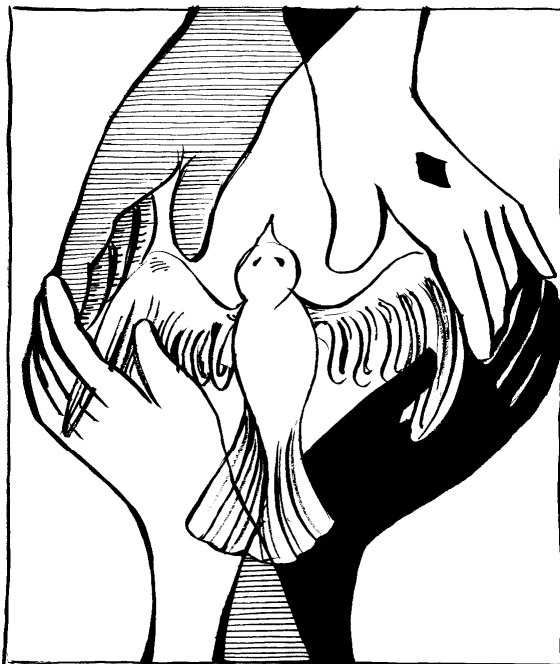


OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Seventh Sunday of Easter — Mother's Day
May 12, 2024



The Five Wounds of Christ heal through the release of the Spirit,
such divine healing leaves no scars behind.

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

MASS INTENTIONS — LITURGICAL SCHEDULE

Saturday, May 11 *Vigil of the 7th Sunday of Easter*

4:00pm For the intentions of Joan Mockel

Sunday, May 12 *Seventh Sunday of Easter — Mother's Day*

7:30am For the intentions of CD

4:00pm +Lois Sheeran, Marion White & Evelyn Foley

Monday, May 13

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

Tuesday, May 14 *Feast of Saint Matthias, apostle*

12:00nn For the intentions of Freddie Ramos

Wednesday, May 15 *Saint Isidore the Farmer*²

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

Thursday, May 16

12:00nn Asking God for a successful operation for a beloved brother

Friday, May 17

12:00nn For the health of Jason Zito

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*

7:30am +Sophie Groccia — 23rd anniversary

4:00pm Regular attendees of OLP Chapel

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**¹ or an **optional memorial**².

Toward a Better Understanding of the Gospel of Eastertide

Immediately after the conclusion of the Last Supper, on the night before His crucifixion, four chapters of Saint John's Gospel (Jn 14-17) have been collectively identified as the Lord's Farewell Discourse. Among the various parts of that extended farewell instruction, the discourse culminates in what is known as the High Priestly or the Farewell Prayer of Jesus (Jn 17:1-26). In those verses, Jesus submits five specific petitions to the Father as He prays for His disciples and the community of those who followed Him. This is the longest prayer of Jesus in any of the four Gospels and takes place as the end of those farewell instructions to the disciples and immediately prior to the start of the Lord's Passion. The prayer's opening verse finds Jesus glorifying the Father and acknowledging that the long-anticipated hour, determined by the Father alone, was finally at hand, "Father, the hour has come. Give glory to your son, so that your son may glorify you..." The expression the *hour of Jesus* is a noticeably prominent theme in the Fourth Gospel. While it could be simply a reference to a short period of chronological time, more importantly Jesus' hour refers metaphorically to the climactic event of His death and resurrection, which the Fourth Gospel also refers to as His glorification. Unlike earlier parts of the farewell discourse that were addressed to the Apostles, the prayer in chapter seventeen, Jesus addresses to God the Father. He talks with the Father about their relationship. After reflecting on its nature in terms of the Father and the Son, Jesus also asks that the Father glorify Him, since the work that He had been given was nearly done. Then, the prayer becomes intercessory in nature with Jesus asking the Father to safeguard the success of the works of His original disciples and for the community of faith gathered together by John the Beloved Disciple. These are those five petitions: (1) Jesus asked to be glorified since His mission was nearly completed in vv. 1-5; then, (2) He prays for the disciples who have been faithful to the Name, in vv. 6-10; (3) asking the Father to preserve and sanctify those who are His own in vv. 11-19; (4) He intercedes for the disciples to be unified among themselves in vv. 20-23; (5) and for eternal unity to remain between Jesus and His disciples in vv. 24-26. With that as an outline of chapter seventeen, it better situates today's Gospel in its wider per-

Father Romano Guardini — Le Seigneur: Meditation sur la personne et la vie de Jesus Christ

Jesus has revealed the Father's name to the disciples, to those men who were given him. He has told them that he was sent by the Father, and they believed him. He has told them that his Word is living truth. He has bestowed on them the glory the Father has granted him. He has given them his love. All this is true, and yet they are still who they are. One must imagine then that these treasures exist in them like seeds lying in the earth, without their knowledge. Despite their cowardice and lack of understanding, all this is within the disciples thanks to the miracle of all-powerful grace. When, after the Lord's departure, the Spirit will come, its fire will warm the seed and cause it to sprout. Then, human will and knowledge will grow alongside the divine reality the Lord has made to rest in them. Indeed, until that time it was in them while they were absent. Now, it will be in them and they in it. Now, they believe and bear witness, without knowing how they have received this supreme grace of being carried over the dark abyss.

spective. With the prayer being said before the Passion, it belongs to the resurrected Lord raised up to the Father's presence as the Son of God. During the three or so years that Jesus spent with the Apostles, He never stopped watching over them. With unheard of patience, He kept them faithful to acknowledging Yahweh, the Name of the God of Israel. Never giving into discouragement, He taught them in myriad ways and, only Judas was lost, but through the Iscariot's own fault. The painful reminder of the lone Apostle to betray Jesus echoes in these words of the psalmist, "Even my trusted friend, who ate my bread, has raised his heel against me" (Ps 41:10), cited by the Fourth Evangelist to label Judas as a false friend (Jn 13:18). When properly understood, this aside is a solemn, though tragic, appeal for fidelity and, as such, it is a reassurance. It promises that no one can be corrupted who remain attached to the Father and Christ His Son and if trust in their divine origin remains firm. Jesus petitions the Father for the disciples to remain faithful to the Word that He spoke to them. Even the hate of persecution, which they will soon face, should function as an acknowledgement of their faith in Him. The Lord does not ask the Father to take the disciples out of the world, but to guard them against the Evil One. While it is always tempting to flee from the world—which in the unique Johannine vocabulary has the world representing all that is against Jesus—to flee from it would reveal a lack of faith and confidence. In the end, Jesus asks the Father to "consecrate [the disciples] in the truth" and for them to be united in faith. Even in an increasingly secularized world—maybe even more so because of it—fidelity to the Father and remaining in Christ coupled with diligent prayer and testifying to the transforming power of the Gospel yields authentic worship offered to God the Father that is pleasing to Him.

National Eucharistic Revival — The Vine & the Branches

In the final two verses of the High Priestly Prayer, Jesus petitions for the union of *his own* with himself. He prays for unity among believers and for *koinonia* (Gk. κοινωνία) or communion between believers and the Godhead. Then, Jesus prays that He has given His glory to His apostles! "And I have given them the glory you gave me, so that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me" (Jn 17:22-23). How can Jesus give His glory to the Apostles? The answer is that by giving the Eucharist (The body, blood, soul, and divinity of Christ) to the Apostles at the Last Supper, Jesus did indeed give His glory or His very self to them. And the great news now is that everyone who receives the supersubstantial heavenly food (John 6:27) of the Eucharist receives the glory of Christ every time that we partake of the Eucharist. The body and blood and soul that we receive in the holy Eucharist while, in fact, truly Christ's humanity, yet we receive His risen glorified humanity along with His divinity. One day, too, when our bodies rise, while they will truly be our bodies, yet bodies that will be gloriously transformed with a far greater perfection than whatever we possess now. Hence this is one way in which the Eucharist is a foretaste and pledge of future glory. The whole Christ is truly present, body, blood, soul, and divinity, under the appearances of bread and wine—the glorified Christ who rose from the dead after dying for the sins of the world. This is what the Church means in regard to Christ's Real Presence in the Eucharist.



Novena between Ascension Thursday & Pentecost Sunday

The word *novena* is derived from a Latin word meaning *nine each*. So, it is a prayer or going to Mass for nine consecutive days. Scripturally, novenas take their origin from the nine days of prayer before Pentecost. After the Ascension, the apostles and disciples, in obedience to the Lord, gathered in the upper room and devoted themselves to constant prayer, together with Mary, the Mother of Jesus (Acts 1:4-5).

NOVENA PRAYER FOR THE SPIRIT

Renew your wonders in this our day, as by a new Pentecost. Grant to your Church that, being of one mind and steadfast in prayer with Mary, the Mother of Jesus, and following the lead of Blessed Peter, she may advance the reign of our Divine Savior, the reign of truth and justice, the reign of love and peace. Amen.

Easter 7 Weeks x 7 Days + 1 = Fifty Days of Rejoicing

Introduction

The Holy Spirit is the permanent gift of Easter. If you were to consult the *Catechism of the Catholic Church*, you would read that Pentecost crowns the great feast of Easter, “On the day of Pentecost when the seven weeks of Easter had come to an end, Christ’s Passover is fulfilled in the outpouring of the Holy Spirit, manifested, given, and communicated as a Divine Person: of His fullness, Christ, the Lord, pours out the Spirit in abundance” (CCC n. 731). Pentecost (Gk. *πεντηκστή*) or fiftieth day is not only the feast that takes place fifty days after Easter, yet among all the great feasts in the liturgical calendar, Pentecost is the crowning moment in the central event of the Lord’s Resurrection—the outpouring of the Spirit on the Apostles, which marks the end of one era and the beginning of another. The meaning of this Christian observance is further enhanced by an understanding of the Jewish Pentecost [Heb. שבועות-Eng. Shavuot or the “feast of weeks”) which, too, was the fiftieth day after Pesach (or Passover). At first, this was an agricultural, harvest feast, but, then, at an undetermined time, it became a feast of oaths that commemorated the Law given to Moses on Mt. Sinai. It was amid the great throngs of pilgrims who came to Jerusalem for Shavuot that the Spirit was showered upon Mary, the Apostles and the other disciples. Shavuot was only one of the three pilgrimage feasts—the others being Passover and Succoth.

Gift of the Holy Spirit

Saint Basil the Great (ca. 330-379), one of the Cappadocian Fathers, succeeded Eusebius as bishop in Caesarea and, there, came into conflict with the Pneumatomachi (or Spirit Fighters) who denied the divinity of the Holy Spirit. He often compared the Holy Spirit to a gentle rain or dew-fall. In a treatise on the Spirit, Basil wrote “Through the Holy Spirit we are restored to paradise, led back to the Kingdom of heaven, and adopted as children, given confidence to call God ‘Father’ and to share in Christ’s grace, called children of light and given a share in eternal glory” (*De Spiritu Sancto* 15, 36). The Spirit, being dramatically revealed on the first Pentecost, filled the Upper Room where the disciples were with His divine Presence and, moreover, also filled the hearts of the disciples and refashioned their willingness to witness to Christ. The fruit of this Spirit-filled way of life was the gift of tongues—the miraculous ability that the Spirit gave the Apostles so that the myriad languages of those in the crowd who heard them preach about Jesus could understand what they were saying. Thus, glossolalia reversed the linguistic confusion that resulted from the Tower of Babel. Then, impelled by that same Spirit, Peter preached the basic kerygma or the proclamation. Kerygma (Gk. κήρυγμα) is a word related to the Greek verb *kērússō* (Gk. κηρύσσω). *Kērússō* literally means to cry or proclaim as a herald or the joyful announcement that Jesus Christ is a living Person to be encountered, who through His Resurrection has defeated sin and death. In addition, the gift of the Spirit is evidence that God was true to His word and

fulfilled the promise He had made to send another Advocate or Paraclete. This good news, though, must not leave those who hear about Christ unchanged. Instead, repentance from sin is the pre-requisite and, then, through baptism, those who have been cleansed of sin are conformed to Christ. Becoming an entirely new creation, the individual is reoriented away from sin and toward God. Through the sealing of Baptism in Confirmation, the Spirit dwells within the transformed heart and constitutes how believers share in God’s life. On the first Pentecost, imbued with God’s own life—newly-alive in Christ and united in the Holy Spirit—the Apostles became one voice, praising God and prophesying that an entirely new world was being born on Pentecost, the first day of the Christian era. The bonds of unity, the shouts of praise and thanksgiving, all accomplished through the Holy Spirit, marks the birth of the ecclesia or the Church. According to the *Catechism of the Catholic Church* (n, 687), the Holy Spirit is known “only in the movement by which he reveals the Word to us and disposes us to welcome him in faith. The Spirit of truth who ‘unveils’ Christ to us ‘will not speak on his own.’ Such properly divine self-effacement explains why ‘the world cannot receive [the Spirit], because it neither sees him nor knows him,’ while those who believe in Christ know the Spirit because he dwells in them.”

Sequence for Pentecost

Before Vatican II, the Mass of the Catechumens, an ancient title for the first half of the Mass, included readings from the epistles, a psalm called the gradual and the gospel. The gradual ended with an alleluia, in which the final syllable or *ah* was sung over a long series of notes—this came to be called a melisma or sequencia. In the Pentecost sequence, the Spirit is described in a variety of terms: light, consoler, relief, sweet guest, cool refreshment and, moreover, the effects of the Spirit become a warmth that erases a chill or a dew that moistens what is dry. Yet, it is the Spirit’s sevenfold gifts that are the most divine aspects of those who are Spirit-filled — wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of God. Finally, virtuous behavior is the work of the Spirit. “A virtue is an habitual and firm disposition to do the good. It allows the person not only to perform good acts, but to give the best of himself” (CCC n. 1803). Human virtues form the soul with the habits of mind and will that support moral behavior, control passions, and avoid sin. Virtues guide our conduct according to the dictates of faith and reason, leading us toward freedom based on self-control and toward joy in living a good moral life. Compassion, responsibility, a sense of duty, self-discipline and restraint, honesty, loyalty, friendship, courage, and persistence are examples of desirable virtues for sustaining a moral life. Any effective moral life demands the practice of both human and theological virtues. While virtue is its own reward, prudence or practical wisdom is the virtue that determines the proper course between too much and too little. *O Divine Helper be our sure and certain aid to salvation. Amen.*