

**OUR LADY OF PROVIDENCE CHAPEL**  
**SAINT VINCENT HOSPITAL**  
**WORCESTER MEDICAL CENTER**  
**Solemnity of the Most Holy Trinity**  
**June 4, 2023**



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*Three distinct divine Persons (God the Father, God the Son, God the Holy Spirit)  
are of the same essence, share the same qualities and, therefore, are one God*

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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, June 3 *Vigil of the Solemnity of the Most Holy Trinity*

4:00pm Asking God for good health and relief from pain

Sunday, June 4 *Solemnity of the Most Holy Trinity*

7:30am For blessings upon Barbara, Gary, and Rita

4:00pm For the intentions of Michael, John, & Tom

Monday, June 5 *Saint Boniface, bishop & martyr*<sup>1</sup> — 9th Week in Ordinary Time

12:00nn For divine help in the episcopal opposition to assisted suicide

Tuesday, June 6

12:00nn +Consolacion Palma Paredes — 1st anniversary

Wednesday, June 7

12:00nn +Stephen L'Esperance by his family

Thursday, June 8

12:00nn In gratitude for the 9th anniversary of the priestly ordination of Fr. James Boland

Friday, June 9 *Saint Ephrem, deacon and doctor*<sup>2</sup>

12:00nn Healing for Sandy and Ed Duggan

Saturday, June 10 *Vigil of the Solemnity of the Most Holy Body & Blood of the Lord*

4:00pm Asking for divine grace and guidance

Sunday, June 11 *Solemnity of the Most Holy Body & Blood of the Lord*

7:30am For improved outlook for a husband

4:00pm +Jeannette Galipeau by the former SVH School of Nursing alumnae association

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 this Sunday's Gospel**

After the conversation between Jesus and Nicodemus (Jn 3:1-15) regarding the necessity for a rebirth from above, the subsequent verses, immediately prior to this week's Gospel passage (Jn 3:16-18), shift from dialogue to monologue (Jn 3:11-15) and to personal reflection made by John the Evangelist (Jn 3:16-21). Starting with the opening verse of this pericope (Jn 3:16), the Greek verbs are in the third person and past tense. Moreover, the terms used and the expressions employed illustrate a mature faith whose rhythmic prosaic style echoes the Prologue to the Fourth Gospel (Jn 1:1-18). Down through the ages, God has gradually revealed the attributes of His divine nature. His omnipotence, displayed in the wonders of creation, caused awe and fear among the people God created and, unfortunately, imbued an almost fatalism among them. No resistance to the unstoppable march of God's plan would be countenanced and, yet, when all seemed determined and the disaster caused by sin inevitable, God acted in an unexpected manner. Such seemingly unpredictable behavior caused the people He had created to an even deeper realization – namely, though omnipotent, His almighty nature was exercised out of divine love for His own. The sending of His only Son constituted the ultimate testimony for such a human insight. The Father's desire to save the human race that He had created came exclusively from His divine initiative. So, in order to accomplish what God the Almighty Father desired "he gave his only Son." In English, to give usually is associated with offering something to someone else as a gift. However, the Greek verb *didómi* (Gk. δίδωμι) means delivered and not only offered. Also, in the expression only Son, there is a linguistic reference to the sacrifice of Isaac (Gen 22:1-19). In speaking to Abraham, God said, "Take your son Isaac, your only one, whom you love, and go to the land of Moriah" (Gen 22:2). Abraham obeyed with what God had commanded, though God intervened and stopped his arm and said, "...I know that you fear God, since you did not withhold from me your son, your only one" (Gen 22:12). In the Roman catacombs, more than twenty representations of the sacrifice of Isaac can be found and, early on, that incident was understood to prefigure Christ's sacrifice. While God stopped Abraham from slaying Isaac, his only son, the time did come when God gave His own Son as the sacrifice that saved the world. To gain eternal life for all people, you could say that God had to incur personal risk which is what happened when the Father gave (or delivered up) His only Son. Only in the Fourth Gospel do the soldiers pierce Christ's side with a lance (Gk. λόγχη) and inflict the wound in the Lord's side which implies the need to go beyond the physical suffering that He endured in order to reach the Heart of Jesus. In giving the Son to the world, Jesus took upon Himself the burden of sins. By obediently accepting death on the cross, Jesus reversed death's mean-

### Fr. Hugo Rahner, SJ - The Trinity in Preaching

What marvelous clarity is found in this framework of the whole economy of salvation. Our faith begins with the Father as primordial beginning and blessed end. The Credo doesn't begin with a confession of belief in One God (that was presupposed). It begins with the confession of this one God, who is the Father of the only-begotten Son. And this Son is "our Kyrios," who had an earthly name, Jesus. He was the Christ anointed by the Spirit—by that same Spirit who is the God of my faith. In Christ, Father and Spirit have come to us. We shall know this with assurance at the resurrection of the body. We shall arise because the Holy Spirit, the divine life of the Spirit, brought spiritual life through Christ to this earth and into that community properly named the Holy Church. Into that community which is the earthly reproduction of what the Spirit is in God. The Church is the sheltering home (that abode where mankind's sanctification is accomplished through Christ) until the time for the Spirit-pervaded, glorious resurrection in the Holy Church. The Church is the mystical ring uniting the end to the beginning, leading us to that source of all—the Father from whose bosom the Son proceeds, gathering the "sons" who are "called together" in the Church.

The Church is the image of the Spirit, who brings the Father and Son together in love.

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ing which had entered the world as a consequence of sin. After Christ died, instead of death being a punishment, dying and death became the *passing over* or *exodus* from earthly life to eternal life. The reason God sent His Son was not to condemn the world, but to graphically demonstrate that in the Father's love for us, He unequivocally wants the whole world to be saved. Disinterested love or agape (Gk. ἀγάπη) or a movement of the heart toward what is good—which is the action of the Holy Spirit—can only be a gift and never the kind of love that imposes itself. Agape is the highest form of love, supremely attested to by God alone. So, then, if an offer like that is overlooked or ignored, there are always consequences for such refusal. Love that is both disinterested and divine in its origin – the love of God or agape – puts eternity at stake. God does not judge nor condemn that refusal; no, the individual who welcomes the gift of Love or refuses it is responsible. On Mount Sinai, when God revealed His Name as the Lord and did so to Moses in a cloud, Yahweh also delineated some of His divine attributes: "merciful and gracious...slow to anger...rich in kindness and fidelity" (Ex 34:6-7). The people God had chosen were bound to Him by the Sinai covenant and the Israelites were the first beneficiaries of such divine largesse. Ever-faithful to what He promised, the God of Israel revealed by His actions, done on their behalf, to be boundless in His love for them and ever-gracious and always merciful. When they turned from worshiping Him alone, YHWH only appeared to turn away from them and did so in order to call them back to Himself because they suffered from the effects of infidelity. Slow to anger, again and again, He never ceased to say, "come back to me, with all your heart." Never-wearying, the fullness of time finally came and the Father knew that His Son was the ultimate answer to infidelity – and, so "he gave his only Son...that the world might be saved through him." As we celebrate Trinity Sunday, the grace of this Feast is precisely for each of us to examine our relationship with each of the Three Divine Persons, especially with an eye toward seeing where we need to grow in our relationship with them. You should do that utterly confident of the fact that this is all the Trinity's idea in the first place. We would not dare to approach God if not for the fact that it is absolutely Their invitation that calls us to do so in the first place. The Gospel gives us the courage needed to do so—it is all about the Father's love and the Son's response that brings us into communion with Them. This is exemplified in Jesus' great prayer in John 17 that the love with which the Father has loved Him would also be in us! We are invited into a deep, personal union of love and friendship with each of Person of the Trinity; for, as St. Thomas Aquinas has so masterfully pointed out: Since each of the Three Persons a person, we should have a personal relationship with each One of Them. We are called to enter into the very life of the Trinity, sharing our life with Them as They share Their life with us. This enables us to experience, for ourselves, the One Who is merciful, gracious, and kind. Let us take advantage of Their invitation and choose on this Trinity Sunday to commit ourselves to pursuing ever more deeply that union with Them that we have been invited to!

### National Eucharistic Revival - Do This in Memory of Me

Jesus told the disciples, at the Last Supper, that what He had just done for them on that fateful night, they were to "do this in memory of me." Normally, the term memorial elicits calling to mind some past events or the people who were involved in them. While the Mass is a memorial, it is not so in the usual sense of that term. The remembering is, in fact, a making present for today something that occurred in the past. The *Catechism of the Catholic Church* explains this as follows: "In the sense of Sacred Scripture the memorial is not merely the recollection of past events but the proclamation of the mighty works wrought by God for men. In the liturgical celebration of these events, they become in a certain way present and real. This is how Israel understands its liberation from Egypt: every time Passover is celebrated, the Exodus events are made present to the memory of believers so that they may conform their lives to them. In the New Testament, the memorial takes on new meaning...[the Church] commemorates Christ's Passover, and it is made present: the sacrifice of Christ offered once for all on the Cross remains ever present" (CCC, nn.1363-1364). In addition, the Mass or the Eucharist is also a sacrifice

Mass is a sacrifice because it is the re-presentation and the memorial of Christ's sacrifice on the Cross. The Catechism refers to the Eucharist as the "sacrificial memorial" of Christ and explains that the Mass is a sacrifice because it is the memorial of Christ's Passover. In saying "This is my Body and my Blood: Do this in remembrance of me," Jesus is affirming His Real Presence in the Eucharist.



# The Most Blessed Trinity

The doctrine of the Trinity means that there is one God who eternally exists as three distinct Persons — the Father, Son, and Holy Spirit. Stated differently, it is the foundational belief that the one God exists in three Persons and one substance identified as The Trinity. God is one, yet self-differentiated; the God who reveals Himself is one God equally in three distinct modes of existence, yet remains one through all eternity. The aforementioned description and attempted definitions express three crucial truths: (1) The Father, Son, and Holy Spirit are distinct Persons, (2) each Person is fully God, and (3) there is only one God. During the first centuries of her existence, the Church sought to clarify that Trinitarian faith, both to deepen her own understanding of the faith and to defend it against the errors that were deforming it. This clarification was the work of the early councils, aided by the theological work of the Church Fathers and sustained by the Christian people's sense of the faith.

## **The Catechism of the Catholic Church: the Trinity**

“In order to articulate the dogma of the Trinity, the Church had to develop its own terminology with the help of certain notions of philosophical origin: “substance,” “person” or “hypostasis,” “relation,” and so on. In doing this, she did not submit the faith to human wisdom, but gave a new and unprecedented meaning to these terms, which from then on would be used to signify an ineffable mystery, ‘infinitely beyond all that we can humanly understand.’ The Church uses (I) the term “substance” (rendered also at times by “essence” or “nature”) to designate the divine being in its unity, (II) the term “person” or “hypostasis” to designate the Father, Son, and Holy Spirit in the real distinction among them, and (III) the term “relation” to designate the fact that their distinction lies in the relationship of each to the others.

*Substance or essence:* God is one in number. This is also known as the “simplicity” of God. The idea of God’s simplicity has to do with His essence. Although God is a Trinity, He is also a unity, one substance. This means that God is not composed of more than one part, or more than one substance.

*Person or hypostasis:* the English word person is derived from the Latin *persona* and misinterpretation is possible unless you understand the word person’s underlying meaning. In Greek, “πρόσωπον” (*prosopon*) is the word for person. It comes from the name for the mask used in Greek theater and means “face”. This mask represented the outward manifestation of the personality of the character. Within Roman Catholic teaching, the word *persona* when used in speaking about the Holy Trinity is understood to mean the same as the Greek *hypostasis* declaring that each Person of

the Trinity is not just a manifestation, mode, face, or role of the one God, but Father, Son, and Holy Spirit are three Persons, meaning three Hypostases, with one Ousia or Essence.

*Procession:* By procession is meant the origination of the Son from the Father by way of the intellect (generation) and the origination of the Spirit from the Father and through the Son by way of the will (spiration). These processions are used to explain how God can be one “substance” or “nature” and yet three “persons” at the same time without self-contradiction.

*Relations:* Those two processions give rise to four “real” relations in the deity but only three “opposed” relations, which are called “persons.” Real relations imply three things. First, there must be at least two terms that are related to each other. Secondly, there is the ground or basis for this relation which can be of different kinds, the most obvious of which is origination. Thirdly, there is the relationship itself, which is always double, that links the two terms together. This relationship however does not exist in itself and by itself; to use the language of Aristotle, relation is not a substance but an accident. It does not subsist in itself but exists in another. The relations between the Father and the Son, between the Son and the Father, between the Father/Son and Spirit, and between the Spirit and Father/Son are real relations because the relations are based on the two processions of generation and spiration. The Father's relation to the Son is termed “Fatherhood” (paternity), the Son's relation to the Father “Sonship” (filiation), the relation of the Father and the Son to the Spirit “active spiration,” and the Spirit's relation to the Father and the Son “passive spiration.” These four divine relations are real.

## **Saint Gregory of Nazianzus Oratio 40, 41**

### *Addressing catechumens*

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 to you today. By it I am soon going to plunge you into the water and raise you up from it. I give it to you as the companion and patron of your 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 co-naturality 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...”