

**OUR LADY OF PROVIDENCE CHAPEL**  
**SAINT VINCENT HOSPITAL**  
**WORCESTER MEDICAL CENTER**  
**Solemnity of Pentecost**  
**May 19, 2024**



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O Heavenly King, the Advocate, the Spirit of Truth,  
Who are present everywhere and fill all things;  
Treasury of Blessings and Giver of Life; come and abide in us and cleanse us  
from every stain, and save our souls, O Gracious One. Alleluia

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

## **MASS INTENTIONS — LITURGICAL SCHEDULE**

Saturday, May 18 *Vigil of the Solemnity of Pentecost*

4:00pm +Edward Jablonski, Jr.—1st anniversary by his sisters

Sunday, May 19 *Solemnity of Pentecost—Descent of the Holy Spirit*

7:30am +Sophie Groccia —23rd anniversary

4:00pm For regular attendees of OLP Chapel

Monday, May 20 *The Blessed Virgin Mary, Mother of the Church*<sup>1</sup>

12:00nn For the souls in purgatory

Tuesday, May 21 *Saint Rita of Cascia, religious*<sup>2</sup>

12:00nn Asking Saint Peregrine to intercede for cancer patients — John & Patrick

Wednesday, May 22

12:00nn For peace and reconciliation within families

Thursday, May 23

12:00nn +Paul W. Blanchard by James Cosgrove, Esq.

Friday, May 24

12:00nn For perseverance amid sickness — Eileen, Kathleen and Bridget

Saturday, May 25 *Vigil of the Solemnity of the Most Holy Trinity*

4:00pm +Debra Lauzon—6th month anniversary

Sunday, May 26 *Solemnity of the Most Holy Trinity*

7:30am Healing for Barbara and Bob

4:00pm +For the deceased members of the McInerney & Zona families

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 Gospel of Pentecost**

Scholars believe that John's Gospel was the last written and that its final editing took place at the close of the first century of the Christian era. By that time, whether originating in Ephesus or Antioch, whatever the community of believers from which the Fourth Gospel derived were located, those Christians were aware of the traditions accounted for in the other three Gospels. Not only that, this Fourth Gospel illustrates that the Christian community



from which the narrative sprang was aware of the one day of the week when they were commanded to commemorate Christ's Passover from death to life. On that day, the Supper of the Lord must be celebrated in Christ's memory. Johannine scholars have noted a liturgical setting in many of its passages and some even identify a kind of homiletic nature to specific portions. Certain Gospel scenes even exhibit a priestly (or hieratic) character. Moreover, the haphazard way Saint John composes the various aspects of the mystery of Christ's life, death, and resurrection is unlike the more methodical approach of the Synoptic Gospels. These Johannine characteristics affect the Gospel passage 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 not to give in to fear. In the Farewell Discourse that He had with them, that discourse both began and ended with this same admonition, "Do not let your hearts be troubled or afraid" (Jn 14:1, 27). Even the fact that Mary Magdalene had discovered the tomb to be empty, which Peter and John verified, the emptiness of the tomb did not offer them much reassurance (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, now risen and alive, that expression is more than a mere greeting because peace or shalom is the messianic greeting above all else. Yet, coming from Christ, on the evening of His Resurrection, those reassuring words also constitute a revelation. After acknowledging what had happened to Him and its deadly result, Jesus showed them the wounds that were still found on "his hands and his side." While John's Gospel is thoroughly mystical in tone, the Fourth evangelist is also the consummate realist when it comes to describing the humanity of

### 6th Century African Author—Homily 8

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. This Church is the house of God, built from living stones in which he would delight if in this house there would rule a patriarch whose eyes would never be saddened by the downfall of division.

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Jesus. Likewise, since the Risen Lord obviously bears the marks of His suffering and death, now, He is indisputably alive as well! His resurrected flesh manifests the nail marks and the wound from the lance thrust into His side. It was from that wounded side that “blood and water flowed out” (Jn 19:34). While traditionally that life-giving stream of blood and water is considered the source of life and the two origin of the two central sacraments – Baptism and the Eucharist—such a saving flow also implies the birth of the Church who is the new Eve, born from the open side of Christ, the new Adam. According to the Johannine vocabulary, in order to see the spiritual richness and depth of this piercing, you need the deeper vision provided by the eyes of faith in order to see and believe. That Easter night, the disciples recognized the Risen Lord as the Jesus they knew by the marks on His flesh which testified to His passion. By that singular act of faith, the messianic peace Christ showered upon them allowed the disciples to believe that Jesus was alive, despite the scandal of the Cross. In an indirect manner, the evangelist is posing this all-or-nothing question: Decide whether or not the Incarnate Son of God, who died on the Cross and whose side was pierced by a lance not only proves that Jesus died, but also testifies that 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 created. Those first disciples, as messengers of Christ, the Father’s Messenger, must reveal the Father and Son to the world and, so, continue Christ’s mission—to save the world and give eternal life to those who believe in Jesus as God’s eternal Word. In order to accomplish just that, the Father gave everything to His Son and, supremely, the Spirit whom the Father gave to Jesus without measure. Risen from the dead and, so, glorified by the Father, Jesus gives the Holy 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 (Heb. Ruach Elohim) brought to life the corporate lives of the dry bones in Ezekiel, the Word-made-flesh infuses His disciples with the Spirit that recreates them and inaugurates a new world. A transformed world where all who receive the Word proclaimed by those message-bearers will have their sins forgiven or retained based upon their reception of the promised salvation in Christ.

### National Eucharistic Revival — The Eucharist & the Holy Spirit

The anglicized Greek word epiclesis (Gk. ἐπίκλησις) is an invocation calling down the Holy Spirit upon the simple gifts of bread and wine, so that they are changed and transformed into the Body and Blood of Christ. Whether that word is understood as a “calling down from on high” or an “invocation,” before the words of consecration are spoken, the priest says the prayer of epiclesis, which in the third Eucharist Prayer is expressed this way, “. . .we humbly implore you: by the same Spirit graciously make holy these gifts. . .” (EP III). The *Catechism of the Catholic Church* describes epiclesis this way, “In the epiclesis, the Church asks the Father to send his Holy Spirit (or



the power of his blessing) on the bread and wine, so that by his power they may become the body and blood of Jesus Christ and so that those who take part in the Eucharist may be one body and one spirit.” (CCC, n. 1553). The epiclesis also maintains the Trinitarian character of the Eucharistic Prayer, which is addressed to the Father, commemorates the saving action of the Son, and invokes the power of the Spirit. A second Epiclesis is a prayer that the Holy Spirit, the source of all unity in the Church, will come down upon and bless the assembled faithful, so that through sharing in the Body and Blood of the Lord in Holy Communion, their unity may be

strengthened, that they may become truly one body, one spirit in Christ. In his book *Eucharist: Celebrating its Rhythms in Our Lives*, Father Paul Bernier says this, “The Liturgy is full of reminders that we become ‘one body, one spirit in Christ.’” Such a commitment to nurturing growth in others and to fostering the unity that was dear to the heart of Christ to become part of our daily life and practice requires the conviction that there is a link between liturgy and life. Then, as the second epiclesis manifests, you need the help of the Holy Spirit. The ability to love others as we ourselves have been loved by Christ is dependent on both the experience of Christ’s love in your life and in the insight made possible by the Spirit into the very nature of self-giving love.

# The Triune God—One in Three and Three in One

## Introduction

St. Gregory Nazianzen, in speaking to the catechumens, told them, “Above all guard for me this great deposit of faith for which I live and fight, which I want to take with me as a companion, and which makes me bear all evils and despise all pleasures: I mean the profession of faith in the Father and the Son and the Holy Spirit. I entrust it to you today. By it I am soon going to plunge you into water and raise you up from it. I give it to you as the companion and patron of your whole life. I give you but one divinity and power, existing one in three, and containing the three in a distinct way. Divinity without disparity of substance or nature, without superior degree that raises up or inferior degree that casts down...the infinite conaturality of three infinities. Each person considered in himself is entirely God...the three considered together...I have not even begun to think of unity when the Trinity bathes me in its splendor. I have not even begun to think of the Trinity when unity grasps me...” (Oratio 40, 41: PG 36, 417- cited in CCC, n.256). Salvation is a relationship with God through the grace of participating in His eternal life and soteriology is the nature and means of salvation. Real Trinitarian relationships are the essential relationships between the three divine Persons. Salvation, then, is identical to maintaining a perpetual relationship with God, through participation in His eternally relational life as Father, Son and Holy Spirit. In the second birth of baptism, the initiation of salvation is also the beginning of a perpetual friendship with God which can, of course, be lost. Sanctifying grace is the link between the dogmatic belief in the Trinity with the salvation embedded in the hierarchy of truths. According to the Catechism of the Catholic Church, “Grace, then, is a *participation in the life of God*. It introduces us into the intimacy of Trinitarian life: by Baptism the Christian participates in the grace of Christ, the Head of his body” (CCC, n. 1997).

## Three in One—One in Three

Only God can give us right and full knowledge of this graced reality by revealing Himself as Father, Son and Holy Spirit, in whose eternal life we are called to share, by grace, here below in the obscurity of faith in the Trinity and, after death, in eternal light. The mutual bonds which eternally constitute the Three Persons, who are each one and the same divine being, are the blessed inmost life of God thrice-holy (Lat. *Tersanctus*), infinitely beyond all that we can conceive in human measure. Opening lines of the Credo of the People of God, “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 in

visible such as the pure spirits which are also called angels, and creator in each man of his spiritual and immortal soul” (*Solemni hac liturgia*, n. 8).

## The Divine Processions

A distinction needs to be made between *internal procession* (viz. of the same substance as its principle) versus *external procession* (viz. the coming forth of one substance from another). The divine Processions neither precede nor succeed the divine Persons. In the divine Processions, the divine Persons are distinct from one Another through their relationships to one another. Thus, the divine Persons are identical to Their mutual relations, since those relations are the only distinctions between them (CCC, nn. 254-255). The dogma of God’s triune Being, then, is belief in the Godhead as an eternal three-Personal communion, absolutely and indivisibly One. The Father, Son and Holy Spirit—three divine Persons—are consubstantial (or of the same substance and numerical value) of the First Person and not created. In addition, since all three divine Persons are co-eternal, there is no before or after. Terms like primacy, first, or principle have no reference to time. Yet, because God the Father does not proceed from any other, this is the one divine Person who has absolute primacy of origin. Each Person comes forth (or proceeds) from an immanent act of the Trinity. The Church believes that the Son proceeds from the Father (cf. Jn 8,42) and that the Holy Spirit proceeds from the Father and the Son as from one principle. The Magisterium has interpreted this to be revealed in the analogies that exist between the interior life of God and the basic biological activities of producing offspring and respiration. Divine Generation (viz. the origin of a living being from a living principle of the same nature), then, is the eternal begetting of the Son (Creed: begotten not made) by the Father while divine Spiration (viz. breath of love between the Father and the Son—Substantial Charity) is the eternal procession of the Spirit from the Father and the Son. Through sanctifying grace, the divine image of our natural human childhood is elevated to becoming a supernaturally divine childhood—a second birth through the Spirit that establishes a perpetual integrity between personhood and interpersonal relationship, yet, does so at the higher level of likeness to divine Personhood. Salvation, then, is the tripartite mystery of God, humanity, and grace—the relational meaning of divine Personhood within the Trinity that parallels the relational meaning of human personhood as created in God’s image. Yet the natural divine image is elevated to the level of supernatural divine likeness by means of participation in God’s eternal relationships.