

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Third Sunday of Easter
April 14, 2024



ΙΧΘΥΣ - Ἰησοῦς Χριστός Θεοῦ Υἱός Σωτήρ - Jesus Christ, God's Son, Savior
Happy is our sacrament of water, in that, by washing away the sins of our early blindness, we are set free and admitted into eternal life! ...But we, little fishes, after the example of our ΙΧΘΥΣ Jesus Christ are born in water, nor have we safety in any other way than by permanently abiding in water.”

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, April 13 *Vigil of the 3rd Sunday of Easter*

4:00pm +Edward Jablonski, Sr. — 14th anniversary by his daughters

Sunday, April 14 *Third Sunday of Easter*

7:30am For the special intention of a devout Catholic

4:00pm +Julia & Gilbert Burke

Monday, April 15

12:00nn +Antoinette “Toni” O’Leary — 3rd anniversary

Tuesday, April 16

12:00nn +Lucjan Stanislaw & Edward Janeczyk

Wednesday, April 17

12:00nn For the private intentions as requested

Thursday, April 18

12:00nn For the health of Maria Brophy

Friday, April 19

12:00nn +Dorothy O’Connor

Saturday, April 20 *Vigil of the 4th Sunday of Easter*

4:00pm +Frank Rano

Sunday, April 21 *Fourth Sunday of Easter*

7:30am For the intentions of Sean Richard & Susan Kelly

4:00pm +Sister Mary O’Leary, SP by her niece

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 of Eastertide

Today’s Gospel is the second part of the better known passage that had what happened to the two disciples on the road to Emmaus (Lk 24:13-35). In fact, these two pericopes are linked by the use of the same verse as the end of the prior passage and beginning of today’s, “Then the two [disciples] recounted what had taken place on the way, and how he was made know to them in the breaking of the bread” (Lk 24:35). As the disciples were discussing “what had taken place,” the Risen Lord appeared in their midst. At the outset of his Gospel, Saint Luke uses a literary prologue in which he promised to examine “everything accurately anew...to write it down in an orderly sequence” (Lk 1:3). Such prologues were typical in Greco-Roman literature. By using that literary technique, Luke sought to put the words and deeds of Jesus in the larger context of the Lord’s birth, death, and resurrection that fulfilled the promises of the Old Testament. This official experience of the apostles, seeing Jesus as Resurrected, attests to the eyewitness accounts (Gk. *αὐτόπται*) that have been handed down (Gk. *παρέδοσαν*). Thus, what we have received can be accepted as highly reliable. These post-resurrection appearances, while variable in number, include a limited number of official ones that have the Twelve as being present during those privileged moments. Having Saint Peter as the head, when taken as a group, the Apostles constitute the divinely-designated witnesses to Christ as Risen. Then, it becomes their apostolic mission to proclaim that Christ is truly risen and alive forevermore. Brought together as a like-minded group of believers, God reveals Himself in and for the community called the Church or *ekklesia* (Gk. *ἐκκλησία*), a word that literally means *those called out*. In ancient Greece, the word *ekklesia* entailed an assembly of the people convened at the public place where the council would deliberate about civil matters. The Church, understood as *ekklesia*, is a company of Christians, or of those who, hoping for eternal salvation through Jesus Christ, observe their own religious rites, hold their own religious gatherings, and manage their own affairs, according to regulations prescribed for the corporate body in terms of maintaining order. The Church, then, is a community, gathered together by God, united in the faith handed down or transmitted by the Apostles, who were chosen

Blessed Guerric of Igny, OCSO (d. 1157) — First Sermon on the Resurrection

...how does the joy of your heart witness to your love for Christ? This is what I think; see if I am right: If you have ever loved Jesus, living, dead, raised to live, on this day when the messages of resurrection are proclaimed over and over in the Church, your heart rejoices within you and says: "It has been told to me; Jesus, my God, is alive!" At this news my spirit, which was so heavy with sorrow, languishing in indifference or ready to fall prey to discouragement, reawakens. The sound of this happy message can even draw wicked men from death. If it were not so, one would have to despair of and shroud in forgetfulness those whom Jesus, coming up from hell, has left in the pit. You will truly know that your spirit has fully recovered its life in Christ, if it can say with conviction: "It is enough for me, if Jesus is alive." It these words express a deep attachment, how worthy are they of Jesus' friends! So is the pure affection that says: "It is enough for me, if Jesus is alive!" If he lives, I live, for my soul dwells in him; even more, he is my life and everything I need. What can I lack if Jesus is alive? If everything were taken from me, it would not matter, if only Jesus might be alive. Even if he wants me to lose myself, it is enough for me that he lives, even if it is only for himself.

by Jesus and instituted as a *collegium*. The privileged position held by the Apostles is predicated upon their seeing Christ, once dead but now resurrected – not a ghost or projection of their hope or desire. Appearing to them in that Upper Room, they were "startled and terrified." Now transformed, because Jesus has risen and been glorified, Christ had to show them the marks that confirmed He was the Crucified Jesus. The One who had once suffered, by allowing them to touch Him, by doing so, He assured them that He was the Jesus they once knew. At the Lord's own request, after asking them if they had anything to eat, the Apostles "gave him a piece of baked fish; he took it and ate it in front of them." The identity between Jesus who was crucified and died with the Christ who is resurrected from the dead is graphically illustrated. The Risen Lord possessed a body that was identifiable though transformed – no longer subject to the earthly constraints of time and space. Doubt is a stern taskmaster and, yet, Saint Luke dispels any misgivings by reminding those who read or hear his gospel that Jesus had prepared them for what had happened – He predicted His suffering, death, and ultimate resurrection. Their prior instruction fulfilled "everything written about [Him] in the law of Moses and in the prophets and psalms..." Those references constitute the three main sections of the Hebrew Bible – the Torah, the prophets (or the *Nevi'im*) and the Writings (or *Ketuvim*)—in other words, this was "everything written about" the Messiah, because, at that time, the New Testament was only being orally transmitted. In his sequel to the Third Gospel, Saint Luke illustrates in the Acts of the Apostles how the early kerygma appeals to the prior Scriptural testimony of the first covenant (Gk. *διαθήκη* = covenant or testament). Those early elements of the apostolic proclamation were meant to announce the good news or Gospel, while ending with the Lord's passion and resurrection and that ending serves to illuminate all that preceded it. According to Saint Augustine, "The New is in the Old concealed; the Old is in the New revealed" (Lat. *Novum Testamentum in Vetere latet; Vetus Testamentum in Novo patet. Quaestiones in Heptateuchum* 2,73: PL 34, 623) Thus, the Mosaic laws, the gradual unfolding history of salvation history, the oracles of the prophets and the psalter are to be understood and interpreted in the light of Christ as Risen. While Jesus only proclaimed the coming of the kingdom to the people of Israel, once having died and risen, the forgiveness of sins and the promise of salvation in Christ began in Jerusalem and, since that beginning, has been carried by the Apostles and the apostolic Church to the whole world.

National Eucharistic Revival — Koinonia: Unity, Sharing, Friendship in Christ

Often in Saint John's Gospel, especially in Chapter six, the evangelist asks us to approach the commonplace on a deeper level. Jesus has fed the multitude, and they pursue him across the Sea of Galilee, looking for more. That is when our Lord tells them what they truly lack: fellowship or communion, belonging and an identity that comes from being loved. When Jesus shares meals with other people, the following qualities are present: love, charity, sharing, kinship, friendship, communion, hospitality, peace, and good will. The Eucharistic meal or Last Supper that Jesus shared with the Apostles was a fulfillment of the Passover meal that continues to ritualize the Hebrews being freed from captivity in Egypt. This meal involves one sacrifice, a one-year-old male lamb without blemish. The blood of these lambs that spares the lives of the firstborn sons of the Israelites, who are redeemed by this Paschal sacrifice. This paschal meal in Egypt is a biblical sign and type of the Eucharist. Both as a local expression and embodiment of the universal Church throughout the world and the *communio sanctorum* or all followers of Christ, living and dead, present and future the Eucharist incorporates the living and the dead into one family with the Lord Jesus. The sacrifice of the New Passover is no longer merely an animal that is incapable of taking away sin, but the Lamb of God who takes away the sins of the world. We all have communion with one another because we all partake of this one Lord, who gives us His Body and Blood present in the sacrament of the Holy Eucharist.



Easter 7 Weeks x 7 Days + 1 = Fifty Days of Rejoicing

Introduction

The Paschal Mystery of Jesus is described this way in the *Compendium of the Catechism of the Catholic Church*, “The Paschal Mystery of Jesus, which comprises his Passion, death, Resurrection, and glorification, stands at the center of the Christian faith because God’s saving plan was accomplished once for all by the redemptive death of his Son Jesus Christ” (CCCC, n. 112). Around the year 56 AD, during the season of Passover, Saint Paul wrote this to the church in Corinth, “Christ, our Passover has been sacrificed” (1 Cor 5,7). Paul sought to interpret Christ’s death on the cross by means of the Passover metaphor. In subsequent centuries, the term paschal mystery (Lat. *mysterium paschale*) grew in importance and became the preferred way of speaking about what God had done in Christ. The traditional Jewish Passover and its unfolding lasted for fifty days or a week of weeks, culminating in Pentekoste or the fiftieth day. This annual memorial, even today, celebrates Israel’s going forth (or exodus) from the land of Egypt and God’s conferring of the covenant on Mount Sinai. The English words *paschal* and *mystery* are derived from the biblical (or Koine) Greek in which the New Testament was originally written. The adjective paschal (Gk. πάσχα) comes down to us from the Hebrew word for Passover or pesach. Even the Greek word pascha had to be newly-coined by the Greek translators of the Septuagint (or LXX) which was a third-century BC translation of the Bible from Hebrew into Koine Greek. This was done in order to make accessible to Greek-speaking Jews the sense of the Hebrew word pesach, since neither classical nor conversational Greek of that period of time had any word to identify that foundational religious event of the Hebrew Scriptures. Pesach incorporates a journey from bondage in Egypt to eventual freedom in the land of Canaan, which began when the angel of death “passed over” the houses of the Israelites, marked with the blood of those lambs that had been sacrificed for the first Passover. Such blood effectively saved the Israelites from the certain death of their first-born (Ex 12,21-36) and, later on, Christians came to see the blood of Christ, shed on the Cross, as similarly salvific. The noun mystery (Gk. μυστήριον) was generally associated with the worldview of Platonism, long before the New Testament writers used the word mystery to describe what God was doing in Christ. For Platonic philosophers, sensible realities were understood as participating in and pointing toward invisible or heavenly realities. Thus, the created order that is perceptible to the senses requires *contemplatio* in order for the physical or material world to be understood intellectually. As Platonism further developed, this symbolic understanding was extended to incorporate the spiritual interpretation of historical events. So, events that were chronologically prior came to be perceived either as a preparation for or as a foreshadowing of future events—simply put understood as promise awaiting fulfillment.

Melito of Sardis (d. 180 AD)

In the second century of the Christian era, Melito of Sardis preached an Easter homily entitled Περὶ Πάσχα or *On the Pascha*, which was only translated in the middle of the prior century. While Melito, as Bishop of Sardis, does not explicitly use the term paschal mystery, he rejoices that Christ is the fulfillment of the earlier redemptive acts of God. His chief concern was interpreting the reading selected from the Book of Exodus, namely, “how the lamb was sacrificed, how the people were saved.” Melito begins with this declaration, “The sacrifice of the Lamb, and the celebration of the Pasch, and the letter of the Law, have been fulfilled in Christ.” This use of the imagery of the Passover yielded a paschal understanding of the events surrounding Christ’s death. When initiating new members into Christ through Baptism, the signing of their foreheads with the Cross eventually came to be understood as analogous to the blood of the Paschal Lamb that marked the doors and lintels of the Israelites. Since that sign had saved the Chosen People from imminent death, the water and the Cross marked out those destined to be saved by Christ from the prospect of unending death. The eating of the Passover lamb also foreshadowed the messianic banquet to which all the baptized are invited and which the Eucharist is that banquet’s anticipation as a foretaste of the paschal feast of heaven. Then, our understanding of the Eucharist as a sacrifice drew upon the identification made between Christ and the Passover (or paschal) lamb. Two images are at the heart of the Book of Exodus: In chapter twelve where the image is the lamb slaughtered and its blood becoming the source of salvation or the image in chapter fourteen, which is focused upon the Israelites passing safely through the waters of the Red Sea. While standing amid waters that were seemingly threatening to their survival, instead the wall to their right and to their left became the miraculous path of their salvation through the sea and eventual death for the Egyptians. These two typologies or the process of uncovering religious meaning by sustained ecclesial exploration of type (the Passover event) and antitype (the Jesus event)—evoked what came to be known as mystagogical catecheses or the reflective teaching offered to the newly-initiated into the mysteries of faith in the weeks following Easter and their baptism. The most well-known examples of this type of catechesis are from the second-half of the fourth century by Saint Cyril of Jerusalem (viz. five mystagogical catecheses) and Saint Ambrose of Milan—*De mysteriis* and *De sacramentis*.

Conclusion

The fourth stage of the *Rite of Christian Initiation of Adults* (RCIA) is mystagogy which is understood as the sign leading to what is signified, from sacraments to mysteries. Thus, the fifty days of Easter or Eastertide can be framed as an ongoing initiation for all who are baptized into God’s self-revelation in Christ’s dying and rising.