

**OUR LADY OF PROVIDENCE CHAPEL**  
**SAINT VINCENT HOSPITAL**  
**WORCESTER MEDICAL CENTER**  
**Second Sunday of Easter - Divine Mercy Sunday**  
**April 27, 2025**



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what happened was not by chance but the work of divine mercy  
“so that while the unbelieving disciple felt the wounds on his  
Master’s body, he would heal those wounds of our infidelity in us.”

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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, April 26 *Vigil of the 2nd Sunday of Easter*

4:00pm For Saturday night chapel-friends

Sunday, April 27 *Second Sunday of Easter - Divine Mercy Sunday*

7:30am +Mariano Osorio — 4th anniversary

4:00pm +Ronald and Mae Lareau by their daughter Julie

Monday, April 28 *Ss. Peter Chanel, priest & martyr and Louis Grignon de Montfort, priest*<sup>2</sup>

12:00nn For the intentions of Patricia Horrigan DiLorenzo

Tuesday, April 29 *Saint Catherine of Siena, virgin & doctor*<sup>1</sup>

12:00nn For the intentions of Pat Stewart

Wednesday, April 30 *Saint Pius V, pope*<sup>2</sup>

12:00nn Asking for peace within the nation

Thursday, May 1 *Saint Joseph the Worker*<sup>2</sup>

12:00nn For the intentions of Frank DiLorenzo

Friday, May 2 *Saint Athanasius, bishop & doctor*<sup>1</sup>

12:00nn For the intentions of Pat Stewart

Saturday, May 3 *Vigil of the 3rd Sunday of Easter*

4:00pm For the intentions of Richard J. Horrigan

Sunday, May 4 *Third Sunday of Easter*

7:30am For Sunday morning chapel-friends

4:00pm +Sheila Lavallee by the alumnae of former SVH School of Nursing

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**

On Easter Sunday, the Gospel was the opening verses to chapter twenty of Saint John (Jn 20:1-9). The closing chapters of that Fourth Gospel are directed toward defining paschal faith and aims at illustrating how the eyes of faith allow what is merely human vision to penetrate hidden truths. This week's Gospel recounts two appearances of the Risen Christ – the first took place “on the evening of that first day of the week” or the Sunday on which the empty tomb was discovered whereas the second occurred “a week later.” On that first Easter night, Thomas was absent, the Lord's appearance to the other disciples was similar to His encounter with Mary Magdalene “on the first day of the week...early in the morning while it was still dark” (Jn 20:1). She mistook Christ for the gardener, but after He called her by name, she was awakened from her semi-conscious state and apparently went to embrace Him. However, in forestalling that act, Jesus told her, “Stop holding on to me.” In such a cryptic statement, Jesus attested to the fact that His death and resurrection were totally real facts, but were only the initial steps toward their ultimate fulfillment – His Ascension back to the Father (Jn 20:17). On the same evening, as His disciples cowered together out of fear in the Upper Room, the Lord unexpectedly appeared in their midst, almost immediately, He said to them, “Peace be with you.” Having been raised from the dead, Christ was now no longer bound by the earthly constraints of time and space. Despite the fact that “the doors were locked,” the Lord stood among them. Though risen, He bore the marks of His suffering and death – the scars in His hands and the lance wound in His side (Jn 19:34). Despite those signs of death, the Risen Christ manifested an entirely new state of being that He possessed on the first Easter night and forevermore – the Risen and glorified Lord. Completely transfigured, no longer constrained by mortality, Christ can appear anywhere, at any time. His return to the Father's right hand does not mean that He has abandoned us. Now risen, Christ brings with Him the perfect peace that He promised, which is what every subsequent generation of believers must proclaim until the Lord comes again. While Christ entrusts the faithful with the same mission given to Him by the Father, the Resurrected Christ breathed on them saying, “Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.” In contrast with the Pentecost account found in the Acts of the Apostles (Acts 2:1-13), what some scholars like to imaginatively label as the Johannine Pentecost, is much less dramatic. John's account of the giving of the Spirit does not include wind or tongues of fire, nor glossolalia, namely, speaking in a language understandable to multi-lingual listeners (Acts 2:4-8). In this pericope, only the Risen Christ does something, while His disciples only rejoice, yet remaining speechless. Once Christ was among them, the scene in that Upper Room became solemn and serene. His mere presence re-ignited the faith of the disciples who, earlier, had barricaded themselves in that room out of fear for their own

Christ destroyed the old man in us by His death, but when He rose from the dead, our life was born again in Him. I speak of the life of justice and the spirit, which embraces not only the beginning of justice when a sinner begins to live righteously, but also its growth and increase and ultimate perfection, until man receives immortality of the body and complete freedom from sin. When Christ rose from the dead, all this began in those of us who were in Him as in our principle. Both aspects are clearly and briefly stated by St. Paul: "Who was delivered up for our sins and rose again for our justification." It is as if he had said that Christ took us to Himself and died as a sinner so that we sinners might die in Him; He rose to a just, immortal and glorious life so that we might rise in Him to justice, glory, and immortality.

safety at the hands of those who had crucified Jesus. Not long before, distraught over His death and ignorant of the prophecy that "he had to rise from the dead (Jn 20:9), this post-resurrection appearance dispels those fears so that the requisite eyes of faith, essential for belief, were opened. On Easter morning, when Simon Peter and the Beloved Disciple saw that the tomb was empty and the linens that wrapped His body along with the shroud placed on His head were "rolled up in a separate place" (Jn 20:7), the two returned perplexed by what they had seen. Now, however, on the evening of that same day, alive forevermore, Christ pointed to the future and gave them a mission that would be accomplished in the power of the Spirit by forgiving some sins and retaining (Gk. κρατέω) or withholding forgiveness for other sins. While the Ten Apostles were stunned into silence and adoration, Thomas was not with the others that first Easter night. When Thomas or Didymus returned, the others blurted out, "We have seen the Lord," but he refused to believe without evidence – the evidence being the nail marks and the wounded side where Jesus was pierced by the soldier's lance. Thomas was no more doubtful than the others since they too had to see the stigmata of Christ's passion. Those marks of His suffering and death proved that the Risen Lord, who was standing in their midst, in fact, was Jesus the Crucified. Another week later, Christ appears again on the octave or the eighth day of Easter. As before, the locked doors did not deter Him from appearing in their midst. The Lord greets them as He had done previously by saying, "Peace be with you." Yet, now,, He offers Thomas the same evidence that He had given to the other disciples. Namely, His glorious wounds to prove that though the risen and glorified Lord, that He is also Jesus of Nazareth whom they had known. The identity of Jesus the Crucified with Christ the Risen Lord is unambiguously linked and solemnly declared to be true. The combination of faith and grace yields supernatural keenness to the human senses that God once endowed all of humanity with. Such heightened awareness gives spiritual insight to merely mortal eyes alone with that deepened sense of touch, given to those who have the ability to sense Christ's resurrected body. Thomas stands astride two different generations of believers: Counted among the apostolic witnesses and, yet, like those who will be born in the post-apostolic age, he passed from doubt to belief in Christ as truly Risen. The Doubting Apostle's response must become ours – "My Lord and my God!" As the passage concludes, three terse statements punctuate that conclusion: (1) "do not be unbelieving, but believe," which is linked with the beatitude "Blessed are those who have not seen and have believed," followed by (2) the declaration that there are "many other signs...that are not written in this book," and (3) Seeing is not the equivalent of believing – it is essential to go beyond what has been experienced in order to believe that Christ is risen! The faith of the apostles incorporates the evidence necessary to do so – their privileged witness undergirds the quest for paschal faith, the kind of faith that sees Jesus not only as crucified and having died, but now at the Father's right hand and alive, never to die again. Faith like that requires a personal acknowledgement that Christ, indeed, is alive!

### **Christ is Risen! He is truly Risen!**

Christus surrēxit! - Surrēxit vere, alleluia. Χριστὸς ἀνέστη! ἀληθῶς ἀνέστη! (Christos Anesti! Alithos Anesti!) These Latin and Greek acclamations mean "Christ is Risen! He is truly Risen!" and in the Christian East — and for both Eastern-rite Catholics and Orthodox — those acclamations replace the usual greetings of hello and goodbye during the fifty days between Easter and Pentecost, the liturgical season of Easter or Eastertide. During Eastertide, the first eight days have a special identity, and today in the liturgical calendar — eight days after Easter Sunday — has three names: (1) the Octave Day of Easter, (2) the Second Sunday of Easter, and (3) Divine Mercy Sunday. The number eight has special meaning in the sacred liturgy because it is the symbol of new creation. The drama of creation unfolded over seven symbolic days, whereas the eighth day is the sign of God's pluperfect love revealed in the new creation. This is foreshadowed in the Old Covenant through circumcision taking place eight days after birth and is confirmed by the Resurrection taking place on Sunday, both the first day of the week and the eighth day. Accordingly, in the liturgical calendar the eight days from Easter Sunday until today are kept as one festive celebration of the Resurrection, and today completes the eighth day or Octave of Easter. Moreover, because the Gospel appointed for today speaks of the divine power to forgive sins that the Lord gave to His Apostles when He first appeared to them after His Resurrection, today's emphasis is on the great mercy of God. Modern devotion to the Lord Jesus as the embodiment of Divine Mercy is connected with the spirituality of Saint Faustina, a Polish mystic and religious Sister who was canonized by Pope Saint John Paul, who died on the eve of Divine Mercy Sunday (April 2, 2005). Saint John Paul decreed that the Second Sunday of Easter would be kept each year as Divine Mercy Sunday, and this descriptive title serves to draw attention to the way in which that mercy is ordinarily extended to us after Holy Baptism: by going to Confession in the Sacrament of Penance and Reconciliation. In his first Apostolic Exhortation, *Evangelii Gaudium* or *Joy of the Gospel*, Pope Francis explained that as a teenager he had a life changing experience of mercy by going to Confession. "After making my confession I felt something had changed. I was not the same. I had heard something like a voice or a call." This moment of mercy in the life of the recently-deceased Holy Father helps explain what was his burning desire to share God's mercy with others. Pope Francis described the Church as a "community [that] has an endless desire to show mercy, the fruit of its own experience of the power of the Father's infinite mercy" (EG, n. 24). Let us keep this Octave of Easter, Divine Mercy Sunday, by resolving to seek the Lord's mercy for ourselves and be instruments of that mercy for others. Christus surrēxit! - Surrēxit vere, alleluia!

# Understanding the Mass—Both Memorial & Sacrifice

## Gospel Acclamation & the Alleluia

Both the Alleluia and its counterpart during Lent have largely lost their true character as a part of the Proper of the Mass and are more commonly seen as a relatively static entity. However, the Gospel Acclamation is officially described as “a rite or act in itself” and, as such, it is a distinct liturgical action, not merely a song to accompany a procession, hence a distinct rite on its own. This rite or act, according to the *General Instruction of the Roman*

*Missal* is described like this,

“After the reading that immediately precedes the Gospel, the Alleluia or another chant laid down by the rubrics is sung, as the liturgical time requires. An acclamation of this kind constitutes a rite or act in itself, by which the gathering of the faithful welcomes and greets the Lord who is about to speak to them in the Gospel and profess their faith by means of the chant. It is sung by everybody, standing, and is led by the choir or a cantor, being repeated as the case requires. The verse, on the other hand, is sung either by the choir or by a cantor.” (*GIRM*, n. 62). When both acclamation and verse are taken together, they constitute a welcome to the Lord who is poised to speak through the Gospel as well as an expression of the congregation’s faith expressed through song. The assembled faithful welcome and greet the Lord who is about to speak to them and professes their faith by means of that act or rite. The Hebrew word Halleluiah, rendered in Latin and Greek as Alleluia, means Praise YHWH. The sacred name, known as the tetragrammaton, is composed of four Hebrew consonants

(Yodh, He, Waw, He), when vocalized, becomes the divine name that is never pronounced aloud in Judaism out of profound respect for its holiness. Instead, the names Adonai or Elohim are used in its place. Alleluia is also a joyful expression or cry to heaven that frequently appears at the beginning and end of certain psalms, especially those psalms believed to have been intended for use in the Temple liturgy. The only occurrence of the alleluia in the New Testament is found in the Book of Revelation (Rev 19:1-9), as part of the victory hymn of the redeemed in heaven. Likely influenced by liturgical practice in the eastern portion of the Roman Empire, the alleluia was introduced into the western part of the Empire, where its

placement within the liturgy initially posed a problem. Saint Augustine claimed the alleluia was used every Sunday in north Africa, but in fifth-century Rome, the Alleluia was only sung on Easter. Eventually, the use of that word of praise was extended to the entire Paschal season. Finally, its use was broadened from there to becoming incorporated into worship during the entire liturgical year except during Lent. While the acclamation was linked to the Gospel, though the accompanying verse used was not necessarily so. Currently, the verse is taken from the Gospel on Sundays, whereas during the weekdays, it is derived either from texts found in the Book of Psalms or other scriptural writings can also be used. Due to its inherent Paschal connotation, the alleluia is not used during Lent, when it is replaced by a psalm chant known as the tract or a solo chant sung all the way through without any repetition or *in directum*. The current lectionary refers to this as the Verse before the Gospel, but in the Missal that came with the reforms of the Council of Trent, it was called the *tractus* or the tract. It is a text, normally taken from the Psalms, but it was not used daily, with no texts surviving from the Tridentine Missal for a tract on the Tuesdays, Thursdays and most Saturdays in Lent. During its Lenten omission, the usual practice is for the alleluia to be replaced by an equivalent expression of praise. That equivalent, then, is followed by a verse, usually taken from the Gospel reading that follows. The Lenten acclamation of praise is repeated afterwards.

## Ordinary vs. proper parts of the Mass

The parts making up the order of worship or the Mass, those known as the Ordinary of the Mass are parts that are either recited or sung. These ordinary parts are always present and do not change Sunday to Sunday: Kyrie, Gloria, Credo, Sanctus, Agnus Dei. On the other hand, the Proper of the Mass are those parts that do change week to week, following the Christian calendar of Sunday feast days: Introit, Gradual, Alleluia (or Tract), Sequence, Offertory, or Communion. According to *Funk and Wagnalls New Encyclopedia*, in ecclesiastical use the words *proper* and *ordinary* have specific meanings related to the celebration of Mass in the Roman Catholic tradition. The proper is that portion of the Mass that contains “the prayers and collects suitable to special occasions or feasts,” while the ordinary is “the practically unchangeable part of the Mass.” Before the liturgical reforms of Vatican II, so, before there was an “entrance or gathering song,” there was the Introit. Before ever a cantor intoned a responsorial psalm, there was the Gradual. Before hymns were sung at Offertory and Communion, there were the Offertory and Communion chants. As reaffirmed in the *Ordo Cantus Missae* (Vatican, 1970) the Mass Propers—Introit, Gradual, Alleluia or Tract, Offertory, and Communion—are to be drawn from the *Graduale Romanum* (most recent edition: Solesmes, 1974), just as the priest’s parts are found in the *Missale Romanum* and the Mass readings come from the Lectionary. The question is, Should we be replacing Propers with hymns or not?

## 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