

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Solemnity of Pentecost
June 8, 2025



Veni Sancte Spiritus

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 7 *Vigil of the Feast of Pentecost*

4:00pm For the intentions of John Barsamian

Sunday, June 8 *Solemnity of Pentecost—Descent of the Holy Spirit*

7:30am For the health and wherewithal of Ryan

4:00pm +Sr. Ann Marie Boudreau, SSA by her SVH colleagues

Monday, June 9 *Blessed Virgin Mary, Mother of the Church*¹ - 10th Week in Ordinary Time

12:00nn +Father Harold B. Murphy by his priest-residents

Tuesday, June 10

12:00nn +Bridget Norman, Louise Norman; Dr. James & Helen Cosgrove, Cosgrove, Shea families

Wednesday, June 11 *Saint Barnabas, apostle*¹

12:00nn For the intentions of a beloved daughter of the Church

Thursday, June 12

12:00nn For the intentions of the celebrant

Friday, June 13 *Saint Anthony of Padua, priest & doctor*

12:00nn +Robert Mackey—7th anniversary by his wife

Saturday, June 14 *Vigil of the Solemnity of the Most Holy Trinity*

4:00pm In gratitude to the Trinity—the Father as hope, the Son as refuge & the Spirit as Guide

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

7:30am For deceased fathers and grandfathers

4:00pm +James Flynn and Peter Quinlan

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 Gospel for Pentecost

Scholars believe that John's Gospel was the last written and estimate that its final editing took place at the close of the first century of Christianity. By that time, whether written in Ephesus or Antioch, whatever the community of believers from which the Fourth Gospel was derived, those Christians were aware of the traditions accounted for in the other three Gospels. Not only that, this last of the Gospels illustrates that the Christian community from which it sprang was aware of the one day of the week when they were commanded to commemorate Christ's Passover from death to life and that the Supper of the Lord must be celebrated in His memory. Johannine scholars have noted a liturgical setting in many of its passages and some even identify a kind of homiletic nature to portions of it. Certain Gospel scenes exhibit a priestly (or hieratic) character and the haphazard way that Saint John composes the various aspects of the mystery of Christ's life, death, and resurrection is unlike the more methodical manner of the Synoptic Gospels. These and other Johannine characteristics affect the Gospel selected for Pentecost Sunday. The introductory verses localize the event by saying that it was "the evening of that first day of the week." The disciples were barricaded in the Upper Room out of "fear of the Jews." Paralyzing fear had obviously affected their memory because, earlier, Jesus had forewarned them to refuse to give in to fear. Even His earlier farewell account with them began and ended with the same admonition, "Do not let your hearts be troubled or afraid" (Jn 14:1, 27). Surprisingly, the fact that Mary Magdalene had discovered the tomb to be empty, which Peter and John had verified, did not offer them reassurance either (Jn 20:1-2). Without warning, though, the Risen Lord appeared among them and said, "Peace be with you." Coming from the lips of Christ, risen and alive, that expression is more than a mere greeting because peace or shalom is the messianic greeting above all others. However, coming from Christ, on the evening of His Resurrection, those reassuring words also constitute a significant revelation. After acknowledging what had happened to Him and its deadly result, the Risen Lord shows them the wounds that were still found on "his hands and his side." While John's Gospel is mystical in its tone, John is also a thorough realist when it comes to talking about the humanity of Jesus. Likewise, the Risen Lord, though still bearing the marks of His suffering and death, is now indisputably alive, as well! His resurrected flesh manifests the nail marks and the wound from the lance thrust into His side; yet, it is from that wounded side from which "blood and water flowed out" (Jn 19:34). While traditionally that life-giving stream from His side is considered the source of life and the origin of the two central sacraments – baptism and the Eucharist—it also implies the birth of the Church who is the new Eve, born from the open side of Christ, the new Adam. In

Anonymous 6th Century African Author

Celebrate this day as members of a unity, a unity which is the Body of Christ. And you will not celebrate this day half-heartedly, if you are indeed that which you celebrate: Those united to the Church which the Lord knows to be his own, the Church by which the Lord is known, the Church which the Lord fills with the Holy Spirit to extend it over all the world. As a bridegroom would not dismiss his own bride, so no one would dare to approach him with another. The Apostle speaks to you who have been woven together from all the different peoples, to you who are the Church of Christ, and the members of Christ, the Body of Christ, and the bride of Christ. He tells you to "Put up with one another in love. Be eager to serve one another in the unity of the Spirit, in the bond of peace." Be aware that when he commanded us to support one another, he commanded us to love. When he mentioned the hope of unity, he indicated the bond of peace. The Church is the house of God, built from living stones, in which he would delight if in this house there would be a patriarch whose eyes would never be saddened by the downfall of division.

the Johannine vocabulary, in order to see the spiritual richness and depth of this piercing in the Lord's side, you need the eyes of faith in order to truly see and affirmatively believe. On that first Easter night, the disciples recognized the Risen Lord as the Jesus they once knew by the marks on His flesh that testified to His passion. By that sign and in an act of faith, the messianic peace that Christ showered upon them allowed them to believe that Christ was alive, despite the scandal of His cross. In an indirect manner, the evangelist is posing this all-or-nothing question: Whether or not the Incarnate Son of God, who died on the cross, whose side was pierced by a lance proves not only that Jesus had died, but even more so that now He is alive forevermore – there you have the ultimate question of faith. Christ came into the world not "to condemn the world," but to become the Way of salvation. Eternal life is defined by knowing God the Father who sent Jesus His Son to save the world that the Father had created. Those first disciples, as messengers of Christ, who is the unequivocal Messenger of the Father, those who believe must reveal the Father and Son to the world and, thereby, continue Christ's mission—to save the world and give eternal life to those who believe in Jesus as the eternal Word of the Father. In order to accomplish that, the Father gave everything to His Son and, supremely, gave the Spirit whom the Father bestowed on Jesus without measure. Risen from the dead and, so, glorified by the Father, in turn, Jesus gives the Spirit to those who believe in Him. Breathing out the Spirit upon them, while the breath of God gave life to Adam and that breath or the Ruach Elohim brought to life the corporate lives of the dry bones in Ezekiel, Jesus as the Word-made-flesh infuses His disciples with the Spirit that recreates them and inaugurates a new world where all who receive the Word, proclaimed by those who are the His message-bearers, will have their sins forgiven or retained based upon their reception of the promised salvation wrought in Christ.

Pentecost & Jewish Shavuot

Pentecost is the culmination of a fifty-day period of joyous thanksgiving after Easter until Pentecost. The *Universal Norms on the Liturgical Year and Calendar* (UNLYC) puts it this way, "The fifty days from the Sunday of the Resurrection to Pentecost Sunday are celebrated in joy and escalation as one feast day, indeed as one 'great Sunday.' These are days above all others when the Alleluia is sung" (UNLYC, n.22). An earlier example of fifty days of rejoicing can be found in the Jewish Feast of Weeks or Shavuot that is observed fifty days after Passover. Shavuot is one of the three pilgrimage feasts when all Jewish males were required to appear before the Lord in Jerusalem. Originally, once understood as an agricultural feast of the harvest, at some undetermined time, it became a feast of oaths that commemorated the covenant at Mount Sinai. God commanded the Jews in Leviticus 23:15-16, to count seven full weeks (or 49 days) beginning on the second day of Passover, and then present offerings of new grain to the Lord as a lasting ordinance. The Greek term *pentēkostē* (Gk. Πεντηκοστή) was used by some authors of the Septuagint or LXX that was an ancient Greek translation of the Hebrew Bible as well as by the sacred author of the Acts of the Apostles to refer to the Jewish celebration of Shavuot. Therefore Feast of Weeks, which concludes the period of the seventy-weeks of prophecy (Dan 9:24-27), is not only a symbolic time pointing to the Messianic era when all the nations will worship the God of Israel because its use in the Book of Acts testifies that Shavuot is also a historical time when the word of God exploded beyond the borders of Israel and was made available to all the nations of the world. Finally, there is Christian Pentecost. Jesus' imminent departure was confusing to the Apostles and still continues to vex Christians to this day. When seen through the lens of Passover, though, it should make a little more sense. While "Christ our Passover has been sacrificed for us" (1 Cor 5:7) was not said in direct response to a Passover sacrifice, there is a long tradition in Jewish worship that if God were pleased with a sacrifice, the God of Israel would show His divine pleasure by sending down fire from heaven upon it. This occurs several times in the Old Testament and Jewish tradition. For example, though not explicitly mentioned, the Jewish commentary on Abel's sacrifice was that God consumed it with fire. The immolation by fire is mentioned with Moses and Aaron in Leviticus 9:22-24, David in 1 Chronicles 21:26, Solomon in 2 Chronicles 7 and Elijah in 1 Kings 18. If God is pleased with the sacrifice, then, He will send down fire. Not surprisingly, God could not have received a more pleasing sacrifice ascend to Him than the sacrifice of His Son, Jesus Christ, so, it should not be at all surprisingly that God would send down the Fire of the Holy Spirit after Jesus died on the Cross. According to Saint Augustine, Easter was the beginning of grace, and Pentecost is its crown. This signifies the theological link between Easter (celebrating Christ's resurrection) and Pentecost (celebrating the descent of the Holy Spirit). Easter marks the restoration of our divine life through Christ's resurrection, while Pentecost completes this work by communicating the Holy Spirit. Come, Holy Spirit!

Understanding the Mass—Both Memorial & Sacrifice

In the *General Instruction on the Roman Missal*, the Creed is described like this, “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 faith in a formula approved for liturgical use and before the celebration of these mysteries in the Eucharist beginnings” (*GIRM*, n. 67). Commonly known as the Nicene Creed (Lat. Symbolum Nicaeum), it is one of several creeds that have often been drawn up during times of conflict about fundamental doctrines. For that reason, in Greek, a creed was often called *symbolon*

(Gk. σύμβολον) that is a word that signifies half of a broken object which, when the other half was placed together with it, served to verify the bearer’s identity. The Greek word *symbolon* passed through its Latin derivative *symbolum* into the English word *symbol*. Later on, *symbol* took on the meaning of an outward sign of something else. This creed is called Nicene because it was originally adopted in Nicaea by the First Council of Nicaea in 325 AD. Several decades later, in 381 AD, that original creed was amended at the First Council of Constantinople and, hence, the amended form is technically referred to as the Niceno-Constantinopolitan Creed. This later creed affirms the co-essential divinity of the Son, applying to Jesus the term *consubstantial* or *homoousios* (Gk. ὁμοούσιος). It translates to “of the same essence” or “of the same substance” and is used to describe the relationship between the three persons of the Trinity, particularly the Father and the Son, in the Nicene Creed. Like most creeds, the Nicene Creed is divided into three main sections, one part being dedicated to each of the three divine Persons: Father, Son, and Holy Spirit. This creed was composed and implemented due to the extensive adoption of the heresy known as Arianism and sought to clarify the key tenets of the authentic Christian faith. The heresy was attributed to the Alexandrian presbyter or priest Arius (4th century), who espoused that God the

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

Father alone is immutable and self-existent, whereas the Son was not divine but only a creature with a beginning.

Two Versions of the Nicene Creed: 325 & 381 AD

Arianism denied the full divinity of Christ and proposed that the Son of God was not eternal but created by God the Father at some unknown point in time. Because its proponents believed that Jesus was not God by nature, the Son was susceptible to change and differed from other created beings only in the fact that the Son was the unique, direct creation of God. In their thinking, the dignity that Jesus possessed as the Son of God was bestowed on Him by the Father as a result of Christ’s foreseen righteousness. Since the Son was wrongly thought of having a beginning, then Jesus must have been made of matter. Since the substance of God could have no beginning, they thought Jesus was not eternal. The first version of the Nicene Creed refutes this Arian claim by categorically stating that because Jesus is of God’s substance, then, the Son of God

always existed. Hence, the declaration that Jesus was consubstantial or “of one substance” with the Father. The subsequent Niceno-Constantinopolitan Creed is considerably longer than the earlier version. It deals with the Person of Christ and omits “from the substance of the Father” as an explanation of the term *homoousios*. There is also a more extensive statement on both the status and the work of the Holy Spirit. Moreover, this revised creed declares that it is necessary to believe in the Church, Baptism, the resurrection of the dead, and eternal life. Unlike the earlier version, its prior anathemas (a formal ecclesiastical curse of excommunication and the condemnation of heretical doctrines) against the Arians were eliminated. Eventually, the Council of Ephesus (431 AD) affirmed this second version of the Nicene Creed and also declared, “it [to be] unlawful for any man to bring forward or to write, or to compose a different Faith as a rival to that established by the holy Fathers assembled with the Holy Ghost at Nicaea.” Eventually, this stipulation became the cause of the East-West schism in 1054.

The Content of the Creed

Authentic Christians believe that only one God exists and, thus, the creed explicitly states what is assumed in the fundamental Jewish prayer the *Shema y’Israel* (Eng. Hear, O Israel, the Lord our God is one). The most recent re-translation of the Creed reflects the original version by making it a personal declaration of belief in stating *I believe* (Lat. *credo*) and not the earlier first person plural *We believe*. Such an individual declaration is an expression of unity both as an individual statement and as a collective affirmation of the true faith. God as Father is the first Person in the Trinity; yet, in early Christian thought, the Father was often referred to as the Unbegotten God. Moreover, the creed attests to the universal belief that God created both the visible and the invisible elements of the cosmos. Contrarily, other heretics or the Gnostics believed that God only created the spiritual world, while an evil god or demiurge created the similarly-evil material world. It emphasizes the unity of substance between the Father and the Son. In its Trinitarian schema, the creed acknowledges Jesus as Lord of all because the Hebrew title *Adonai* and the Greek title *Kyrios* both mean Lord and are ascribed to the God of Israel. As God’s only-begotten Son, Jesus has a unique relationship with the Father, such that *ad extra* (or externally), Jesus is not the Father, yet He and the Father are one. Saint Athanasius said that the Father and Son are one just “as the sight of two eyes is one.” So, the Son is fully God, yet distinct from the Father but not divided from Him. As eternally-begotten, before time itself, begotten designates a permanent relationship and not an event in time. The Father and the Son are equally divine, united in substance and will. While both share the same substance (or essence) of divinity that does not imply that they share the identity of Person. Described as the Word of God, with all things created through Him, Jesus came from heaven, understood as a numinous reality other than earthly. Yet, the Son became incarnate in Jesus of Nazareth; hence, God became truly man in Jesus, who suffered and died on the cross. Not only did Jesus bodily rise from the dead, but His body was also transformed or, better yet, glorified. The Risen Lord went back to heaven (as both human and divine) from whence He shares the Father’s authority. In the unknown future, the Risen and Glorified Lord Jesus will come again. Unlike the Son, who is begotten, the Spirit is said to proceed and whether begotten or proceeding, those two verbs delineate a particular relationship to God the Father. Moreover, whether understood as begotten not made or proceeding, those statements also establish the divinity both of the Son and the Spirit. As God, the Spirit is worthy of the worship due to the Father and the Son. It is the Spirit who inspired the prophets of old and continues to do the same for the Church today. In its conclusion, the creed professes belief in the power that Christ gave to water and to the Church to forgive sins. Then, those who profess the creed claim to hope (or to look forward to) bodily resurrection and eternal life. AMEN.