

OUR LADY OF PROVIDENCE CHAPEL

**SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER**

Fifth Sunday of Easter

May 18, 2025



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

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MASS INTENTIONS — LITURGICAL SCHEDULE

Saturday, May 17 *Vigil of the 5th Sunday of Easter*

4:00pm For God's help in bringing Brittany Tee home

Sunday, May 18 *Fifth Sunday of Easter*

7:30am +Sophie Groccia — 24th anniversary

4:00pm For the intentions of John Walsh

Monday, May 19

12:00nn For the intentions of Patricia Horrigan DiLorenzo

Tuesday, May 20 *Saint Bernardine of Siena, priest*²

12:00nn For the safety of Nathan Maldonado

Wednesday, May 21 *Ss. Christopher Magallanes, priest and companions, martyrs*²

12:00nn For the intentions of Richard J. Horrigan

Thursday, May 22 *Saint Rita of Cascia, religious*²

12:00nn +Mary Sacchi

Friday, May 23

12:00nn Asking God for divine help in regard to Ivy Thérèse

Saturday, May 24 *Vigil of the 6th Sunday of Easter*

4:00pm +Edward Jablonski, Jr—2nd anniversary—by his sisters

Sunday, May 25 *Sixth Sunday of Easter*

7:30am +Mary Perry by alumnae of former SVHSN

4:00pm For the intentions of the celebrant

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

Unlike most people, who avoid thinking about their death – whether death is imminent or further along on life's earthly horizon—Jesus squarely faced His impending death and remained in control of His life until surrendering His Spirit (Lk 23:46). For that reason, before He died, Jesus wanted to bring His disciples together for one final supper, in order to speak to them frankly and directly. These four or five chapters of the Gospel of John (Jn 13-17 or 14-17) are called the *Farewell Discourse*. However, the opening chapter (Jn 13) is meant to prepare for the Lord's farewell while the last chapter (Jn 17) is identified as the Lord's High Priestly Prayer. The majority of Johannine scholars agree that the Farewell Discourse illustrates a common literary pattern labeled the *testament genre*. In that genre, a great man gathers his followers together on the eve of dying to give them instructions that will help them after his inevitable earthly departure. This Sunday's Gospel is the beginning of that testament or farewell discourse. The first statement Jesus makes declares that the Son of Man will be glorified, "Now is the Son of Man glorified, and God is glorified in him." God glorified Jesus in Himself and the Father did so at once. The style of those two verses (vv. 31-32) invokes a liturgical quality. In addition, the content agrees with some of the Lord's other sayings in the Fourth Gospel where the prospect of Jesus' Passion as impending death is also intertwined with death being the means by which Jesus will be glorified. While serenely facing His own suffering and death, the Lord realized that His crucifixion would have a more damaging impact on His disciples. In the twelfth or prior Johannine chapter, in acknowledging that such an hour of trial was coming, you read this, "...what should I say? 'Father, save me from this hour'? But it was for this purpose that I came to this hour. Father, glorify your name" (Jn 12:27-28a). Almost immediately, the Son's prayer was answered because "Then, a voice came from heaven, 'I have glorified it and will glorify it again'" (Jn 12:28b). What is seemingly a side comment stating that "Judas had left them," when accompanied with the adverb *now* adds the implication that while it occurs during the Last Supper that already, then, the Lord's passion had begun. This fateful moment (or hour) fulfills what was prophesied earlier, that the long-awaited hour had finally "come for the Son of Man to be glorified" (Jn 12:23). The Cross, except through the eyes of faith, is a scandal or an obstacle to faith, unless Jesus is recognized as the Son of God. As the pre-existent Word, He was near the Father "in the beginning" and "all things came to be through him" (Jn 1:2-3), "and [the Word] made his dwelling among us" (Jn 1:14a). And, then, His glory was revealed as

Pope Saint Clement of Rome — First Epistle to the Corinthians

You fought day and night for the whole fraternity so that in love and harmony the number of his elect might be saved. To all you were open; you bore no grudge. All strife and division were abhorrent to you. You wept for your neighbor's sins and thought of his failings as your own. You never regretted doing what was good; rather, you "were open to every good enterprise" (Titus 3:1). Your excellent and admirable conduct was your raiment, and it was in the fear of the Lord that you did everything. The Lord's commandments and precepts were written boldly in your hearts.

"the glory...of the Father's only Son, full of grace and truth" (Jn 1:14b). During His earthly life, while the Lord's glory was veiled, it was not totally obscured. In the Fourth Gospel, any of the signs Jesus manifested (e.g. changing water into wine at Cana), in some way or other, attested to His glory. The ultimate sign displaying His glory is Christ's rising from the dead. Such post-resurrection glory is eternal and, so, Jesus can legitimately say twice to the Father, "...glorify me, Father, with you, with the glory that I had with you before the world began" (Jn 17:5, 24). The Son's Ascension culminates the Risen Christ's glory, so, in both His human and divine natures, the Son is exalted to His place at the Father's right hand. After mentioning glorification multiple times, using a formula customary when the end is near, Jesus addressed the disciples, "My children, I will be with you only a little while longer." At other times, when Jesus said something similar about His time growing short that was often qualified with the phrase, "Where I go you cannot come" (Jn 8:21). Waiting is necessary in order to follow Jesus to His heavenly abode because there will come a day when Christ will seek out those He knows and reunite them to Himself. Though having returned to the Father, Jesus promised to "ask the Father, and he will give you another Advocate to be with you always, the Spirit of truth" (Jn 14:16-17). The Spirit brings to troubled hearts the peace and assurance needed to believe that Jesus is truly alive. After reminding them that He was going to leave, Jesus says, "I give you a new commandment: love one another." The newness of this commandment is not based upon the prescription of love for neighbor (Lev 19:18), but from the standard imposed for doing so, "...love one another. As I have loved you..." Thus, the love extended to a neighbor must be sacrificial and given to others without exception. According to the late Archbishop Fulton Sheen, "Love as the world understands it means to have, to own, to possess: To have that object, to own that thing, to possess that person, for the particular pleasure which it will give. That is not love; that is selfishness; that is sin. Love is not the desire to have, to own, to possess. Love is the desire to be had, to be owned, to be possessed. Love is the giving of oneself for the sake of another. Love as the world understands it, is symbolized by a circle, which is always circumscribed by self. Love as our Lord understands it, is symbolized by the Cross with its arms outstretched even unto infinity to embrace all humanity within its grasp. As long as we have a body, then love can never mean anything else but sacrifice. That is why we speak of "arrows" and "darts" of love — something that wounds" (*Divine Romance: The Pulpit of the Cross*). The universal love that Jesus demands is built upon the foundational love binding Father and Son as one and that love reveals the Father's love to Jesus' disciples. The charity Christ demands requires that the love we extend to others must have a vertical dimension but loving one another is also mystical — a significance that transcends human understanding. To love as Jesus loved demands we aspire to be "perfect as our heavenly Father is perfect" (Mt 5:48) in order to manifest our meager attempt at imitating God's holiness as a sign to others. The love Christ demands appears in a way of living, not simply in a series of noble actions. Love for others is meant to sacrificially live in the peace and joy that nothing can taint — to bear fruit that is eternal.

Easter — Pentecost — Ascension: Divine Indwelling

Divine indwelling, in a theological context, refers to the belief that God, often in the form of the Holy Spirit, resides within believers. This signifies a close and ongoing relationship between God and the individual, where God's Spirit is not merely a distant force but a direct and active influence. This personal indwelling does not produce a substantial but only an accidental union with the souls of the just. Since the indwelling of the Holy Spirit is an operation of God outside Himself. All activity of God outside the inner Trinity is, thus, common to the three Persons; thus, the indwelling of the Holy Spirit implies the indwelling of the three divine Persons. Yet, this indwelling as a manifestation of the love of God, the personal love of the Father and the Son, is appropriated to the Holy Spirit. The distinction between Indwelling vs. Filling: There's a distinction made between the indwelling of the Spirit (the presence) and the filling of the Spirit (the empowerment). While the Spirit dwells within all believers, the filling refers to being fully empowered by the Spirit to live a life of service and witness. At Pentecost the Spirit began to indwell in those who belong to God through Christ in a more direct way than ever before. Jesus predicted not only the coming of the Spirit who would live within His people, but also the new role that the Spirit of Truth would play in their lives. Before the resurrection and Pentecost, the Spirit was with the disciples and influenced them, but He did not yet "indwell" with them. Finally, the indwelling of the spirit is in order that joy, one of the gifts of the Spirit, will be complete. This is the lasting joy that Christ had promised His disciples and as the fruit flowing from the Holy Spirit, it removes doubt, gloom, or impatience.



Understanding the Mass—Both Memorial & Sacrifice

Creed—A General Understanding

After the homily, the priest usually returns to the chair “for a brief period of silence”. Then, all stand for the Creed or Profession of Faith (Lat. *symbolum seu profession fidei*) whose “purpose...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 the faith by pronouncing the rule of faith (Lat. *regulam fidei*) in a formula approved for liturgical use and before the celebration of these mysteries in the Eucharist begins” (GIRM, n. 67).

The Latin word for the Creed is *symbolum*, whose first meaning is that of a sign, a mark of recognition by which an envoy is accredited or strangers know each other as belonging to the same group.

The symbol of faith identifies Christians. In the early period of Christianity, the whether identified as the Creed, Symbol or Profession of Faith, it was related to Baptism. In responding to a series of questions, in regard to belief in the Three Persons of the Blessed Trinity, after each of them, the candidate would be immersed in water. By the third century, the catechumenate began to develop as the Church’s process for Christian initiation, leading up to baptism and climaxing with receiving Communion.

The earliest post-apostolic picture of the catechumenate comes from *The Apostolic Tradition*, written by Hippolytus of Rome (d. 235 AD). The fourth century of the Christian era saw the golden age of the catechumenate as a flood of new converts streamed in as a result of Constantine’s endorsement of Christianity. Not surprisingly, this enormous numerically increase had a marked effect on the nature of the catechumenate. Whereas the few catechumens of the third century could be closely watched regarding attendance and their lifestyles carefully scrutinized, this was no longer feasible in the fourth centu-

ry. Moreover, during the earlier period the questions that were asked of catechumens were less about motive, and more about lifestyle. By the fourth century, the examinations shifted away from questions of motivation to the potential convert’s state in life. In the context of Christian history, the word *traditio* refers to the delivery and *redditio* (or giving back) of the creed, primarily related to the practice of preparing individuals for baptism. As a statement of faith, the creed was often used in connection with Baptism, where individuals would repeat the creed after being instructed in the faith, demonstrating their understanding and acceptance of explicit Christian beliefs. Those Latin terms referred to the ritual of “giving” and “receiving” the creed. Before baptism, candidates would be instructed in the creed and then required to repeat it publicly, demonstrating their understanding and commitment to the Christian faith. Today, as both priest and people profess the faith together, in doing so, all are joined together in a unity that began at Baptism. According to the *Catechism of the Catholic Church*, “As on the day of our Baptism, when our whole life was entrusted to the ‘standard of teaching,’ let us embrace the Creed of our life-giving faith. To say the Credo with faith is to enter into communion with God, Father, Son, and Holy Spirit, and also with the whole Church which transmits the faith to us and in whose midst we believe” (CCC, n. 197). Then, the *Catechism* quotes Saint Ambrose: “‘The Creed is the spiritual seal, our hearts’ meditation and ever-present guardian; it is, unquestionably, the treasure of our soul’” (*Explanatio symboli* 1: PL 17, 1193). Delineating the origin of a given Creed and identifying its varying purpose are paramount in the proper understanding of the multiple creeds, approved for liturgical use. The word *credo* is derived from the Latin *credo* meaning I believe. Any form of a creed is meant to provide a basic, succinct statement of the fundamental elements of Christian faith. Moreover, authorized creeds are structured on the foundational belief in the Trinity and the work proper to each of the three Persons or what is called the economic Trinity (versus the immanent Trinity): the economic Trinity describes God as revealed in history, particularly the Father as creation, the Son as redemption, and the Holy Spirit as sanctification. Regardless of its title, any creed attempts to capture the course of salvation history, as being initiated by the Father, with salvation history culminating in Jesus, and continued and deepened through the work of the Holy Spirit.

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