

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Solemnity of Pentecost — Descent of the Holy Spirit
May 28, 2023



Sanctifier, Consoler and Counselor, Paraclete, the Gift from God Most High,
the Finger of God, Interior Master of the Soul, Uncreated Love, Mutual Embrace between Father
and Son, Faithful Friend, Sweet Guest of the Soul, Third Person of the Most Blessed Trinity,
Fire, Light, Window, Wind, Gentle and Powerful

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

MASS INTENTIONS — LITURGICAL SCHEDULE

Saturday, May 27 *Vigil of the Solemnity of Pentecost*

4:00pm For Tina Donahue and for the organ donor

Sunday, May 28 *Solemnity of Pentecost—Descent of the Holy Spirit*

7:30am +Julia & Gilbert Burke

4:00pm +Edwin “Ed” Lopes by his friends

Monday, May 29 *The Blessed Virgin Mary, Mother of the Church*¹ - 8th Week in Ordinary Time

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

Tuesday, May 30

12:00nn Asking God to help Susan, Brigid and Ciara Kelly

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

12:00nn Healing for John M & Mary Welsh and family

Thursday, June 1 *Saint Justin the Martyr*¹

12:00nn +Allen Cutty

Friday, June 2 *Saints Marcellinus and Peter, martyrs*² — *First Friday: Devotion to the Sacred Heart*

12:00nn Blessings for Lisa Malesky and family

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

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

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

7:30am For Barbara, Glen, and Rita

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

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 the Gospel of Pentecost

Scholars believe that Saint John’s Gospel was the last written and believe its final editing took place at the close of the first century of the Christian era. By that time, whether in Ephesus or Antioch, whatever the community of believers from which the Fourth Gospel derived, those Christians were aware of the traditions accounted for in the other three Gospels. Not only that, this last of the Gospels illustrates that the Christian community from which it sprang was aware of the one day of the week when they were commanded to commemorate Christ’s Passover from death to life and that the Supper of the Lord must be celebrated in His memory. Johannine scholars have noted a liturgical setting in many passages and some even identify a kind of homiletic nature to various portions of that Gospel. Certain Gospel scenes also exhibit a priestly (or hieratic) character and the haphazard way Saint John composes the various aspects of the mystery of Christ’s life, death, and resurrection is unlike the more methodical manner of the Synoptic Gospels. These Johannine characteristics affect the Gospel passage selected for Pentecost Sunday. Its introductory verses localize the event by saying that it was “the evening of that first day of the week.” The disciples were barricaded in the Upper Room out of “fear of the Jews.” Paralyzing fear had obviously affected their memory because, earlier, Jesus had forewarned them not to give in to fear. So, His farewell address with them began and ended with the same admonition, “Do not let your hearts be troubled or afraid” (Jn 14:1, 27). Even the fact that Mary Magdalene had discovered the tomb to be empty, which Peter and John had verified, such evidence did not offer them much reassurance (Jn 20:1-2). Without warning, though, the Risen Lord appeared among them and said, “Peace be with you.” Coming from the lips of Christ, risen and alive, that expression is more than a mere greeting because peace or shalom is the messianic greeting above all others. Yet, coming from Christ, on the evening of His Resurrection, those reassuring words also constitute a significant revelation. After acknowledging what had happened to Him and its deadly result, Jesus shows them the wounds that were still found on “his hands and his side.” While the Gospel according to John is mystical in its tone, John is thoroughly the realist when it



Anonymous 6th Century African Author

Celebrate this day as members of a unity, a unity which is the Body of Christ. And you will not celebrate this day half-heartedly, if you are indeed that which you celebrate: those united to the Church which the Lord knows to be his own, the Church by which the Lord is known, the Church which the Lord fills with the Holy Spirit to extend it over all the world. As a bridegroom would not dismiss his own bride, so no one should dare to approach him with another. The Apostle speaks to you who have been woven together from all the different peoples, to you who are the Church of Christ, and the members of Christ, the Body of Christ, and the bride of Christ. He tells you to "Put up with one another in love. Be eager to serve one another in the unity of the Spirit, in the bond of peace." Be aware that what he commanded us to support one another, he commanded us to love. When he mentioned the hope of unity, he indicated the bond of peace. This Church is the house of God, built from living stones, in which he would delight if in this house there would rule a patriarch whose eyes would never be saddened by the downfall of division.

comes to talking about the humanity of Jesus. Likewise, while the Risen Lord obviously bears the marks of His suffering and death, now, He is indisputably alive, as well! His resurrected flesh manifests the nail marks and the wound from the lance thrust into His side. It is from that wounded side that "blood and water flowed out" (Jn 19:34). While traditionally that life-giving stream of blood and water is considered the source of life and the origin of the two central sacraments – baptism and the Eucharist—it also implies the birth of the Church who is the new Eve, born from the open side of Christ, the new Adam. In the Johannine vocabulary, in order to see the spiritual richness and depth of this piercing, you need the eyes of faith in order to see and believe. That Easter night, the disciples recognized the Risen Lord as the Jesus they knew by the marks on His flesh that testified to His passion and, by that supreme act of faith, the messianic peace Christ was showered on them, which allowed them to believe that Christ was indeed alive, despite the scandal of His cross. In an indirect manner, the evangelist is posing this all-or-nothing question: Whether or not the Incarnate Son of God, who died on the Cross, whose side was pierced by a lance not only proves that Jesus had died, but now that He is alive forevermore – there you have the ultimate question of faith. Christ came into the world not "to condemn the world," but to become the Way of salvation. Eternal life is defined by knowing God the Father who sent Jesus His Son to save the world that the Father had created. Those first disciples, as messengers of Christ, the Father's true Messenger, must reveal the Father and Son to the world and, so, continue Christ's mission—to save the world and give eternal life to those who believe in Jesus as the eternal Word of the Father. In order to accomplish that, the Father gave everything to His Son and, supremely through the Spirit whom the Father gave to Jesus without measure. Risen from the dead and, so, glorified by the Father, Jesus gives the Holy Spirit to those who believe in Him. Breathing out the Spirit upon them, while the breath of God gave life to Adam and that breath or the *Ruach Elohim* brought to life the corporate lives of the dry bones in Ezekiel. Now, risen and alive, Jesus Christ, the Word-made-flesh, infuses His disciples with the Spirit that recreates them and inaugurates a new world where all who receive the Word, proclaimed by those who are its message-bearers, will have their sins forgiven or retained based upon their reception of the promised salvation in Christ.

National Eucharistic Revival

The Eucharist is the "source and summit" of our faith. It is the saving Sacrifice of Christ our Lord, made present in the celebration of the Holy Mass, and communicated most intimately through the devout reception of Holy Communion. About one year ago, on last year's Feast of Corpus Christi (19 June 2022) there began what has been designated as the *Year of Diocesan Revival* that will conclude in a few weeks on 11 June 2023. This preliminary year was meant to invite clergy, religious and laity to respond to the Lord's personal invitation to deepen their understanding of the Real Presence of Christ in Communion and in the tabernacles of the world. Then, starting next month, the *Year of Parish Revival* (11 June 2023 to 17 July 2024) begins. This second phase is designed to foster Eucharistic devotion at the parish level, strengthening the Church's liturgical life through faithful celebration of the Mass, Eucharistic Adoration, missions, resources, preaching, and organic movements of the Holy Spirit. The ultimate expression of this process of reviving devotion to Christ's presence in the Eucharist will be the *National Eucharistic Congress* scheduled to take place from July 17 – 21, 2024 in Indianapolis, Indiana. At this historic event, tens of thousands of Catholics of all ages are expected to gather in that city in order to, once again, consecrate their hearts to the Eucharist, as the source and summit of our faith. Then, from the concluding day of the Eucharistic Congress until Pentecost 2025 (8 June 2025), a *Year of Going Out in Mission* is planned, so that after having enkindled a missionary fire in the hearts of the American faithful, the Holy Spirit will send those renewed out on mission to share the gift of our Eucharistic Lord.



PENTECOST - Veni Sancte Spiritu

A proper understanding of the Holy Spirit begins by posing the right question, not what is the Holy Spirit but WHO is the Holy Spirit. Asking it that way, remember that who is a subjective pronoun and, thus, the Spirit is a divine Person, one member of the Blessed Trinity. As a Person, it is possible to have a relationship with the Spirit. Personhood entails that there a potential for love and union is possible; moreover, since the Spirit has an intellect and will, those characteristics mean that the Spirit freely knows and loves as God. In the Nicene Creed, we declare to believe that Jesus was “begotten, not made, consubstantial with the Father” and the early Church Fathers at the Council of Nicaea chose the Greek word *homoousios* (Gk. ὁμοούσιος) to describe the essence of Jesus Christ because it so clearly confirmed the identity of Jesus as God. In ancient philosophical terminology, substance does not mean the material out of which something is made, but it described the essence of what a thing is. Our essence is to be human; our material is the body. To say that Jesus is “consubstantial with the Father” is to say nothing other than that He is of the same nature as God the Father. As Western Christians, what we commonly call the Nicene Creed is, better identified as the Niceno-Constantinopolitan Creed. In AD 381, the Council of Constantinople added text to clarify the Church’s teaching about the Holy Spirit. Thus, in philosophical language, you can equally say that the Holy Spirit is consubstantial with the Father and the Son, and “who with the Father and the Son is adored and glorified.” In unfolding revelation, at the beginning of time, we were slowly made aware of the reality of God the Father or YHWH, the Great I AM WHOM AM. It was revealed to us through the prophets and patriarchs that there was one God and only one. With the passage of time, we were also made aware of Jesus, the Messiah or the Christ, who was the Son of God. As we came to know this Son, in the person of Jesus, we came to realize that He also was I AM. He also was God. Then the Son began to reveal to us that He would send His Advocate or Paraclete, the Holy Spirit. And we came to realize that this Holy Spirit is also God, also I AM. This was God’s way of slowly revealing the mystery of the Trinity and the full truth of Who God is over time. He is One, yet He is also Three. One God, three divine Persons. Being of the same substance means that each Person of the Trinity shares in all the same qualities of this one divine nature. And what are these divine qualities that each share in? God has all-power, He is all-knowing, and all-loving. The Trinity is perfection! And this perfect sharing in these attributes unites the Three Persons, enabling them to act as One.

The Lord and Giver of Life

Among the many texts revealing the Holy Spirit’s divinity, perhaps some of the most plain and unmistakable are found in Hebrews. First is Hebrews 3:7-10: Therefore, as the Holy Spirit says, “Today, when you hear his voice, do not harden your hearts as in the rebellion, on the day of testing in the wilderness, where your fathers put me to the test and saw my works for forty years. Therefore I was provoked with that generation, and said, ‘They always go astray in their hearts; they have not known my ways.’” Then, in Hebrews 10:15-17: And the Holy Spirit also bears witness to us; for after saying, “This is the covenant that I will make with them after those days, says the Lord: I will put my laws on their hearts, and write them on their minds,” then he adds, “I will remember their sins and their misdeeds no more.” The Holy Spirit is revealed here to be both a Person and divine. He is depicted as “bear[ing] witness,” “establish[ing] a covenant,” and is referred to as “the Lord,” who “puts [his] laws on [our] hearts,” and even forgives sins. Whenever we recite the extended version of Nicene Creed, the faithful are clearly and concisely professing just what is found in Scripture: The Holy Spirit truly is “the Lord and Giver of Life.”

Spoken through the Prophets

The Holy Spirit has already spoken through the prophets. This means that the Holy Spirit did not just appear after Jesus ascended into Heaven, nor did the Spirit just start to be manifest at that time. Rather, the Holy Spirit has been active with the Father and the Son from all eternity. It’s just that we only came to a fuller understanding of this Person of the Trinity after the Lord’s ascension. The works of the Spirit were revealed to us more fully after that, helping us to understand Him as a divine Person. In a homily for Pentecost Pope Francis said, “The Holy Spirit teaches us: he is the Interior Master. He guides us along the right path, through life’s challenges. He teaches us the path, the way. In the early times of the Church, Christianity was called “the way” (cf. Acts 9:2), and Jesus himself is the Way. The Holy Spirit teaches us to follow him, to walk in his footprints. More than a master of doctrine, the Holy Spirit is a master of life. And he surely takes part in life as well as in knowledge, but within the broadest and most harmonious horizons of Christian existence” (8 June 2014).

Prayer to the Holy Spirit

Come, Holy Spirit, fill the hearts of your faithful
And kindle in them the fire of your love.
Send forth your Spirit and they shall be created
And you shall renew the face of the earth.