

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Solemnity of the Most Holy Trinity
June 15, 2025



Augustine The City of God Book 11 Chapter 29

Those holy angels come to the knowledge of God not by audible words, but by the presence to their souls of immutable truth, i.e., of the only-begotten Word of God; and they know this Word Himself, and the Father, and their Holy Spirit, and that this Trinity is indivisible, and that the three persons of it are one substance, and that there are not three Gods but one God; and this they so know that it is better understood by them than we are by ourselves.

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, June 14 *Vigil of the Feast of the Most Holy Trinity*

4:00pm +Halina Marek Stomski

Sunday, June 15 *Solemnity of the Most Holy Trinity—Father’s Day*

7:30am For deceased fathers and grandfathers

4:00pm +James Flynn & Peter Quinlan

Monday, June 16 *Eleventh Week in Ordinary Time*

12:00nn +Tadeusz Burzynski

Tuesday, June 17

12:00nn +Joan Mockel

Wednesday, June 18

12:00nn +Mr. & Mrs. Croke

Thursday, June 19 *Saint Romuald, abbot*²

12:00nn For an increase in devotion to the Sacred Heart of Jesus

Friday, June 20

12:00nn +John & Mary Murray by their family

Saturday, June 21 *Vigil of the Solemnity of the Most Holy Body & Blood of Christ*

4:00pm Intentions of Gregorz Leszczynski

Sunday, June 22 *Corpus Christi: Solemnity of the Most Holy Body & Blood of Christ*

7:30am For the intentions of Maria Mariano

4:00pm +John Sheeran, Ralph White & Eugene Foley

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 Gospel for the Most Holy Trinity

The theological notion of kerygma (Gk. κήρυγμα) or the first announcement of the Gospel, derived from its very beginning, was complemented by subsequent catechetical and theological developments. As the latest of the Gospels, before setting down what he had witnessed and heard Jesus say, Saint John the evangelist preached and pondered the meaning that Jesus had originally intended and the implications of the signs or miracles the Lord had done. At the end of the passage about the resurrection, he wrote, “...these are written that you may [come to] believe that Jesus is the Messiah, the Son of God, and that through this belief you may have life in his name” (Jn 20:31). At the beginning of this week’s Gospel, Jesus says, “I have much more to tell you, but you cannot bear it now.” The pertinent matter it addressed was not that Jesus could not complete the scope of what He wanted them to know, but that the meaning of what He had said and done would only be fully unveiled in subsequent events. While the ultimate event to come would be His death and resurrection, yet Jesus added this, “...when he comes, the Spirit of truth, he will guide you to all truth.” This future, deeper meaning is contingent upon intervention from above – the action of the Holy Spirit and not based on human effort alone. Yet, the Spirit does not bring any new revelation, nor is the action of the Spirit a supplement to what Jesus said and did. The role of the Spirit is “to guide [us] to all truth” because Jesus had said and done all that was needed. The Spirit of truth, then, reiterates what was once said, reveals what is yet to come, and glorifies Jesus in doing so. By taking what belongs to Jesus, the Spirit declares (Gk. ἀναγγέλλω) those truths to the disciples and, in turn, reveals that deeper meaning of His words and deeds. The action of the Spirit declares that a process has been completed and testifies that it has gone through its necessary stages. The Spirit’s guidance is not a reference to new predictions about the future, but the interpretation of what has already occurred and clearly vouchsafes that the process is complete. It is noteworthy that after first being preached, primarily in Jewish circles, the New Testament was transmitted to us in written form in Greek, a language Jesus did not use. Any translation is difficult, especially when two languages do not belong to the same linguistic family as is the case. Moreover, the Greek cultural universe was foreign to Judaism, particularly in regard to the religious point of view. It was necessary, then, to create a Christian-Greek language from what was commonly spoken at that time in the Mediterranean world, called koine Greek or the common language. This cultural, linguistic project was led by the working of the Holy Spirit, which is why these texts are

Fr. Hugo Rahner, SJ—The Trinity in Preaching

What marvelous clarity is found in this framework of the whole economy of salvation. Our faith begins with the Father as primordial beginning and blessed end. The Credo doesn't begin with a confession of belief in one God (that was presupposed). It begins with a confession of this one God who is the Father of the only-begotten Son. And this Son is our *Kyrios*, who had an earthly name, Jesus. He was the Christ anointed by the Spirit—by that same Spirit who is the God of my faith. In Christ, Father and Spirit have come to us. We shall know this with assurance at the resurrection of the body. We shall arise because the Holy Spirit, the divine life of the Spirit, brought spiritual life through Christ to this earth and into that community properly names the Holy Church. Into that community which is the earthly reproduction of what the Spirit is in God. The Church is the sheltering home (that abode where mankind's sanctification is accomplished through Christ) until the time for the Spirit-pervaded, glorious resurrection in the Holy Church. The Church is the mystical ring uniting the end to the beginning, leading us to that source of all — the Father from whose bosom the Son proceeds, gathering the *sons* who are *called together* in the Church.

The Church is the image of the Spirit, who brings the Father and Son together in love.

called inspired. From then, until now, the work of reflection on this almost unfathomable written source of salvation is never-ending, inspired by the action of the Spirit in the hearts of faith-filled believers and theologians. The role of the Holy Spirit, described in this passage, is what the Spirit does in the life of the Church and for all who believe — the Spirit is “the One who completes.” Moreover, that description of the Spirit corresponds to the Trinitarian life. The Third Person of the Trinity ensures communion between the three divine Persons and unites believers to the Father and to the Son by guiding them “to all truth.” All Jesus said and taught did not come from Him but came from the Father who sent Him. Through the Spirit, the Lord Jesus continues (or completes) what He began until the end of time — the Father’s mission, entrusted to Jesus, by communion in the Holy Spirit.

Solemnity — Feasts — Memorial

There are three basic categories of liturgical observances: solemnities, feasts, and memorials (obligatory or optional). In liturgical terms, a solemnity is the highest rank of liturgical celebration in the Catholic Church, ranking above feasts and memorials. Besides the movable feasts such as Easter and Pentecost, fourteen solemnities are celebrated in the universal Church. Derived from the Latin word *sollemnis*, solemnity can mean several things: *stated*, *established*, and *appointed*, when that word is used to describe something fixed in time or set. In liturgical use, the various solemnities commemorate the most important events in the life of Jesus, the Blessed Virgin Mary, or saints of profound significance in Church history. The Gloria and Creed are always said on such days. Solemnities are like Sundays, though most of them are not holy days of obligation. To add to the confusion, though, while the word *feast* (Lat. *fēstum*) is frequently used to cover all levels of liturgical celebrations, the word *feast* does have a precise technical meaning in the hierarchy of celebrations. In a liturgical context, a feast is a day set aside for special celebration and for the honor of God, the Savior, angels, saints, and sacred mysteries or events. These days are marked by special services, rest from work, and specific liturgical readings and prayers. During the second millennium of Christianity, four of those solemnities were introduced into what is now identified as Ordinary Time: the Solemnity of the Most Holy Trinity, the Solemnity of the Body and Blood of Christ, the Solemnity of the Sacred Heart of Jesus, and the Solemnity of Our Lord Jesus Christ, King of the Universe. All four stem from the piety that was characteristic of the age in which their observance began. Moreover, at that time, they were seen as spiritual help to the Church in her external and internal trials. Some liturgical scholars categorize them as *solemnities of devotion* or *feasts of ideas* since a particular truth of given aspect of the mystery of Christ became the object of the profession of faith, hope, and thanksgiving. These four "Feasts of ideas" or "feasts of devotion" celebrate doctrines concerning the Lord or aspects of His person and mission formulated as a result of the church's reflection on the mystery of Jesus Christ. Thus, the “idea embodied in the feast” suggests a pastoral emphasis for renewing and strengthening the Church.

The Blessed Trinity — co-equal, co-eternal, one in essence, nature, power, action, and will

The liturgy considers the mystery of the Trinity from the point of view of the saving actions of the three Persons vis-a.-vis humanity and all of creation. The more difficult question of the relationships that exist among the Persons of the Trinity is not a major consideration. In other words, the liturgy deals primarily with the activity of the Trinity outside of itself (i.e., economic vs. ontological Trinity). A key principle related to the Economic Trinity is the doctrine of inseparable operations, which states that the external works of the Trinity are undivided. This means that while each Person has a distinct role, the entire Trinity is involved in every action of God in the world. The work of the Trinity is seen as the expression of God's great love for humanity and all of creation. God sends Jesus Christ and the Holy Spirit because God loves us so much. God makes the three Persons known to us - at least in part - because this is a way of showing how much God cares for us. We are privileged to be called to live Trinitarian lives, lives rooted in unity among persons while rejoicing in individual differences. The scripture readings of this solemnity, taken as a whole, in no way provide a systematic theology of the Trinity. They do, however, proclaim God's love in diverse ways. The feast of the Holy Trinity has been celebrated by the universal church since 1334.

Understanding the Mass—Both Memorial & Sacrifice

A Little Known Papal Creed

At certain times in the history of the Church, popes have called upon the faithful to dedicate themselves to deepening their understanding of a particular aspect of the Catholic faith. In 1967, Pope Saint Paul VI announced a Year of Faith commemorating the 19th centenary of the martyrdom of Ss. Peter and Paul. Nearly sixty years ago, that Year of Faith called upon the Church to commemorate the supreme act of witness by these two saints so their martyrdom would inspire the Church

during its year-long observance and, then, to collectively and individually make a sincere profession of faith. The late Holy Father intended that year to encourage the faithful to reaffirm their commitment to belief and he sought to address concerns about faith and tradition that plagued the Church in that turbulent period. He concluded the year in Saint Peter's Square, on June 30, 1968, with the issuing of the motto proprio *Solemni hac liturgia* (Eng. This solemn liturgy) that substantially incorporated the solemn profession of faith eventually known as the Credo of the People of God. The text of the Credo retraced the one formulated at the Council of Nicaea, which is recited at Mass on Sundays, yet with important expansions and developments." In six published volumes, the Swiss theologian and cardinal Charles Journet and the French philosopher Jacques Maritain contains the correspondence that the two friends exchanged between 1920 and 1973. In 1967, on January 12, Cardinal Journet wrote to Maritain to tell him that he would soon be meeting with the Pope, in

THE MASS	
I. Introductory Rites	
Entrance	
Veneration of the Altar	
Greeting	
Penitential Rite	
Kyrie Eleison	
Gloria in excelsis Deo	
Collect	
II. Liturgy of the Word	
Scripture Readings	
Homily	
Nicene/Apostles Creed	
Prayers of the Faithful	
III. Liturgy of the Eucharist	
Preparation of the Gifts	
Eucharistic Prayer	
1. Preface	
2. Sanctus	
3. Epiclesis	
4. Consecration	
5. Mysterium fidei	
6. Anamnesis	
7. Offering	
8. Intercessions	
9. Doxology and Amen	
Communion Rite	
Lord's Prayer	
Rite of Peace	
Breaking of the Bread	
Communion	
Prayer after Communion	
IV. Concluding Rites	
Blessing	
Dismissal	
Veneration of the Altar	
Personal Thanksgiving	

Rome. Neither of them knew that Paul VI intended to enact the Year of Faith. However, 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." Journet photocopied the philosopher's letter and gave it to the Pope, when he met with him on January 18. On that occasion, Paul VI asked the Swiss theologian for his judgment on the state of the Church's health: "Tragic," Journet answered. On February 22, 1967, Paul VI announced the

Year of Faith. And two days later, Maritain noted in his diary, "Is this, perhaps, the preparation for a profession of faith that he himself will proclaim?" That same year, from September 29 to October 29, the first synod of bishops met in Rome. The final report of the doctrinal commission submitted to the Pope the proposal of issuing a declaration on the essential points of the faith. On December 14, Paul VI again met with Cardinal Journet, who told him about Maritain's idea. And Paul VI reminded the Cardinal that others had already suggested, at the end of Vatican Council II (1962-1965), the promulgation of a new creed or symbol of faith. Pope Paul himself had asked the famous Dominican theologian Yves Congar to prepare a text, but he wasn't satisfied with it, and set it aside. 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. 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 20th he sent it to Journet. The following day, the Cardinal sent it on to Paul VI. It emerges from the published correspondence between the theologian and the philosopher that Maritain intended his text to be simply a guide to assist Journet. However, 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, creatio ex nihilo, 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; yet, 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. And he was right. The few variations include one regarding the Jews and Muslims.

Section of the Credo in Regard to the Trinity

We believe then in the Father who eternally begets the Son; in the Son, the Word of God, who is eternally begotten; in the Holy Spirit, the uncreated Person who proceeds from the Father and the Son as their eternal love. Thus in the Three Divine Persons, *coæternæ sibi et coæquales*, the life and beatitude of God perfectly one superabound and are consummated in the supreme excellence and glory proper to uncreated being, and always "there should be venerated unity in the Trinity and Trinity in the unity."

Excerpted from www.chiesa.espressionline.it. Sandro Magister. "The Credo of Paul VI. Who Wrote It, and Why" 06 June 2008.