

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Third Sunday of Easter
May 4, 2025



What does the broiled fish signify, if not the very mediator of God and suffering humanity. Jesus has deigned to be hidden in the waters of the human race, he has wished to be caught in the net of our death, and in his passion, he has been broiled on the fire of tribulation.

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

Department Telephone: 508.363.6246

Chapel Website: www.ourladyofprovidence.net

MASS INTENTIONS — LITURGICAL SCHEDULE

Saturday, May 3 *Vigil of the 3rd Sunday of Easter*

4:00pm For the intentions of Remedios Piper

Sunday, May 4 *Third Sunday of Easter*

7:30am For Sunday-morning chapel friends

4:00pm +Sheila Lavalley by alumnae of former SVH School of Nursing

Monday, May 5

12:00nn For the souls in purgatory

Tuesday, May 6

12:00nn +Barbara King by alumnae of former SVH School of Nursing

Wednesday, May 7

12:00nn Asking for healing for Eileen Sheehan

Thursday, May 8

12:00nn +Louise Fortin by alumnae of former SVH School of Nursing

Friday, May 9

12:00nn For the intentions of Tom Price

Saturday, May 10 *Vigil of the 4th Sunday of Easter*

4:00pm +Jane Kempeskie by alumnae of former SVH School of Nursing

Sunday, May 11 *Fourth Sunday of Easter — Mother's Day*

7:30am For mothers who have lost a child

4:00pm +Lois Sheeran, Marion White, & Evelyn 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 memorial¹ or an optional memorial².*

Toward a Better Understanding of the Lord's Post-Resurrection Appearances

Biblical scholars question whether the last chapter of the Gospel according to Saint John was original or if it was a later addition? Regardless of the debate, chapter twenty-one is present in all the manuscripts and, so, it's plausible that it was derived from John, but written by one of his disciples. The canonicity of any inspired book is not linked to its authenticity – there are a number of anonymous books in the Bible attributed to an author, e.g. the Book of Proverbs is attributed to Solomon, without his authorship being affirmed. Nonetheless, the account of Jesus' appearance on the shore of the Sea of Tiberias is significant. Seven disciples—five named and two unidentified—had gone fishing at Simon Peter's behest. After a fruitless night of fishing, they headed back to shore. While the details seem mundane, scholars believe that the sacred author is aiming at eliciting some dormant issue. Gathered around Saint Peter, in light of what had been recounted in the previous chapter, the mention of Thomas or Didymus serves as the link between both incidents. This is not simply meant to be another post-resurrection appearance because John the Beloved Disciple is not hesitant, when Jesus tells the sleep-deprived disciples to throw their net "over the right (or starboard) side of the boat" to do so. Moreover, John solemnly declares to Peter, "It is the Lord." Peter, too, has no doubt about what John had said and, immediately, jumps into the water and swims back to shore. Prior to all of this, the sacred author had already noted that Jesus was on the lakeshore and "it was already dawn." When the boat laden with fish is finally brought to shore, however "...the disciples did not realize that it was Jesus." Yet, when they finally knew it was the Lord, "...none of the disciples dared to ask him, 'Who are you?'" The passage focuses upon the miraculous catch, at least in the beginning. Then, the meal that Jesus had prepared for them, along with the exchange that takes place between Jesus and Peter. While much of what Saint John records about the life and activity of Jesus occurs in Jerusalem, there is an entire series of signs or miracles that take place in Galilee, such as in Cana, Bethsaida that was where Andrew and Peter had come from, the multiplication of the loaves on the same sea, and the Bread of Life



To each one of you I say: heed the call of Christ when you hear him saying to you: "Follow me! Walk in my path! Stand by my side! Remain in my love! There is a choice to be made: a choice for Christ and his way of life, and his commandment of love. I propose to you the option of love, which is the opposite of escape. If you really accept that love from Christ, it will lead you to God. Perhaps in the priesthood or religious life; perhaps in some special service to your brothers and sisters: especially to the needy, the poor, the lonely, the abandoned, those whose rights have been trampled upon, or those whose basic needs have not been provided for. Whatever you make of your life, let it be something that reflects the love of Christ. The whole People of God will be all the richer because of the diversity of your commitments, in whatever you do, remember that Christ is calling you, in one way or another, to the service of love: the love of God and of your neighbor.

Discourse in Capernaum, also in Galilee. These Galilean memories predominantly deal with the faith of the disciples and, so, as such, they are Johannine signs (Gk. σημεῖα) which are acts that point to something beyond what is perceived or seen. The miraculous catch of fish is both Galilean in origin and a Johannine sign (note: others identify signs as miracles) that points beyond itself to something else. The stark contrast between the fruitless night of fishing and the super-abundance of the catch done at the Risen Lord's insistence is a sign of the Gospel's future success that implies an unlimited catch of believers in Christ. With the preliminaries over, upon arriving on the shore, Jesus had prepared "a charcoal fire with fish on it and bread." Then, after Peter had dragged the overly-filled net to shore, Jesus asked them to bring some of the newly-caught fish to the breakfast He had prepared. With everything ready, "Jesus...took the bread and gave it to them, and in like manner the fish." The simple elements of this incident, when mulled over yield a sense of something more – a mystery and not just a kind act on the Lord's part for disciples wearied by a fruitless night of work. The Venerable Bede envisioned the charcoal-grilled fish as a symbol of Christ Himself – "*Piscis assus, Christus passus* or "the cooked fish is Christ that suffered." Earlier, in the Feeding of the Five Thousand (Jn 6:1-15), Jesus fed that crowd with bread and fish. This link between those two events elicits thoughts of the Eucharist – called to the Supper of the Lamb, Christ gives Himself as sacred food and drink. It is the Lord who prepares the table and invites His own to come to the feast! Throughout all that takes place in this passage, Saint Peter subtly assumes pride of place and at each crucial moment or turn in the action, he takes the initiative. Once the lakeside breakfast has concluded, Jesus and Peter are alone and an intense dialogue between them begins. In quick succession, with increasing intensity, Jesus asks "Simon, son of John" three times the same question, "...do you love me?" The repeated questioning, recalling the triple denial which happened in the house of the high priest, goads Peter to blurt out, "Lord, you know everything; you know that I love you." The Lord's persistence is not to pour salt on Peter's wounds, but by Peter's acknowledgement of the love he has for Christ, there corresponds a solemn investiture summarized by three commands: feed my sheep, tend my sheep, and feed my sheep. Now risen and alive forevermore, Christ the Good Shepherd, having given His life for the sheep, entrusts the care of the flock to Peter. As the faithful steward of the Risen Christ, the true owner and shepherd of the flock, bound together by the bond of love, Peter has to defend the sheep, guide the flock into and out of the sheep fold through the one gate, and, so, there was to be one shepherd and one flock.

Everlasting Life versus Eternal Life

While everlasting life and eternal life are often used interchangeably, those two terms can also have subtle differences in meaning, particularly in religious contexts. Scholastic theologians, following Saint Augustine, distinguished *eternity* (Lat. *aevum*) as the state of being that God is in, a continuous now, and, then, *everlasting* as a state of being that is beyond time, but still subject to its flow. In scholastic thought, eternity (*aevum*) refers to God's existence, where time and succession do not apply. God is not in time but above time, existing in a perpetual present. This is often described as a *nunc permanens* or *nunc stans* or a lasting now. On the other hand, everlasting is a term that is used to describe beings or things that have a beginning but no end, and therefore exist within time. Examples of everlasting beings include angels and souls. While both have a beginning, they continue indefinitely, without ever ending. The crucial difference lies in the nature of time. God's existence is outside of time's flow, while everlasting beings or things exist within time's flow, though they are not subject to the limitations of beginning and end. Everlasting life is a present-tense possession and not only something that begins when you get to heaven. Jesus defined eternal life this way, "Now this is eternal life, that they should know you, the only true God, and the one whom you sent, Jesus Christ" (Jn 17:3). While both terms convey the idea of life that is not limited by time or death, everlasting life emphasizes continuity and the passage of time, while eternal life suggests a state of timelessness and unchanging perfection. Aeviternity is the concept of a state between eternity and temporality. It's often described as a form of "participated eternity," where beings exist in a state that is everlasting but not entirely timeless like God. Think of aeviternity as a state of perpetual existence that is not bound by the limitations of the material world.



Understanding the Mass—Both Memorial & Sacrifice

According to the *General Instruction of the Roman Missal*, “the Reading of the Gospel constitutes the high point of the Liturgy of the Word” (*GIRM*, n. 60). Etymologically, the word gospel is derived from the Anglo-Saxon term *god-spell* composed of the combination of *gōd* or *good* + *spel* or *news* that implies either good story or good news. *Gōdspel* is the Old English translation of the Hellenistic Greek term εὐαγγέλιον, meaning good news (εὖ "good" + ἄγγελος "messenger"). The Greek term was Latinized as *evangelium* in the Latin Vulgate and translated into Latin as *bona annuntiatio*. The Old English term was retained as gospel in Middle English Bible translations and hence remains in use also in Modern English. Early on, the Scripture passages for a given day were read from a copy of the New Testament with marginal notes indicating the day along with a cross that marked out the beginning of the reading. Eventually, lists or indexes of readings were placed either at the end or the beginning of the New Testament codices. Those marks indicated the day, the New Testament book, and the beginning and the ending of the passage meant to be read. As the Church’s liturgical calendar gradually evolved, books containing the full texts of the individual readings became available, first either known as epistolaries or evangeliaries, but later on volumes appeared that would incorporate the full texts of both readings. In ecclesiastical settings, the term Gospel refers to the core message about Jesus Christ, specifically His life, death, and resurrection, which offers salvation and a new life in God.

Synoptic Gospels & John

Since the late 18th century the first three of the Gospels (Matthew, Mark, & Luke) have been called the Synoptic Gospels, because

THE MASS	
I. Introductory Rites	Eventually, lists or indexes of readings were placed either at the end or the beginning of the New Testament codices. Those marks indicated the day, the New Testament book, and the beginning and the ending of the passage meant to be read. As the Church’s liturgical calendar gradually evolved, books containing the full texts of the individual readings became available, first either known as epistolaries or evangeliaries, but later on volumes appeared that would incorporate the full texts of both readings. In ecclesiastical settings, the term Gospel refers to the core message about Jesus Christ, specifically His life, death, and resurrection, which offers salvation and a new life in God.
Entrance	
Veneration of the Altar	
Greeting	
Penitential Rite	
Kyrie Eleison	Eventually, lists or indexes of readings were placed either at the end or the beginning of the New Testament codices. Those marks indicated the day, the New Testament book, and the beginning and the ending of the passage meant to be read. As the Church’s liturgical calendar gradually evolved, books containing the full texts of the individual readings became available, first either known as epistolaries or evangeliaries, but later on volumes appeared that would incorporate the full texts of both readings. In ecclesiastical settings, the term Gospel refers to the core message about Jesus Christ, specifically His life, death, and resurrection, which offers salvation and a new life in God.
Gloria in excelsis Deo	
Collect	
II. Liturgy of the Word	
Scripture Readings	
Homily	Eventually, lists or indexes of readings were placed either at the end or the beginning of the New Testament codices. Those marks indicated the day, the New Testament book, and the beginning and the ending of the passage meant to be read. As the Church’s liturgical calendar gradually evolved, books containing the full texts of the individual readings became available, first either known as epistolaries or evangeliaries, but later on volumes appeared that would incorporate the full texts of both readings. In ecclesiastical settings, the term Gospel refers to the core message about Jesus Christ, specifically His life, death, and resurrection, which offers salvation and a new life in God.
Nicene/Apostles Creed	
Prayers of the Faithful	
III. Liturgy of the Eucharist	
Preparation of the Gifts	
Eucharistic Prayer	Eventually, lists or indexes of readings were placed either at the end or the beginning of the New Testament codices. Those marks indicated the day, the New Testament book, and the beginning and the ending of the passage meant to be read. As the Church’s liturgical calendar gradually evolved, books containing the full texts of the individual readings became available, first either known as epistolaries or evangeliaries, but later on volumes appeared that would incorporate the full texts of both readings. In ecclesiastical settings, the term Gospel refers to the core message about Jesus Christ, specifically His life, death, and resurrection, which offers salvation and a new life in God.
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	Eventually, lists or indexes of readings were placed either at the end or the beginning of the New Testament codices. Those marks indicated the day, the New Testament book, and the beginning and the ending of the passage meant to be read. As the Church’s liturgical calendar gradually evolved, books containing the full texts of the individual readings became available, first either known as epistolaries or evangeliaries, but later on volumes appeared that would incorporate the full texts of both readings. In ecclesiastical settings, the term Gospel refers to the core message about Jesus Christ, specifically His life, death, and resurrection, which offers salvation and a new life in God.
Rite of Peace	
Breaking of the Bread	
Communion	
Prayer after Communion	
IV. Concluding Rites	
Blessing	
Dismissal	
Veneration of the Altar	
Personal Thanksgiving	

those texts, when set side by side, show a similar treatment of the life and death of Jesus Christ. A divergence between John’s Gospel and the Synoptic Gospels begins immediately, as the first words are “in the beginning” and take readers or listeners back to the start of everything—Genesis 1:1. By contrast, Mark’s Gospel takes its readers quickly to the public activity of Jesus. Saint Matthew’s Gospel opens with a genealogy, then, moves on to accounts that surround the infancy of Jesus. Luke’s Gospel provides unique details of the birth of John the Baptist as well as Jesus, before offering his genealogy (Luke 3:23-38). The Synoptic tradition wrestles early on with the human lineage of Jesus. But John’s Gospel goes back to the very beginning, describing Jesus, the Logos, as both equal to and distinct from the God of the

Old Testament (“the Word was with God and the Word was God”). The entire prologue (Jn 1:1-18), functions like an overture to an opera, as John touches on themes that will be developed later in the text. In addition to the opening picture of Jesus, another stylistic difference includes John’s dualistic language, demonstrated in contrasts such as: belief/rejection, light/darkness, truth/lie. John also connects the ministry of Jesus to the Jewish Calendar, with its various festivals, as Jesus is seen to visit Judea over a three-year period, in contrast to the one-time visit to Jerusalem as an adult (Palm Sunday), described in the Synoptics. The three-year ministry of Jesus that John records is one example of how John’s narrative flow differs from that of the Synoptics. Noteworthy is the controversial cleansing of the temple which John records as happening early in the activity of Jesus (Jn 2:13-22), as opposed to being part of the last week of Jesus’ life on earth as told in the Synoptics. John’s Gospel does not recount the baptism of Jesus but describes the start of the Lord’s public ministry with the call of some disciples (Jn 1:35-51) and the transforming of water to wine in Cana of Galilee (Jn 2:1-12). The first 12 chapters of John are known as the “Book of Signs,” as the Lord’s miracles (called “signs” by John) offer testimony to Jesus’ identity as the Son of God. The “Book of Glory” (Jn 13-20) focuses on the Lord’s imminent crucifixion, featuring lengthy discourses from Jesus directed to His disciples (e.g., The Farewell discourse in Jn 14-16, following the washing of the disciples’ feet in Chap 13, preceding the Lord’s prayer for His disciples in Chap 17). Only John has Jesus making pronouncements with a double “amen” (KJV: “verily, verily”), but there are more substantive differences in the words and actions of Jesus. In John’s Gospel you don’t see Jesus engaging in an exorcism (but note 12:31) whereas in the Synoptics that is a major feature of the ministry of Jesus. Jesus teaches in long discourses in John, but not by using many parables. John has much unique material, such as the encounters with Nicodemus (Jn 3) and a Samaritan woman (Jn 4), as well as the washing of the disciples’ feet (Jn 13), but not the institution of the Lord’s Supper. The post-resurrection appearance to Mary Magdalene alone (Jn 20) is another idiosyncratic feature of John’s Gospel. There are many more examples of John’s unique presentation of the words and deeds of Jesus, such as John being alone among the Gospels in reporting the promise of the coming Paraclete (Jn 14-16) and the seven I am (Gk. ἐγώ εἰμι) statements. Readers of any one of the four Gospels should explore this area more noting how John’s presentation of Jesus, in fact, complements that of the Synoptics. John is alone among the Gospels in reporting the promise of the coming paraclete and the seven ‘I am’ statements. After that brief examination of some of the differences, we hasten to note that there are some similarities between the Synoptics and John’s Gospel. John’s basic story is the same: Israel’s Messiah is announced by John the Baptist, teaches, works miracles, runs into conflict with religious leaders, gets arrested and tried by Jewish and Roman officials, is crucified, but is resurrected from the dead.

Excerpted from www.ntwrightonline.org. NT Wright. “Three Ways John is Different from the Synoptic Gospels (and three ways it’s similar).”