companions is recorded. The only logical explanation for those omissions is that Saint Mark wants his listeners to zero in on what Jesus says and does; namely, how the Lord goes about healing this man. It's conceivable that the evangelist wants all who read or hear this passage is to put themselves either in the place of "the man who had a speech impediment" or among those who had made it possible for him to be in the Decapolis and encounter Jesus. Inexplicably, Jesus "took [the mute man] off by himself away from the crowd." While the laying on of hands is usually associated with Christ healing someone of an affliction, removing the man from the crowd is not typical, nor is putting the finger in his ears or touching his tongue with saliva seen in other healings. While those techniques were often used by pagan healers, Jesus is an entirely different kind of healer. Instead of mere actions, Saint Mark notes that after those gestures, Jesus "looked up to heaven and groaned, and said to him, 'Ephphatha!'—that is 'Be opened!'" Saint Mark is the only evangelist that pre-

Didascalia Apostolorum—The Teaching of the Apostles

But if a priest from another community comes, you, the priests are to welcome him to your place. And if he is a bishop, he is to sit with the bishop, who is to judge him as worthy as himself and make him share the honor of his place. And you, O bishop, are to ask him if he will be kind enough to speak to your people, for the exhortations and advice of strangers are very useful. If a poor man or a poor woman comes, whether they are from your own parish or another, especially if they are advanced in years, and there should be no room for them, then make a place for them, O bishop, with all your heart, even if you yourself have to sit on the ground. You must not make any distinction between persons, if you wish your ministry to be pleasing to God.

serves Aramaic expressions like *ephphatha* or *talitha koum*, which was the vernacular language that Jesus spoke. This sacred expression is instantly effective because, the account notes that *immediately* the man could not only hear, but also could speak clearly, too. You could consider this miracle to be a *parable in action* that points to another kind of speech impediment which only grace can heal. Repeatedly, Jesus upbraids His disciples for their failure to understand what He was trying to teach them. Then, in what is known as the *Confessio Petri*, the Apostles agree to profess that Jesus is the Christ, the Son of the living God. Such a profession of faith is something that God has placed on their lips and ours. The passage ends with the crowd being astonished by what had happened and, then, praising Jesus by declaring, “He has done all things well. He makes the deaf hear and the mute speak.” Praise and thanksgiving are the hallmarks of worship – the cry of every creature’s admiration for God the Father and Creator. During the Israelite exodus from Egypt, while they sojourned in the desert, God accomplished great signs and wonders, which were announced by the prophets (esp. Isaiah, Jeremiah, and Ezekiel) as belonging to the messianic times. Those marvelous deeds (Lat. *magnalia Dei*) are unceasingly renewed in the holy humanity of the Lord Jesus and the sacraments, which are the saving gestures of Christ. The ongoing dialogue between God and His people began with creation and continues to our own day. God never tires of trying to reach the hearts and minds of His sons and daughters. Throughout salvation history, He adapted what He had to say to the measure of understanding they possessed at a given point in time. His signs and wonders were displayed in Egypt, at the Red Sea, and in the Sinai wilderness that not only saved the Israelites from slavery but safeguarded them in their wanderings because those *magnalia Dei* manifested God’s tenderness and divine power to save. Whenever God appears to be silent, it is meant to be an invitation for humanity to renew their cries for help that serve as a plea rising heavenward, for God to resume that ancient dialogue since He is always ready to do so. Unfortunately, too many members of the human family have short memories and the siren song of earthly gods create a noise that is enticing and to which humanity lends a complacent ear. The result is an increase in being deaf to the voice of the Lord. Ultimately, innumerable people forget how to even say the Lord’s sacred Name. Like the prophets, as God’s mouthpieces, there will come a time when “the ears of the deaf will be opened and the mute will cry out for joy.” Thus, this cure of the deaf-mute, taking place squarely within pagan territory, is the ultimate sign of the dawn of the messianic era and an early sign of the future widening of the mission to include Gentiles.

Jubilaeum 2025 — Pilgrims of Hope

Too often hope is relegated to the level of wishful thinking, a positive approach, or mere optimism. Those attitudes illustrate concerns of the heart, but are not the biblical form of hope. “Hope deferred makes the heart sick” (Prov 13:12). Perhaps that is why Nietzsche reacted against the concept. Dreams tantalize and appeal to the heart’s desire, but without anything concrete, dreams ensure disappointment and heartache. One dictionary definition of hope describes it this way, “a desire accompanied by an expectation of or belief in fulfillment.” When understood in terms of an anticipation and expectation when rested upon what the faithful believe, hope is only as strong as what we have learned about God’s goodness and faithfulness. Moreover, hope can show the Spirit of God as active in our lives. The Greek word *elpis* (Gk. ἐλπίς), though translated as hope, in Koine Greek the word could be properly translated as anticipation or confident expectation. The Greek word *elpis* has a forward-looking sense, such that something is going to happen, and the subject is anticipating it with confidence. It could also be used when someone was confident that something bad would happen. Strong’s Greek concordance, clearly states that the word *elpis* may be translated as hope, yet, in biblical should be understood that this type of hope is an expectation of what is sure or certain. (Strong’s Greek Concordance, no. 1680). Romans 15:13: “May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the holy Spirit.” Two elements – God is our hope and, so, it is not a philosophy or theory, but a Person. And, then, given that the power of hope dwells in the Spirit. For those who do not believe, hope is a verb; yet, for the faithful, hope is a noun. Understood that way, hope is something God-given and, since we know God, He is the source of and the reason for the hope that we have. “We put our hope in the Lord; he is our protector and help.”

Credo of the People of God

Unlike the Council of Trent or the First Vatican Council, there was no creed that came from the Second Vatican Council. In the turmoil of the immediate post-conciliar years, Pope Saint Paul VI declared 1967-68 to be a Year of Faith to mark the nineteenth centenary of the martyrdom of Ss. Peter and Paul. Then, on 30 June 1968, the Holy Father issued an apostolic letter in the form of a *motu proprio* entitled *Solemni hac liturgia* whose content primarily consists in a creed known as The Credo of the People of God. The saintly Pope identified that papal creed as “a profession of faith...a creed which, without being strictly speaking a dogmatic definition, repeats in substance, with some developments called for by the spiritual condition of our time, the creed of Nicaea, the creed of the immortal tradition of the holy Church of God” (*SHL*, n. 3). In doing so, the Credo of the People of God lives up to the promise of the Second Vatican Council by presenting the timeless Faith anew to modern men and women. Seen in this regard, as Peter’s successor, Pope Paul sought to proclaim Peter’s faith to the men and women of the twentieth century. The text of this Credo retraced the one formulated at the Council of Nicaea or the Nicene Creed, though also introducing important expansions and developments. Forty years after the Credo crowned that Year of Faith, reputable sources claim that the profession of faith was primarily written by Jacques Maritain (1882-1973), according to an article by Sandro Magister entitled “Credo of Paul VI. Who Wrote It, and Why,” (www.chiesa.espressonline). The author recounted that Maritain intended his text to be simply a guide, to assist the Swiss Cardinal Charles Journet. But Journet decided to send the philosopher’s draft text to the pope without adding anything. In his view, it already answered all of the doubts raised by the Dutch Catechism (Ned. *De Nieuwe Katechismus, geloofsverkundig voor volwassenen*) and by what were, then, the questionable positions of some well-known 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, and the Assumption. On June 30, 1968, Paul VI solemnly proclaimed the Credo of the People of God in Saint Peter’s Square. Maritain found out about it only a few days later, when he read a statement about it in a French paper. From the citations that were published, he surmised that the Credo that the Pope had presented closely matched the one he had written. The few variations include one regarding the

Jews and Muslims. In one passage, Maritain had explicitly cited the common witness that the Israelites and Muslims give to the one God, together with Christians. But in this Credo, Paul VI gives thanks to the divine goodness for the “many believers” who share faith in the one God with Christians, without specifically mentioning Judaism and Islam.

Credo of the People of God – Nicene Creed
Both those creeds have a structure based upon the Trinity and they often use some of the same language. While the Credo of the People of God is based on the Nicene Creed, it covers a wider variety of theological topics, including Mariology, ecclesiology, and the sacrifice of the Mass. The Credo of the People of God goes into more detail about what Catholics need to believe in order to be considered to be practicing Catholics. In the Nicene Creed, the profession of faith concerning the Church is summarized in one declaration, “I believe in one, holy, Catholic and apostolic Church.” The Credo expands upon each of those marks of the Church. It begins, “We believe in one, holy, catholic, and apostolic Church, built by Jesus Christ on that rock which is Peter. She is the Mystical Body of Christ; at the same time a visible society instituted with hierarchical organs, and a spiritual community; the Church on earth, the pilgrim People of God here below, and the Church filled with heavenly blessings; the germ and the first fruits of the Kingdom of God, through which the work and the sufferings of Redemption are continued throughout human history, and which looks for its perfect accomplishment beyond time in glory.” The Church is the mystical body, a visible society hierarchically order, a pilgrim people, source of blessings, and the germ and first fruits of the Kingdom. The Credo’s conclusion, in regard to the *communio sanctorum*, wherein each member—whether in heaven, purgatory or still on the earth (except the damned)—contributes to the good of all and shares in the welfare of all, “We believe in the communion of all the faithful of Christ, those who are pilgrims on earth, the dead who are attaining their purification, and the blessed in heaven, all together forming one Church; and we believe that in this communion the merciful love of God and His saints is ever listening to our prayers, as Jesus told us: Ask and you will receive. Thus it is with faith and in hope that we look forward to the resurrection of the dead, and the life of the world to come. Blessed be God Thrice Holy. Amen.”