

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Solemnity of the Most Holy Trinity
May 26, 2024



Saint Gregory Nazianzen Oratio 40, 41 to Catechumens

Guard for me this great deposit of faith...the profession of faith in the Father and the Son and the Holy Spirit... 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.

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 25 *Vigil of the Solemnity of the Most Holy Trinity*

4:00pm +Debra Lauzon — 6 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

Monday, May 27 *Saint Augustine of Canterbury, bishop*²

12:00nn For the spiritual well-being of a sister

Tuesday, May 28

12:00nn Asking healing for Sandy & Ed and Janet & Kate

Wednesday, May 29

12:00nn For Caid's health

Thursday, May 30

12:00nn For the intentions of Peggy & Rose and Lucy & David

Friday, May 31 *Feast of the Visitation of the Blessed Virgin Mary*

12:00nn +Carolyn Rogers

Saturday, Jun 1 *Vigil of Corpus Christi: The Most Holy Body & Blood of Christ*

4:00pm +Patricia McGinn by the alumnae of former SVH School of Nursing

Sunday, June 2 *Corpus Christi: Solemnity of the Most Holy Body & Blood of Christ*

7:30am Healing for John G and his family

4:00pm +Ida Ceste

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 Trinity Sunday

For the annual feast of the Holy Trinity, the Gospel is selected either from the Fourth Gospel (Jn 3:16-18; Jn 16:12-15) or, as is true this year, from the solemn scene that concludes the Gospel according to Saint Matthew. Scholars often describe this passage in technical terms as a *proleptic parousia* that is a biblical literary device which refers to a future event—in this case, the parousia or Second Coming of Christ as if it had already taken place. Therefore, the parousia is portrayed to be an existing, present condition. Such a literary technique expresses both an anticipation and an assurance regarding such a future unknown event. It testifies to the reality of the final glorious coming of the Son of Man. Today's initial verse recounts that the Eleven went to the mountain in Galilee to which Jesus had ordered them to meet Him there. It may seem to be a purely descriptive or matter-of-fact verse; however, hidden within that superficial reading lies a significant meaning. The reference to a mountain (Gk. ὄρος) is theological and not geographical because that reference evokes the privileged site for divine revelation. Jesus "went up the mountain" before giving the disciples the Beatitudes or the Magna Carta of the Kingdom. Then, on Mount Tabor, the Lord was transfigured before the inner circle of the Twelve. Now, for the final time, the Risen Jesus calls the Eleven together. Then, as the Risen and Glorified Lord, He solemnly proclaims those Apostles to be His messengers. What could legitimately be described as an apostolic convocation is what took place in Galilee. The place where Jesus began to preach, where He called the first disciples to be "fishers of men" and instructed large crowds that came from that region and other parts of Judaea, too. Once seeing the Risen Lord, the Eleven worshiped Christ, which infers that they gave Jesus the proper acknowledgement due to His divine origins. Their worship was without words or done silently that also constitutes a gesture of faith. Bowing down or prostrating oneself visibly affirms someone's faith in God who is adored by that a gesture and overcomes the doubt (Gk. ἐδίστασαν) that the Eleven had first manifested. After recounting those preliminary elements, the evangelist notes that Jesus came toward the disciples and declared, "All power in heaven and on earth has been given to me." Already enthroned at the Father's right hand, the Risen and Exalted Christ manifested Himself to the disciples as the mysterious "son of man... when he reached the Ancient of Days and was presented before him" (Dan 7:13). Then, Christ gives the Eleven the universal

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 a confession of belief in 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 the 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.

mission that includes a triple object. First, by becoming a disciple of the Lord Jesus, His followers will share in the Pasch - through the sacrifice of the Lamb of God and the application of the merits of His blood, the human race would be freed from the bondage of the devil and from being slaves of sin. This universal salvation is made available through Jesus Christ who is Lord and Messiah. Baptism, then, "in the name of the Father, and of the Son, and of the Holy Spirit" is the next step for those who see Jesus as the Lord and the Anointed, who died and rose for the world's salvation. Water is a sign of life and purification and, by preparing the way for the Messiah, John the Baptist preached and engaged in a baptism of repentance. The Apostles practiced a distinct water-ritual framed in terms of a baptism of faith whose effect is an intimate, personal relationship with the Name of Jesus or His Person that is accomplished through sharing in the paschal mystery—His suffering, death, resurrection, and ascension. It is through the liturgical formula *per ipsum et cum ipso et in ipso* or *through him and with him and in him*, those baptized are born to a new and eternal life that is achieved in the Father, the Son, and the Holy Spirit. While the external work of the Trinity is accomplished through, with and in Christ, the life and work of Jesus is equally the work of the Father in the Spirit and, so, baptism confers the sanctifying grace of the one God in three Persons. The questions enshrined in the renewal of baptismal promises testify to that belief along with the rejection of sin, the work of the devil. Jesus gives them the third responsibility to teach others, everything He had taught them. Post-baptismal instruction means that the newly-baptized are not to be left on their own. Yet, the scope of what needs to be taught is more than sheer content; it includes how to live as a child of God, under the guidance of the Holy Spirit. Belief in what the Lord commanded and taught, washed clean in baptism, is the start of a new way of living based upon His teaching and the complete transformation of human nature that baptism imparts. Put into concrete action what professing faith in Christ demands is deeds not words (Lat. *Non vox sed votum*). Finally, manifested as Risen and Glorified, the Lord's instructions to His apostles end with this promise, "...behold, I am with you always, until the end of the age." This brief passage encompasses the never-ending mission of the Church: Jesus came into the world to bring all people together into the one family of God. Then, having been raised from the dead, after multiple post-resurrection appearances, He summoned the Eleven to Galilee and entrusted them with the mission He began. By announcing the glad tidings of salvation in Christ, when inner conversion has occurred, such a cleaving to Christ is ratified by Baptism and the gifts and fruits of the Spirit. Afterwards, life-long instruction is essential for deepening the work Christ has begun.

National Eucharistic Revival — National Eucharistic Processions to Indianapolis

Last weekend, in observance of Pentecost, the four national Eucharistic processions on all four routes began their treks on May 18-19 from San Francisco; New Haven, Connecticut; Brownsville, Texas; and the headwaters of the Mississippi River at Lake Itasca in northern Minnesota. Their routes — a combined 6,500 miles across 27 states and 65 dioceses — all will converge on Indianapolis for the July 17 opening of the five-day National Eucharistic Congress in Lucas Oil Stadium. While on the way, those pilgrims will go through small towns, large cities and rural countryside, mostly on foot, with the Eucharist carried in a monstrance designed for this particular journey. Along the way, the pilgrims will stop at parishes, shrines and Catholic institutions for Mass, Eucharistic adoration and other events. The pilgrimage's starting points on the United States' East (the Seton Route) and West (the Serra Route) coasts, at the U.S.-Mexico border (the Juan Diego Route) and in Northern Minnesota (the Marian Route), organizers describe the routes as "tracing the sign of the cross over the nation." While everyone is invited to register to walk with the National Eucharistic Pilgrimage for short distances or join either one of the segments for one of the many events scheduled along the way, only a few young adults will make the full journey to Indianapolis. These are Perpetual Pilgrims — a core group of twenty-four young adults. Pray for these pilgrims from our region or the Seton Route: Those Perpetual Pilgrims are Dominic Carstens, Zoe Dongas, Marina Frattaroli, Natalie Garza, Amayrani Higueldo, and Christopher Onyiuke.

Sanctissimi Corporis et Sanguinis Domini Iesu Christi

Introduction

In his *Summa Theologica*, Saint Thomas Aquinas analyzes the dynamic significance of the Eucharist by relating it to the past, present and future. The Angelic Doctor wrote, "This sacrament has a threefold significance, one with regard to the past, inasmuch as it is commemorative of our Lord's Passion, which was a true sacrifice... With regard to the present, it has another meaning, namely that of Ecclesiastical unity, in which men are aggregated through this sacrament; and in this respect it is called "Communion" or Synaxis... with regard to the future it has a third meaning, inasmuch as this sacrament foreshadows the divine fruition, which shall come to pass in heaven; and according to this it is called "Viaticum," because it supplies the grace of winning thither. And in this respect it is also called the "Eucharist," that is, "good grace," because "the grace of God is life everlasting" (Romans 6:23); or because it really contains Christ, Who is "full of grace" (ST III, q. 73, a.4).

Liturgical Meaning of Remembrance

In the Temple of Jerusalem, the God of Israel was understood as both the *Lord of Creation*—in which He was the source of life—and as the *Lord of History*, God was the giver of salvation. Thus, through the ritual presentation of the cult, the blessings of the Lord were made actual. Moreover, in Temple worship, as Lord of History, the historical facts of salvation were remembered and, better yet, made effective through the sacred action of worship because the worshippers experienced the past event as a present reality. Fr. Max Thurian gave this explanation to the Jewish understanding of liturgical memorial (Heb. Zikkaron), "The verb zakkar...occupies an important place in the cultic language of Judaism..." (*The Eucharistic Memorial*, p.25). He goes on to say the term can entail (1) to think of something known and past; (2) to recall a duty; (3) to recall something in favor of someone else or against them; or (4) to offer a sacrifice as a means to recall something already done and to do it before God (or as a reminder to God of it).

Do This in Memory of Me

During the Eucharist, in fulfilling the Lord's command to remember Him, this is not to be understood as a re-enactment or as mere recalling of a past event. Liturgical remembering (or zikkaron) makes the past a present reality. When we remember Jesus and what He did for His disciples "on the night before He died," the chronological understanding that we have of time as moving from past to the present

and on to the future is trumped by God's eternal now. In a very real, though almost incomprehensible manner, during the Eucharist, we are seated with the Apostles around the table at the Last Supper. We are with the Virgin Mary and John the Beloved Disciple, standing at the foot of the cross of Calvary. Like Peter and John, we have raced to the tomb, only to find it empty and to hear an angel say, "Why do you look for Jesus among the dead?" Baptized into Christ and sealed with the Spirit, we share in the Lord's divinity and have been reconstituted as an entirely new human race, destined to live forever. So, along with the angels and saints, who are at the heavenly banquet, we are privileged to share in the earthly foretaste of that banquet in the Lord's Supper or the Sacrifice of Calvary enshrined in the Mass.

Eucharistic Devotion

In the *Rituale Romanum*, you read, "The faithful, when worshipping Christ in the sacrament of the Altar, should recall that this presence comes from the sacrifice of the Eucharist, and tends toward sacramental communion" (RR, n. 169). So, acts of devotion to Christ's true Presence must reflect two reference points, namely, the Eucharist is the Passover of the Lord and, so, Eucharistic devotion must have an intrinsic link to the Mass, serving to dispose the faithful toward the Eucharist or prolong the original act of worship (cf. *Directory on Popular Piety*, n. 161). A unique feature of Corpus Christi is the Eucharistic Procession with the Blessed Sacrament, which serves as a public statement of Catholic belief in the Real Presence. Carrying a monstrance, with the consecrated Body of Christ visible, surmounted by a canopy (or cloth baldacchino), eliciting acts of praise and thanksgiving, those create spiritual joy that marks the mood. Moreover, the procession should stop at several stations and the streets festooned, along with windowsills bedecked with flowers. In the Eucharist, the bread and wine are objectively transformed and in a real sense become the Body and Blood of Christ, yet, to human sense perception, the sacred elements retain the appearance of bread and wine. This is called the Real Presence in order to uniquely distinguish Christ as present in the Blessed Sacrament from other forms of the Lord's presence. Pope Paul VI wrote, "This presence is called 'real' not to exclude that the others are 'real' too, but to indicate presence par excellence, because it is substantial and Christ becomes present whole and entire" (*Mysterium fidei*, n.39). In the Eucharist the past is present and the future is now.