

**OUR LADY OF PROVIDENCE CHAPEL**  
**SAINT VINCENT HOSPITAL**  
**WORCESTER MEDICAL CENTER**  
**Fifth Sunday of Easter**  
**May 7, 2023**



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Whoever has seen me has seen the Father, says the Lord.

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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, May 6 *Vigil of the 5th Sunday of Easter*

4:00pm For Jen, a beloved niece

Sunday, May 7 *Fifth Sunday of Easter*

7:30am Names enrolled in OLP Purgatorial Society—All Souls Day 2022

4:00pm Healing for Kay Cahalane

Monday, May 8

12:00nn Healing for Jim & Peggy

Tuesday, May 9

12:00nn Healing for Janet Monahan

Wednesday, May 10 *Saint John of Avila, priest & doctor - St. Damien of Molokai, priest*<sup>2</sup>

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

Thursday, May 11

4:00nn +Kathy Fitch by her daughter

Friday, May 12 *Ss. Nereus & Achilleus, martyrs; Saint Pancras, martyr*<sup>2</sup>

12:00nn Healing for Sandy & Ed Duggan

Saturday, May 13 *Vigil of the 6th Sunday of Easter*

4:00pm +John & Mary Murray by their family

Sunday, May 14 *Sixth Sunday of Easter — Mother's Day*

7:30am Healing for Paul M and Mary A

4:00pm +Lois Sheeran, Marion White, Evelyn Foley by their families

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 the Gospels of Eastertide**

Scholars frequently note that the preferred form that Jesus' teaching takes in the Synoptic Gospels (Mt, Mk, Lk) is the parable, then, in the Gospel according to Saint John, you could say that the Fourth Gospel's predominant form is the discourse. In the first half of that Gospel – often identified as the *Book of Signs* (Jn 1:19-12:50) those discourses mainly follow signs or miracles that are intended to point to Jesus as the Christ. The second half of the Gospel of John – frequently labeled as the *Book of Glory* (Jn 13:1-20:31)— begins with a series of farewell addresses (or discourse). These discourses include a new commandment, Christ as the Way, the Advent or coming of the Holy Spirit, Jesus' return to the Father, the image of the true vine, capped by Jesus' High Priestly prayer (Jn 17:1-26). The literary genre known as a farewell discourse is seen elsewhere in extra-biblical sources such as the final testaments among the notables in the Hellenistic world, but more commonly in the Hebrew Scriptures such as Jacob's last words (Gen 49), Joshua's testament to Israel (Jsh 22-24), and King David's address to his son Solomon (1 Chr 28-29). Many of the sayings of the Lord Jesus can only be fully understood when inserted within the context of paschal faith or the union of your individual faith in Christ united with the paschal mystery: His life, death, resurrection and ascension. Then, the joys and sorrows, the temptations and successes in resisting them, as well as the ups and downs of the Christian life make the Lord's paschal mystery the true key to finding meaning in life's fluctuations. This evangelical spirituality is explicitly illustrated in His Farewell or Final Discourse, whose introduction constitutes this week's Gospel (Jn 14:1-12). On the night before He died, after the conclusion of the Last Supper, Jesus realized that the faith of the remaining Eleven apostles would be threatened by what awaited Him the next day. In the preceding chapter, prior to washing the feet of His disciples, Jesus acknowledged “that his hour had come to pass from this world to the Father” (Jn 13:1). Knowing that His impending departure or return to the Father would trouble them and all subsequent generations, Jesus offers these words of reassurance, “do not let your hearts be troubled...have faith in God; have faith in me.” Then, He adds that He must go away not only in order to “prepare a place” for them, but that He will also return so “that where I am you also may be.” Jesus categorically states this, “Where I am going you know the way.” Saint Thomas speaks for every disciple with his reaction to what Jesus had just told them and says, “Master, we do not know where you are going; how can we know the way?” While we profess to believe that Christ is now dwelling

Saint Thomas Aquinas. *Exposition on John's Gospel* (Cap. 14, lect. 2)

Christ himself is the way, and therefore he says: I am the way. This certainly is eminently right for through him we have access to the Father. Since this way is not separate from its end, but joined to it, he adds the truth and the life; thus he is himself at once both the way and the goal. In his human nature he is the way, and in his divine nature he is the goal. Therefore, speaking as man he says: I am the way; and speaking as God he adds: the truth and the life. These two words are an apt description of this goal.

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in heavenly glory at the Father's right hand, those statements serve as a profession of faith, yet also express the inability to more concretely describe the place where Christ lives eternally and where He has prepared "many dwelling places" for us to live with Him forever, which causes consternation. Fortunately, in His response to Thomas, the soon-to-be Risen Jesus prevents any vain human effort at compiling a more detailed information about the glories of heaven because He answers Thomas' earlier objection and says, "I am the way and the truth and the life. No one comes to the Father except through me." Instead of a map, the three elements needed to reach eternal life must be Christ Himself! Human efforts are fallible or subject to constant revision, but, since Christ is the infallible Way—the Person who the Lord was, is and forever will be—Jesus alone will lead those who follow Him to their proper end or the ultimate goal of life. At the lead, eternally the Head of the flock that He has chosen, where Christ has gone we must follow in order to reach the eternal dwelling-places that He has prepared for us. Jesus is not one guide among others; no, as the definitive Guide, imitating the Lord's life constitutes how to get to glory and what He taught remains perennially true or forever true! Thomas' seemingly unanswerable question receives an unexpected answer—the mystery of faith is not unraveled, though what Jesus reveals illuminates that mystery and, hence, it is a sufficiently satisfying response that constitutes reassurance. The fruitless and frustrating search for a secret passage or a shortcut to the never-ending life Christ won for us requires seeing in the Person of Christ all that God the Father is looking for. Such an aching desire, though, to know the Father, is not merely future-oriented; instead, Jesus brings the discussion back to earth. So, knowing and believing in the Lord Jesus is identical with knowing God the Father – "whoever has seen me has seen the Father," Jesus said to Philip. It should be patently obvious that no one has truly seen the Father nor does anyone fully know God. Yet, here, Jesus is alluding to a theophany or the visible manifestation of God that Moses and the seventy elders experienced on Mt. Sinai (Ex 24: 9-11). Then, when Moses asked the God of Israel to see His divine glory, Yahweh told him that no one can behold the face of God and live. So, by being set in the cleft of a rock, with his being covered by God's hand, Moses was allowed to see YHWH's back but not the Lord's face (Ex 33:18-23). Moses' desire to see God was something that the Lord Jesus declared to be unnecessary because Jesus adds to what He told Philip, "Whoever has seen me has seen the Father." The intimate union between the Father and the Son entails that through and in the Son, the Father fulfills His work of salvation. The *magnalia Dei* or the mighty acts of God serve as graphic testimony that the Son is in the Father and that the Father dwells in the Son. Now, with the Risen Christ having returned to the Father's right hand, remaining there until the end of time, the Church is heir to what Christ once did and due to her theandric nature—as both human and divine—the sacramental life reveals the mystery of who Christ really is and that by imitating His Passover or exodus from dying to rising, the invisible Father is made visible to the eyes of faith.

**Easter to Pentecost—Fifty Days Yet One Great Feast—The Via Lucis**

Easter people everywhere can do the Via Lucis, the Stations of Light recalling 14 events after the Resurrection. As the Vatican's Directory on Popular Piety and the Liturgy explains: "A pious exercise called the Via Lucis has developed and spread to many regions in recent years. Following the model of the Via Crucis, the faithful process while meditating on the various appearances of Jesus — from his Resurrection to his Ascension — in which he showed his glory to the disciples who awaited the coming of the Holy Spirit. ... Through the Via Lucis, the faithful recall the central event of the faith — the resurrection of Christ — and their discipleship in virtue of Baptism, the Paschal sacrament by which they have passed from the darkness of sin to the bright radiance of the light of grace." "The Via Lucis is a potential stimulus for the restoration of a 'culture of life' which is open to the hope and certitude offered by faith," continues the explanation, "in a society often characterized by a 'culture of death,' despair and nihilism." The Diocese of Manchester, New Hampshire, offers a helpful booklet on the Via Lucis that explains how to pray this beautiful Easter devotion, and EWTN has a video of it on YouTube. As the booklet explains, "Although known and cherished since the first century, the Stations of Light were never gathered into a precise devotion until recent years. It formally became a Roman Catholic devotion, however, at the end of the twentieth century when the Vatican was preparing the Jubilee Year and searching for new devotions appropriate to the millennial transition and yet faithful to Christian tradition."

# FIFTY DAYS FROM EASTER TO PENTECOST - APOSTLES CREED

## Introduction

In the *Universal Norms on the Liturgical Year*, Eastertide is described as a fifty-day feast, "The fifty days from Easter Sunday to Pentecost are celebrated in joyful exultation as one feast day, or better as one 'great Sunday.' These above all others are the days for the singing of the Alleluia" (*UNLY*, n.22). The idea of the Easter season as one, great, fifty-day-long Sunday traces its origins to the eastern doctor of the Church, Saint Athanasius (*Epistula Festalis* xxxix: PG 26, 1366). Rediscovering that Easter lasts for fifty days ought to help us better appreciate Easter as a season, and indeed the entire liturgical year. Easter or Pascha is not something that happens for one day only because it is meant to be one continuous fifty-day feast, one "great Sunday," and it should be lived that way until Pentecost. Then, in the Order of Mass (Lat. *Ordo Missae*) found in the Roman Missal, rubric 19 says this, "Instead of the Niceno-Constantinopolitan Creed, especially during Lent and Easter Time, the baptismal Symbol of the Roman Church, known as the Apostles' Creed, may be used." Substituting the Apostles' Creed for the Nicene Creed on the Sundays of Easter, which the rubrics endorse, is another way to highlight the distinctiveness of the Easter season. For the Apostles' Creed is the baptismal creed of the Roman Church, and the fifty-days of rejoicing is, preeminently, a celebration of the saving grace of baptism. Also called the *Apostolicum*, the Apostles' Creed is a statement of faith used in Catholic Churches, though not exclusively so. This creed is also used in other Western Christian churches, but is not officially recognized in the Eastern Orthodox Churches. While tradition has it that the creed was composed by the Twelve Apostles, more than likely, it developed from exchanges between catechumens or those under instruction seeking Baptism and their local bishops. An illustration of that would be the *The Traditio apostolica* of Hippolytus of Rome, composed around AD 215 in Rome, apparently preserved older second century practices which were in danger of falling into disuse or threatened by unauthorized innovation. In its Chapter 21, first the elder asks those to be baptized to renounce Satan. Then, standing in the water, whoever was baptizing them asks, "Do you believe in in God the Father Almighty?" And after replying, "I believe," they were baptized. Then, they professed their faith in Christ and were immersed a second time. Finally, after stating their belief in the Holy Spirit, they were immersed in water for a third time. When restated affirmatively, those statements of belief became a creed, which were called baptismal creeds. The Apostles' Creed is attributed to some of the earliest missionary followers of Christ, distilling the fundamental basics of what it means to be a Catholic and to follow in the teachings of God. When the faithful recite the Apostles' Creed or the Nicene Creed during Mass, those are summary statements of the basic elements of faith that end with *Amen*, which is the Greek translation of a similar Hebrew declaration, usually rendered as "so be it." The creed is our declaration of affirmation and confirming word. As the assembled faithful of Christ, we recite the creed as it is our shared belief. While the creed is not our entire faith, it mentions fundamental truths (or kerygma) that we believe and situates those teachings within the Scripture.

## Twelve Articles of the Apostles Creed

(1) The first statement affirms belief in the existence of God, who is a triune God or one God but in three persons known as

the Holy Trinity. It also attests to the fact that God created everything that constitutes the universe. (2) Then, belief that Jesus is God's Son also affirms His divinity and by acknowledging Jesus as Lord that, too, affirms His divinity. (3) Stating that Jesus was conceived by the Spirit and born of Mary testifies to the acknowledgement that Jesus was both God and man, fully human and fully divine. (4) On the Cross, by saying that He suffered and died, Jesus could endure the pain and suffering of humanity and atone for our sins. (5) Descending into hell refers to Hades or the abode of the dead seeking the just who died before Jesus came and not the hell where the damned are consigned; then, by rising or coming back from the dead due to his divinity, Christ returned from the dead transformed and now possessing a risen and glorified body. (6) The union of divine and human natures in the Incarnation entails those two natures are inseparable in Him; having been raised from the dead and ascending back to heaven, Christ's human body will exist for all eternity. (7) Christ will come again in the Parousia or Day of the Final Judgement when all will be raised and judgment passed on the living and the dead. The Church believes that there is an immediate judgment upon someone's death to determine if they will ascend into Heaven based on their life. There is also a general judgment at the end of time for all God's children during the Second Coming. (8) Belief in the Triune God who exists as the Trinity, consisting of God the Father, the Son and the Holy Spirit. Each of these persons is distinct but equal in divinity to one another. (9) The Church is an essential aspect of life in Christ and the place designated to celebrate the glory of God – kept on the path to eternal glory by the sacraments. And an intimate relationship exists between the saints in heaven, the faithful on earth, and the souls in purgatory – an exchange of blessings and sacrifices. (10) The Lord gave His life to pay the price that divine justice required for the sins of the world. Though the baptized are destined for eternal life, they remain imperfect beings who will sin throughout their lives, yet God grants forgiveness through baptism, supremely through the Sacrament of Penance. Forgiveness of sins and being reconciled to the Father allows us to lead a life in His light. (11) On the last day, all the tombs will be opened and the dead shall rise. Since the human form is a never-ending union of body and soul, death is only a temporary separation of the soul from the body until the Second Coming, with the General Judgement and the resurrection of the dead. The just and righteous will ascend to Heaven with body and soul while the damned will be consigned to hell. (12) Death is inevitable due to human mortality. Yet, as Jesus rose from the dead, so shall humans rise, thanks to the Glory of God. Death is the door from earthly, human life into the next life, eternal and glorified. After dying immediate private judgment takes place, and Christ judges the disembodied soul to be either particularly virtuous or not. Even as sinners, if we profess our faith, sought forgiveness for sins and lived a virtuous life, the gates of heaven will be opened. The wicked, evil or damned souls who die in mortal sin will suffer an eternity in Hell. there is a middle ground for souls who were not virtuous enough to ascend into Heaven but were not wicked enough to go to Hell. These souls go to Purgatory, a place between Heaven and Earth where departed souls go to be cleansed of sins before ascending into Heaven.