

**OUR LADY OF PROVIDENCE CHAPEL**  
**SAINT VINCENT HOSPITAL**  
**WORCESTER MEDICAL CENTER**  
**Fourth Sunday of Lent — Laetare Sunday**  
**March 30, 2025**



---

*Fattened calf versus young goat*

To demonstrate forgiveness, welcome, and recognition to the wayward son that exceeds putting up with him, the father sacrifices the fattened calf as the sign that the younger son was not simply allowed home, but welcomed and wanted. The older son, while faithful and remaining, bemoans not having been given a young goat, symbolic of being forced to bear the sins of his brother

---

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 March 29 *Vigil of the 4th Sunday of Lent*

4:00pm For Kathy, a beloved sister

Sunday, March 30 *Fourth Sunday of Lent — Laetare Sunday*

7:30am +Siu Bee Go Osorio — 5th anniversary

4:00pm For the intentions of Jack Woods

Monday, March 31

12:00nn For sisters, especially for Kathy

Tuesday, April 1

12:00nn For the intercession of the Virgin Mary, Our Lady Queen of Peace

Wednesday, April 2 *Saint Francis of Paola, hermit*

12:00nn For those who strayed from the faith for their return to the fold

Thursday, April 3

12:00nn For the noble intentions of Danielle

Friday, April 4 *Saint Isidore of Seville, bishop & doctor*<sup>2</sup> — *Day of Abstinence*

12:00nn +John & Mary Murray by their family

Saturday, April 5 *Vigil of the 5th Sunday of Lent*

4:00pm +Michael Bernardi

Sunday, April 6 *Fifth Sunday of Lent*

7:30am For the intentions of Sean R. Horrigan

4:00pm +Mariano Osorio, Jr. — recalling his day of birth

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 Gospels of Lent**

In chapter fifteen of his gospel, Saint Luke, who has been labeled by scholars as the evangelist of God's mercy and joy, you will find a group of three parables of Jesus (viz. the lost sheep, the lost coin, and the lost son) that emphasize heavenly joy. The third of those parables is the passage for this weekend's Gospel. The opening verses (vv. 1-3) to that chapter introduce the parable and serve to indicate to whom Jesus directed that series of parables along with why He did so. In other words, those three parables constitute a response to the scribes and Pharisees who were complaining and accusing Jesus of engaging with "tax collectors and sinners" and the Lord also dared to dine with them. His response to those accusations is identical in the first two parables, "Rejoice with me because I have found" either my lost sheep or the coin that was lost. The same invitation is magnified in this week's third of those parables because, instead of a lost sheep or coin, it concerns a father who rejoices over finding his lost son again – "your brother was dead...he was lost and has been found." With the lost son's return, everything that was going on stops and a feast is organized even before the older son had come back from working in the fields. Everyone presumed the older brother would join in the festivities, but that was not what happened. Instead, the elder son accuses his father of not being fair and became angry enough to refuse to even pretend that he was joyous at his brother's return. The moral of the parable is that we must share in God's joy when the Lord finds one of his lost sons or daughters. However, an analysis of the three principal characters in the parable reveals its deeper meaning. The focus is primarily directed at the older son or brother. After diligently working in the fields, coming home to "the sound of music and dancing," and finding out why there was such rejoicing, he refuses to go in and join in the camaraderie. The merciful father goes out and tries to reason with his oldest son and while engulfing the father with his reaction to being cheated, such grievances are understandable because what was happening was patently unfair! Yet, like whenever our self-worth is wounded, he cannot stop there and goes on to accuse the father of rampant ingratitude for all this son had done. The various claims that the older son makes in pleading his case, when taken cumulatively, add up to a religious ideal – total service to the father and never once disobeying. Nonetheless, those claims add up to the son only doing his duty, without any indication of some effort at reaching toward being better or striving for what could be consider best, though those goals are always elusive. There is no mention of this elder being scandalized by the younger brother's sins. Instead, it is the father's behavior that the older son rails against and, often, it is ours, too. Wondering what advantage is there, if

St. Tikhon of Zadonsk: Journey to Heaven Part II: The Way of Salvation

Sinners that repent are still saved; both publicans and fornicators cleansed by repentance enter into the Kingdom of Heaven. The compassionate God still calls to Himself all that have turned away, and He awaits them and promises them mercy. The loving Father still receives His prodigal sons come back from a far country and He opens the doors of His house and clothes them in the best robe, and gives them each a ring on their hand and shoes on their feet and commands all the saints to rejoice in them.

---

---

any, for doing what is good and right in God's sight? The younger son, having prematurely taken his inheritance, went off to what must have been pagan or Gentile territory. After squandering all he had, when a famine struck, the only work that he could do was to tend swine—an abomination to Jewish sensibilities. Finding himself being so ravenous, he even envied the slop fed to those swine. Living in that distant country, reduced to a swine herder, the younger son is the consummate image of every sinner who has sunk to the lowest level of spiritual depravity possible. Hunger, not remorse, is what forces him to return home “to his father's house.” The well-rehearsed script that he planned to say to his father was likely prompted by the angry reception which he expected—such a price had to be paid in order to get his share of the servants' food. The central figure in this parable, though, is the father of those two sons. What the father says and does reveals the lesson that Jesus ascribes to his paternal actions – the father's words and deeds reveal the conduct of God, the Father of Jesus. The father in the parable never gave up on his wayward son—constantly looking down the road to see any sign of life from him. Then, catching sight of the boy, though “still a long way off,” the father rushes to meet him. The boy's pre-planned speech was summarily interrupted and an impromptu feast ordered by the father. The reason for feasting is “because this son of mine was dead, and has come to life again, he was lost, and has been found.” The excitement, sheer joy, and eagerness at the boy's return is how God the Father reacts, forgiving far above how any human father ever would. To his perturbed and angry older son, the father says this, “My son, you are here with me always; everything I have is yours.” There is no written indication in regard to the older boy's response to the father's declaration, “...your brother was dead and has come to life again; he was lost and has been found.” Clearly, those who listen to this Gospel are placed in the position of the older brother – it is up to us to decide what to do when we encounter similar situations in our lives.

**3rd, 4th, & 5th Sundays of Lent**

During the latter three weeks of Lent, for candidates who have not been baptized and preparing for full sacramental initiation into Christ at Easter, they undergo three scrutinies. According to the *Order of Christian Initiation of Adults* (OCIA), the purpose of the scrutinies is “to uncover, then heal at that is weak, defective or sinful” in the hearts of the Elect in order to “strengthen all that is upright, strong, and good” (OCIA, n. 141). These three rituals embody seeing sin in its right aspect and coming to an understanding of the way people fall victim to sin. In addition, through the laying on of hands and their disavowal of sin, transformative healing takes place through Christ, as He offers Himself to those being spiritually examined or scrutinized. Once sin is exposed for what it really is, coupled with a more accurate understanding of personal weaknesses, those undergoing these scrutinies can start to exercise the authentic freedom and the disavowal of sin that is given to them by and through Jesus. Showered with God's grace, they can turn away from the darkness of sin, rejected previously disordered patterns of life and step into the light. The scrutinies are associated with the following three specific Gospels on the third, fourth, and fifth Sundays of Lent in parishes where the Order of Christian Initiation is being implemented: Jesus encountering the Samaritan woman at the well, where He offers Himself as the Living Water (Jn 4:5-42), the Lord's healing of the man born blind (Jn 9:1-41), where Jesus gives Himself as Light of the World, and its culmination when Jesus raised Lazarus from the dead (Jn 11:1-45), and by doing so, revealed Himself as the Resurrection and the Life.

**Our Lady of Providence Chapel —Holy Week Liturgical Schedule**

<i>Holy Thursday - April 17 (No Mass at 12nn)</i> 4:00pm Evening Mass of the Lord's Supper Immediately following, Nightwatch before the Lord until 9pm
<i>Good Friday - April 18</i> 12:00nn Stations of the Cross 4:00pm Good Friday Liturgy
<i>Holy Saturday - April 19 (No Mass at 4pm)</i> 7:00pm Solemn Vigil of the Lord's Resurrection
<i>Easter Sunday - April 20</i> 7:30am & 4pm Mass & Renewal of Baptismal Promises

## Understanding the Mass—Both Memorial & Sacrifice

According to liturgical directives, “The main part of the Liturgy of the Word is made up of the readings from Sacred Scripture with the chants occurring between them...the Homily, the Profession of Faith and the Universal Prayer...develop and conclude it” (*GIRM*, n. 55). The chant between the First and Second Readings is identified as the Responsorial Psalm. It is selected to correspond with the First Reading and aims “to foster meditation on the Word of God” (*GIRM*, n. 61). Psalms can be used liturgically in three different ways, “directly (Lat. *in directum*), that is, all sing the entire psalm or antiphonally where two choirs or sections of the congregation sing alternative verses or strophes, or responsorially” (*GILH*, n. 122). Despite those approved options, current liturgical practice reflects that there are only “two established ways of singing the psalm after the first reading, responsorially and directly. In responsorial singing, which as far as possible is to be given preference, the cantor of the psalm sings the psalm verses and the whole congregation joins in by singing the response. In direct singing of the psalm, there is no intervening response by the congregation, such that the cantor sings the psalm alone as the faithful listen or else all sing it together (*LM*, n. 20). In the United States, besides the assigned psalm, “either the Responsorial Gradual from the Graduale Romanum or the Responsorial Psalm or the Alleluia Psalm from the Graduale Simplex...or [the selection may be taken] from another collection of Psalms and antiphons, including Psalms arranged in metrical form...approved by the Conference of Bishops or the Diocesan Bishop” (*GIRM*, n. 61).

<b>THE MASS</b>
<b>I. Introductory Rites</b>
Entrance
Veneration of the Altar
Greeting
Penitential Rite
Kyrie Eleison
Gloria in excelsis Deo
Collect
<b>II. Liturgy of the Word</b>
Scripture Readings
Homily
Nicene/Apostles Creed
Prayers of the Faithful
<b>III. Liturgy of the Eucharist</b>
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
<b>IV. Concluding Rites</b>
Blessing
Dismissal
Veneration of the Altar
Personal Thanksgiving

the lyre and harp” (*GILH*, n. 103). The *tehillim* or “songs of praise” occupy the first book of the third and final section of the Hebrew Bible known as the Ketuvim or writings. In the Christian Old Testament, it is called the Book of Psalms (Lat. *Liber Psalmorum*). The Greek word *psalmos* (Gk. ψαλμός) implies instrumental music. The overall collection incorporates 150 psalms in the Jewish and Western version of the anthology and a greater number of psalms among the various Eastern Christian Churches. The difference between the numbering of the psalms principally originates in whether the source text is the Hebrew (or Masoretic) version or the Greek (or Septuagint-LXX) text. Scholars theorize that the differences might be derived either from the varied liturgical uses of the psalms or due to the carelessness of the copyists. Catholic/Eastern Orthodox translations use the Septuagint, whereas Protestants tend to use the Hebrew numbering. While most of the Psalms differ in their numbering, not all do because some are the same in both versions – the initial psalms (Pss 1-8) and the concluding

psalms (Pss 148-150) have identical numbers. In other instances, with a few exceptions, the varied numbering of the other Psalms ends up being different by a single number. Thus, what many believers think of as Psalm 23 or “The Lord is my Shepherd,” that psalm is, for Catholics/Eastern Orthodox abiding by the LXX version of the Psalms as actually Psalm 22. The Eastern Orthodox, Coptic Orthodox, Armenian Apostolic, and Syrian Orthodox churches accept an additional psalm numbered as Psalm 151 and considered to be canonical. In the Hebrew numbering, Pss 9 and 10 were believed to be one acrostic poem—each verse of the two Psalms begins with a successive letter of the Hebrew alphabet (though several letters have no corresponding stanza) that were wrongly separated into two psalms; then, in the Septuagint and its successor the Latin Vulgate those two psalms became one.

### Types of Psalms

Various attempts have been made to gain an overall understanding of the psalms and one such attempt has been to identify their various genres such as the following: (1) *Hymns of praise* constitute about twenty percent of the collection. The aim of this type of psalm is to praise God, at times, for no obviously apparent reason (e.g. Pss 8,29,33,100 inter alia), at other times to praise God’s universal reign (e.g. Pss 47,93,96,97,98,99) and, occasionally, praising God for choosing Jerusalem or Zion as His earthly dwelling place. Such a divine choice makes Jerusalem into a symbol of strength and security for Israel (e.g. Pss 46,48,76 inter alia). These types of psalms obviously belong to worship in the temple. Hymns with no specific reason for praising God proved useful in any context of worship, yet, more appropriately during religious festivals. Some scholars speculate that Israel celebrated God’s kingship in conjunction with New Year festivities. It is likely these hymns rejoiced in the universal reign of the God of Israel. Three annual pilgrimages to Jerusalem may have been the settings for psalms that celebrated the greatness of Zion. (2) *Psalms of lament*. More than fifty psalms can be classified as laments. Such psalms exhibit the anguish, bitterness, anger, disappointment, and pain that often befell Israel and her people. Some of these are *individual laments*, whereas others are *communal* in their nature. Their original use was likely to be situated in either private or public worship in the temple. Either form of lament likely originated in some explicit crisis in the life of an individual or the Israelite community as a whole. The individual form of a lament indicate *four probable occasions* for their occurrence. Psalms (e.g. 6,13,38,39,88, 102) are examples of one occasion labeled *2a* as a lament of the sick and dying. Another is the worshiper’s claim of innocence for his divine judgment and an appeal to God for righteous judgment on his behalf is a characteristic found in laments labeled as *2b* or laments of the accused (Pss 7:3-5,17:3-5,26:4-7). In the third type of lament or *2c* are laments of the oppressed, you find the psalmist crying out for deliverance and God’s judgment on the oppressed or the enemy (Pss 10,22,35). Psalm 51(50) is a perfect example of the fourth type of lament, numbered *2d* or the lament of the penitent. The psalmist confesses sin committed and pleads with God for His forgiveness and cleansing. (3) *Thanksgiving psalms* beginning with the call to give thanks (Pss 105-107) or any psalm where thanksgiving is accorded a major emphasis (Pss 9,30,66,92,116,118,138). The original use of such psalms may have been in answer to a prayer or gratitude for God’s deliverance bestowed on the psalmist or the worshipping community. Usually, such psalms contain a reference to the crisis from which God had delivered them. Some of these psalms indicate their use in the fulfillment of the vow that the psalmist had made when appealing for God’s help. Usually, this payment, due to God, took place in the temple, accompanied by an offering or sacrifice. (4) *Royal psalms* focus on the Davidic kingship who reigned in Israel as God’s appointed ruler (Pss 2,18,21,45,72,101,110,144). This genre originated out of Israel’s belief in God’s covenant with David (2 Sam 7:12-16) and remembering and reflecting on it. The Davidic king is often referred to as the anointed one (Heb. *mashiach*; Gk. *christos*) and is also a clue to their genre. Subsets are *4a* or coronation psalms (Pss 2,21,72,101,110). *4b* an oath taken by the king and *4c* the form of God’s speech to the king. In Christian thought, royal psalms came to be understood as messianic psalms. Other types of psalms include imprecatory, wisdom, liturgical or psalms of ascent.