

**OUR LADY OF PROVIDENCE CHAPEL**  
**SAINT VINCENT HOSPITAL**  
**WORCESTER MEDICAL CENTER**  
**Sixth Sunday of Easter**  
**May 25, 2025**



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**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](http://www.ourladyofprovidence.net)

## **MASS INTENTIONS — LITURGICAL SCHEDULE**

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

Monday, May 26 *Saint Philip Neri, priest*<sup>2</sup> - Memorial Day

12:00nn For the intentions of Timothy P. Horrigan

Tuesday, May 27 *Saint Augustine of Canterbury, bishop*<sup>2</sup>

12:00nn Regina, Ana and Brzuska family

Wednesday, May 28

12:00nn Asking God to aid in successful surgery for Emily Rougeot

*Vigil of the Ascension of the Lord*

4:00pm For a special intention

Thursday, May 29 *Solemnity of the Ascension of the Lord*

12:00nn +Joan Malark

4:00pm For the intention of the celebrant

Friday, May 30

12:00nn For the intentions of Dorothy Magoun

Saturday, May 31 *Vigil of the 7th Sunday of Easter*

4:00pm For Arthur's special intention

Sunday, June 1 *Seventh Sunday of Easter*

7:30am +Pauline Moran by alumnae of former SVHSN

4:00pm For the intercession of Saint Peregrine and for Richard Pacini

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**<sup>1</sup> or an **optional memorial**<sup>2</sup>.

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

Chapter fourteen of Saint John's Gospel is structured around three questions and their answers: (1) "Master we do not know where you are going; how can we know the way?" Jesus answers Thomas, "I am the way, the truth, and the life." (2) "Master, show us the Father..." Jesus answers Philip, "Whoever has seen me has seen the Father" and (3) "Master...what happened that you will reveal yourself to us and not to the world?" In this week's Gospel, Jesus answers that third question is posed by Judas and Jesus answered, "Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him." Jesus lived on earth for only a brief period of time and interacted with a small number of people during those three or so decades. You have to wonder how that brief visit by the Son of God could be considered the fulfillment of the promise of God's abiding presence? Not only by dying and rising, but after Christ's Ascension would not His departure or absence belie any hope of their believing in His promise to never leave them (or us) orphaned? Recall that while imprisoned, John the Baptist sent two of his disciples to pose this question to Jesus, "Are you the one who is to come, or should we look for another?" (Mt 11:3) The Baptist's earlier doubt as to whether or not Jesus was the Messiah must have come back to the fore when Jesus told the disciples, "My children, I will be with you only a little while longer" (Jn 13:33), when that declaration is understood as a rhetorical *propositio*. Yet, Jesus' reply outlines that by adhering to what He had instructed them to do that both He and the Father will dwell in those who do. The hope undermined by Jesus testifying that His time on earth was almost over is mitigated by the unheard promise of the intimacy or indwelling with the Father and the Son that would be true for the apostles and for subsequent generations of disciples, too. While on earth, Jesus taught those who listened to Him the message that the Father had given Him, along with the assurance of the Father's love for His children. Love for the Lord and keeping the word He once spoke are one and the same. Opening hearts and minds to receive the word is equivalent to receiving the Father and the Son since by receiving that message it constitutes testimony to the indwelling. During His earthly life, Jesus could not say everything that needed to be said while on earth. So, He promised that after returning to the Father, He would

### Saint Cyril of Jerusalem — *Catechesis XVI*

The devils are truly the enemies of men...Not such is the Holy Spirit...his actions on the contrary, effect what is good and salutary. First of all, His coming is gentle, the perception of Him fragrant, His yoke; rays of light and knowledge shine forth His coming. He comes with the heart of a true guardian; He comes to save, to cure, to admonish, to strengthen, to console, to enlighten the mind, first of the man who receives Him, then through him the minds of others also. As a man previously in darkness and suddenly seeing the sun gets the faculty of sight and clearly sees what he did not see before, so the man deemed worthy of the Holy Spirit is enlightened in soul, and sees beyond human sight what he did not know.

Though his body is upon the earth his soul beholds the heavens as in a mirror.

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send the disciples the Holy Spirit – an Advocate or Paraclete (Gk. παράκλητος) as inner Guide. The Spirit will be Teacher and the Church’s memory in order to serve as the Reminder of all Jesus taught. At least twice, in the Gospels, it is noted that the disciples remembered something that Jesus had said or did, well after the event had already taken place. During the Lord’s triumphant entry into Jerusalem, at first, the disciples did not understand what that meant, but only after He was glorified did they understand the Scriptural passage from the prophet Zechariah (Zech 9:9). This is attested to in the Fourth Gospel (Jn 12:12-16). The same remembering, after the event had occurred, took place following Peter’s denial of ever even knowing Jesus – then, after hearing the cock crow and recalling what Jesus had prophesied the recalling led to Peter’s remorse and eventual repentance. The same pattern is repeated in which the Spirit brings to mind some prophesy or biblical text—or even brings to mind something that Jesus once said—and the deeper meaning of what Jesus said or did brings out what the original meaning or significance really was or still remains true. In multiple ways, the Spirit can be understood as Advocatus (God called to our side as Defender), Intercessor, Consoler, Comforter, Helper or Guide. The Spirit, when understood in the multiple manifestations of Spirit-filled actions, is the heart and soul of the living tradition of faith—yielding a forward-looking thrust. Then, Jesus tells them, “Peace I leave with you; my peace I give to you.” For many people, while peace might be the ultimate human longing, when understood in merely earthly terms, peace encounters many obstacles stymying its achievement. Yet, the peace Christ brings is unlike how “the world gives” it. Heavenly peace is the supreme good that is the hallmark of the messianic era. Repeatedly, on the night of His Resurrection, peace is the first word that the Risen Christ says to the fear-filled Apostles – “Peace be with you.” Heavenly peace is the fruit of Christ’s self-sacrifice on Calvary and is the ultimate gift of the Spirit. By submitting to the agony of the Cross and the humiliation heaped upon Him, while all seemed lost, death itself was defeated and Christ rose triumphantly as the Victor over sin and death. In a formal declaration, He tells the disciples that while He would be going away, but that He would also come back. Whenever all had seemed lost, as when Adam’s sin brought an end to the original goodness of God’s creation, a statement from God was made (Gen 3:15) that is identified as the protoevangelium or the first glimmer of salvation—the future Virgin Birth of the Messiah and the hypostatic union: two natures in Christ, but only one person. This transformation of what looked like the end, miraculously, became a new beginning and it is often repeated – such as the prophecy of the son of man that the dry bones piled high in a barren plain would come to life again (Ez 37:1-14). When after thirty years of obscurity, Jesus appeared at the Jordan River, all who recognized Him as Israel’s Messiah were brimming over with hope – the long-delayed arrival or the advent of God had finally begun. This was the Shepherd who would lead His flock away from sin and into a heavenly Kingdom that was dawning on the earth. Because this moment of salvation was imminent, those opposed to Jesus seemed irrelevant; yet, on that same fateful evening, the Lord revealed to the apostles that “the time of [his] departure was at hand” (2 Tim 4:6). Though leaving them, Jesus added that He would send the Advocate or the Spirit to be with them – then, once again, God would dwell among them and Christ Himself would definitively be present in their midst, too; yet, now, forevermore.

### **Ascension Thursday — May 28/29**

“At Easter, beloved brethren, it was the Lord’s resurrection that was the cause of our joy; our present rejoicing is because of his ascension into heaven. With all due solemnity we are commemorating the day on which our poor human nature was carried up in Christ, above all the hosts of heaven, above all the ranks of angels, beyond the highest heavenly powers to the very throne of God the Father.”

### **HOLYDAY MASS SCHEDULE**

<i>Wednesday, May 28</i> 4:00pm - Vigil Mass
<i>Thursday, May 29</i> Masses at 12nn - 4pm

# Understanding the Mass—Both Memorial & Sacrifice

## Various Authorized Creeds

Any creed is a formal statement of belief, also known either as confessions of faith or symbols. The two principal creeds are the Apostles' Creed and the Niceno-Constantinopolitan Creed. Yet, two additional creeds are the Athanasian Creed (Lat. *Quicumque vult*) was and the Chalcedonian Creed. These are the four authoritative Creeds of the Catholic Church. Other creeds, though, have been written, such as the *Credo of the People of*

*God* promulgated by Pope Saint Paul VI as the Year of Faith honoring the 19<sup>th</sup> Centennial of the martyrdom of Ss. Peter and Paul came to a close. This new 20<sup>th</sup> century creed "repeats in substance, with some developments called for by the spiritual condition of our time, the Creed of Nicaea, the creed of the immortal tradition of the holy Church of God." The Creed of Nicaea is the creed we say every Sunday at Mass. It was composed in the fourth century and summarizes the most important articles of faith. But it is brief and, so, leaves many important truths out. The 1960s were a tumultuous time in society at large and a time of great confusion in the Church. After the Second Vatican Council (1962–1965), many Catholics thought that it was no longer important to believe the teachings of the Church or that the teaching of the Church had changed. In the context of that modern crisis of faith, the *Credo of the People of God* was meant to spell out in much greater detail what Catholics are required to believe in order to remain a member of the

Church of Christ and in order to have the hope of eternal salvation. The *Credo* begins, "We believe in one only God, Father, Son, and Holy Spirit, Creator of things visible, such as this world in which our transient life passes, of things invisible, such as the pure spirits which are also called angels, and Creator in each man of his spiritual and immortal soul." In the Nicene Creed, we profess our faith in God as the "Creator of all things visible and invisible." But how often do we think about what this means? Obviously, the visible things created by God are all the physical, material entities in the universe: the sun, moon, and stars, the water and the land, the plants and the animals, and our own bodies. But God

also creates invisible things: angels and our own spiritual and immortal souls. Many people today believe that nothing real exists beyond the material world visible with our own eyes — that God isn't real, that angels are fairy tales, and that we don't have immortal souls. Yet, in the creed, the faithful boldly profess the faith necessary to believe in those spiritual entities every time at Mass in saying, "I believe in God, the Father almighty, maker of heaven and earth, of all things visible and invisible."

## The Apostles' Creed

The Apostles' Creed is a short summary of Christian doctrine. Its shape is Trinitarian, which means that it begins with the Father, talks about the Son, and then mentions the Holy Spirit. In the Middle Ages, it was generally believed that the Twelve Apostles each contributed one of the twelve articles of the Apostles' Creed. According to this tradition, the revelation came to the Apostles on the Day of Pentecost itself, while the Apostles were still under the direct inspiration of the Holy Spirit. Originally a baptismal creed, it was used as a concise statement of essential beliefs for new converts.

## Nicene & Niceno-Constantinopolitan Creed

Another statement of Christian faith is primarily used in liturgical worship. This creed was first agreed upon at the Council of Nicaea (325 AD) and further developed at the Council of Constantinople (381 AD). Articles 1-7 were formulated in Nicaea and, then, articles 8-12 were agreed upon, sixty or so years later, in Constantinople in 381. It affirms core beliefs about God, Jesus Christ, and the Holy Spirit, including the doctrine of the Trinity. The earlier version was developed to combat heresies, such as Arianism whose proponents questioned the divinity of Christ. It more explicitly declares the divinity of Jesus, affirming that he is "God from God, Light from Light, true God from true God" and "begotten, not made".

## The Athanasian Creed

This is a Christian creed focused on Trinitarian doctrine and Christology, explicitly stating the equality of the three persons of the Trinity. It's known for its strong affirmations of the Three Persons and the two natures of Christ, contrasting with heresies that denied either the Trinity or Christ's dual nature. The creed is also unique for its inclusion of anathemas against those who disagree with its statements. The Father, Son, and Holy Spirit are all God, of equal glory and coeternal in majesty, yet distinct persons. This creed emphasizes that Jesus Christ is both fully God and fully man, a doctrine that contradicts Arianism and Monophysitism. In the Catholic Church, the Athanasian Creed was traditionally recited at Prime on Sundays, particularly on Trinity Sunday, and on Sundays after Epiphany and Pentecost. The 1911 liturgical reforms restricted its use to those Sundays, and further reduced it to only Trinity Sunday by 1960. Currently, this creed is seldom, if ever, used.

## 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