

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Solemnity of the Most Holy Body & Blood of Christ
June 11, 2023



O sacrum convivium, in quo Christus sumitur: recolitur memoria passionis eius;
mens impletur gratia et futurae gloriae nobis pignus datur
*O sacred banquet! In which Christ is received. The memory of his Passion is renewed
The mind is filled with grace, and a pledge of future glory to us is given.*

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

4:00pm Asking for God's grace & guidance

Sunday, June 11 *Corpus Christi: Solemnity of the Most Holy Body & Blood of Christ*

7:30am For an improved outlook for a husband

4:00pm +Jeannette Galipeau by the alumnae association of former SVHSN

Monday, June 12 10th Week in Ordinary Time

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

Tuesday, June 13 *Saint Anthony of Padua, priest & doctor*¹

12:00nn +Robert Mackey —5th anniversary—by his wife

Wednesday, June 14

12:00nn +Anna Naum and I. Mary Welsh

Thursday, June 15

12:00nn For my friend Lorraine

Friday, June 16 *Solemnity of the Most Sacred Heart of Jesus*

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

Saturday, June 17 *Vigil of the 11th Sunday in Ordinary Time*

4:00pm Grateful for the lives of Richard & Carol and Charlene & Richard

Sunday, June 18 *Eleventh Sunday in Ordinary time—Father's Day*

7:30am +James Groccia — 27th anniversary

4:00pm +John Sheeran, Ralph White, and Eugene Foley

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 This Sunday's Gospel

While for contemporary ears, this week's Gospel taken from chapter six of Saint John's Gospel (Jn 6:22-58), is obviously focused on the Eucharist, it was delivered in the synagogue of Capernaum and is known as the Bread of Life (Gk. ἄρτος τῆς ζωῆς) Discourse. In light of the feast of the Body and Blood of Christ such a Eucharistic understanding becomes even more explicit in this week's Gospel. Jesus tells the crowd, "I am the living bread (Gk. artos tēs zōēs)...and the bread that I will give is my flesh for the life of the world." To those synagogue-goers who heard that declaration for the first time, the Lord's declaration proved to be enigmatic and even so contentious that they said to one another, "How can this man give us his flesh to eat?" In its theological sense, the verb given (Gk. didómi) means to be handed over or offered. Then, in New Testament Greek, the English preposition for (Gk. ὑπέρ), when it is used as a reference to Jesus, the word implies *for the betterment of* or to extend the kind of help that reaches beyond the present situation. In that usage, the expression for or *huper* indicates that the redemptive value of Christ's death and resurrection is, in fact, the Father's seal on that once-for-all offering on the Cross. Nevertheless, time and again, the majority of the crowd will not assent to what Jesus had revealed to them because they only understand His words in their material or literal sense. Typically, if anyone rejects someone else, whatever else that discredited spokesman says will subsequently be ignored, too. Such an exchange, short-circuited by the denial of credibility to the speaker, only further disintegrates into nitpicking and quibbling. Realizing the impasse, Jesus stops the murmuring and, despite the crowd's doubts, He reiterates what He had just told them, but does so with even more conviction, "Amen, amen I say to you, unless you eat the flesh of the *Son of Man* and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink." The impact of this series of declarations is enhanced by their repetition. Jesus declares that He is the Son of Man which has different implications in the Fourth Gospel than it does in the Synoptic Gospels where that designation applies to Christ in His role as Judge at the end of time. John the Evangelist uses the title Son of Man in order to evoke the Lord's heavenly glory or in regard to the salvation that Jesus came to bring. Identifying Himself as the Son of Man, the Lord reveals that His origin is in heaven and that He possesses heavenly glory. The title also points to the Lord's lowliness and His sufferings. Coupled with the fact that Jesus

Saint Irenaeus of Lyon - Adversus haereses IV, 18, 4-5: PG 7/1, 1028-1029

Just as bread that comes from the earth, after God's blessing has been invoked upon it, is no longer ordinary bread, but Eucharist, formed of two things, the one earthly and the other heavenly: so too our bodies, which partake of the Eucharist, are no longer corruptible, but possess the hope of resurrection.

was lifted up on the cross, as well as Christ's resurrection, such a revelation also incorporates Christ's ultimate glorification by the Father (Jn 12:34). For believers, this solemn declaration that Jesus made must be incorporated with the other central mysteries of faith: the Word taking flesh in the womb of the Virgin Mary or the Incarnation and the Easter event that is enshrined in the Eucharist. Those verses (Jn 6:53-55) also coincide with the sacred vocabulary written down in the various accounts of the Last Supper, whether by Saint Paul (1 Cor 11:23-25) or among the Synoptic Gospels (Mk 14:22-24; Mt 26:26-28; Lk 22:17-20). The reality of eating the flesh of the Son of Man and drinking His Blood is graphically underscored by the original words used by the sacred author – up until now John had used the Greek verb *phagein* (Gk. φαγεῖν), which means simply *to eat*. Yet, from verse 54 onward, the evangelist uses another verb with even stronger connotations – the verb *trōgein* (Gk. τρώω) which means *to chew* or *to munch*. The Fourth Gospel accentuates the point that as the Son of Man, Jesus has actually assumed human flesh and that He is not simply human in appearance as some heretical sects, such as the Docetists, once claimed. Thus, in Jesus, it is impossible to separate His human nature—our His flesh and blood—from Christ's divine nature since He declared, "Whoever eats my flesh and drinks my blood has eternal life..." Almost universally, blood constitutes the best symbol of the life that we all have within us and by sharing that life-blood with others, consanguinity occurs as the quality of being descended from a commonly shared forefather. The loss of blood, then, occurs when life is violently taken away or blood is poured out or spilled. The practice of becoming *blood brothers* once occurred by mixing even a drop of blood with someone else's blood. Finally, a pact sealed in blood is entered into for a lifetime. Thus, to drink the Blood of Christ who became flesh is to share in the Lord's life to the utmost degree possible or in the life that Jesus alone possesses in all its fullness. So, when Jesus said, "Whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me." While the manna God gave the Israelites in the desert kept them physically alive, eventually, they all died. The Bread that Jesus gives to those who eat it and who are properly disposed to receive it will never die. Saint Ignatius of Antioch called the Eucharist *the medicine of immortality* (*Letter to the Ephesians* 20,2). While Jesus does not reveal how this true food and true drink will be given that will become obvious at the hour during the last meal that He would have with His disciples. At that fateful hour, Jesus will show them that His love for them would not even be risked by the Cross. Now, in sharing that heavenly food, changed by the invocation of the Holy Spirit, bread becomes Christ's Body that was delivered up for our salvation and wine becomes His Blood given for the life of the world.

National Eucharistic Revival - Phase Two: The Diocesan Year

Revival is a noun of action formed from the verb revive. The English word is derived from the Latin word *revivere* or "to live again." To traditional Catholic ears, the term revival sounds suspiciously foreign. So, it is significant that the



US Conference of Catholic Bishops designated the multiple year undertaking for rekindling Eucharistic faith in the Real Presence of Christ as a revival. Other descriptive terms such as renewal or reform have a more familiar ring in Catholic thought. Renewal would suggest a merely human effort to improve a situation that is distressing, whereas reform implies a change of practices or structures as a prelude to improvement of either one. Revival, then, means to restore something that was dead, which is something that only God can do. The late Bill Bright, in his book *The Coming Revival* described revival as "a divine visitation, a sovereign work of God – in answer to sincere, prevailing prayer." This attempt at rekindling Eucharistic faith in Christ could have un-

heard of Spirit-driven results! Such as, luke-warm Catholics who thoughtlessly live a life of compromise, those receiving Communion while in a state of grave sin or others extolling their Catholic faith while supporting radically secular policies and values could be gripped by conviction and quickly resolve to go to Confession and receive absolution. Passive attendance at Mass could be transformed into truly active participation (Lat. *participatio actuosa*). Then, since Eucharistic worship outside of Mass is meant to be an extension or a continuation of the celebration of the Eucharist itself, revived faith in Christ's presence would lead to spending time with the Lord in the tabernacle or exposed in the monstrance. Eucharistic Revival is not only about rediscovering the faith that Christ is present in the Eucharist. In addition, the Eucharistic presence of Jesus is how God also heals and revives our fragmented world. Ultimately, engaging in Communion with the Lord, this is the result, "Receiving the Eucharist is meant to introduce a principle of radical change within a person, giving each of us the capacity, because of our communion with Jesus, for unmeasured self-giving love" (L. Feingold. *The Eucharist: Mystery of Presence, Sacrifice, and Communion*, p. 7)

The Most Holy Body & Blood of Christ

17 November 2010

General Audience Address—Pope Benedict XVI

This morning too I would like to introduce a female figure to you. She is little known but the Church is deeply indebted to her, not only because of the holiness of her life but also because, with her great fervor, she contributed to the institution of one of the most important solemn Liturgies of the year: *Corpus Christi*. She is St Juliana de Cornillon, also known as St Juliana of Liège. We know several facts about her life, mainly from a Biography that was probably written by a contemporary cleric; it is a collection of various testimonies of people who were directly acquainted with the Saint. Juliana was born near Liège, Belgium between 1191 and 1192. It is important to emphasize this place because at that time the Diocese of Liège was, so to speak, a true “Eucharistic Upper Room”. Before Juliana, eminent theologians had illustrated the supreme value of the Sacrament of the Eucharist and, again in Liège, there were groups of women generously dedicated to Eucharistic worship and to fervent communion. Guided by exemplary priests, they lived together, devoting themselves to prayer and to charitable works. Orphaned at the age of five, Juliana, together with her sister Agnes, was entrusted to the care of the Augustinian nuns at the convent and leprosarium of Mont-Cornillon. She was taught mainly by a sister called Sapienza” [wisdom], who was in charge of her spiritual development to the time Juliana received the religious habit and thus became an Augustinian nun. She became so learned that she could read the words of the Church Fathers, of St Augustine and St Bernard in particular, in Latin. In addition to a keen intelligence, Juliana showed a special propensity for contemplation from the outset. She had a profound sense of Christ’s presence, which she experienced by living the Sacrament of the Eucharist especially intensely and by pausing frequently to meditate upon Jesus’ words: “And lo, I am with you always, to the close of the age” (Mt 28:20). When Juliana was 16 she had her first vision which recurred subsequently several times during her Eucharistic adoration. Her vision presented the moon in its full splendor, crossed diametrically by a dark stripe. The Lord made her understand the meaning of what had appeared to her. The moon symbolized the life of the Church on earth, the opaque line, on the other hand, represented the absence of a liturgical feast for whose institution Juliana was asked to plead effectively: namely, a feast in which believers would be able to adore the Eucharist so as to increase in faith, to advance in the practice of the virtues and to make reparation for offences to the Most Holy Sacrament. Juliana, who in the meantime had become Prioress of the convent, kept this revelation that had filled her heart with joy a secret for about 20 years. She then confided it to two other fervent adorers of the Eucharist, Blessed Eva, who lived as a hermit, and Isabella, who had joined her at the Monastery of Mont-Cornillon. The three women established a sort of “spiritual alliance” for the purpose of glorifying the Most Holy Sacrament. They also chose to involve a highly regarded Priest, John of Lausanne, who was a canon of the Church of St Martin in Liège. They asked him to consult theologians and clerics on what was important to them. Their affirmative response was encouraging. What happened to Juliana of Cornillon occurs frequently in the lives of Saints. To have confirmation that an inspiration comes from God it is always necessary to be immersed in prayer to wait patiently, to seek friendship and exchanges with other good souls and to submit all things to the judgement of the Pastors of the Church. It was in fact Bishop Robert Torote of Liège who, after initial hesitation, accepted the proposal of Juliana and her companions and first introduced the Solemnity of *Corpus Christi* in his diocese. Later other Bishops following his example instituted this Feast in the territories entrusted to their pastoral care. However, to increase their faith the Lord often asks Saints to sustain trials. This also happened to Juliana who had to bear the harsh opposition of certain members of the clergy and even of the superior on whom her monastery depended. Of her own free will, therefore, Juliana left the Convent of Mont-Cornillon with several companions. For 10 years — from 1248 to 1258 — she stayed as a guest at various monasteries of Cistercian sisters. She edified all with her humility, she had no words of criticism or reproach for her adversaries and continued zealously to spread Eucharistic worship. She died at Fosses-La-Ville, Belgium, in 1258. In the cell where she lay the Blessed Sacrament was exposed and, according to her biographer’s account, Juliana died contemplating with a last effusion to love Jesus in the Eucharist whom she had always loved, honored and adored. Jacques Pantaléon of Troyes was also won over to the good cause of the Feast of *Corpus Christi* during his ministry as Archdeacon in Liège. It was he who, having become Pope

with the name of Urban IV in 1264, instituted the Solemnity of *Corpus Christi* on the Thursday after Pentecost as a feast of precept for the universal Church. In the Bull of its institution, entitled *Transiturus de hoc mundo*, (11 Aug. 1264), Pope Urban even referred discreetly to Juliana’s mystical experiences, corroborating their authenticity. He wrote: “Although the Eucharist is celebrated solemnly every day, we deem it fitting that at least once a year it be celebrated with greater honor and a solemn commemoration...Indeed we grasp the other things we commemorate with our spirit and our mind, but this does not mean that we obtain their real presence. On the contrary, in this sacramental commemoration of Christ, even though in a different form, Jesus Christ is present with us in his own substance. While he was about to ascend into Heaven he said ‘And lo, I am with you always, to the close of the age’” (Matthew 28:20). The Pontiff made a point of setting an example by celebrating the solemnity of *Corpus Christi* in Orvieto, the town where he was then residing. Indeed, he ordered that the famous *Corporal* with the traces of the Eucharistic miracle which had occurred in Bolsena the previous year, 1263, be kept in Orvieto Cathedral — where it still is today. While a priest was consecrating the bread and the wine he was overcome by strong doubts about the Real Presence of the Body and Blood of Christ in the sacrament of the Eucharist. A few drops of blood began miraculously to ooze from the consecrated Host, thereby confirming what our faith professes. Urban IV asked one of the greatest theologians of history, St Thomas Aquinas — who at that time was accompanying the Pope and was in Orvieto — to compose the texts of the Liturgical Office for this great feast. They are masterpieces, still in use in the Church today, in which theology and poetry are fuse. These texts pluck at the heartstrings in an expression of praise and gratitude to the Most Holy Sacrament, while the mind, penetrating the mystery with wonder, recognizes in the Eucharist the Living and Real Presence of Jesus, of his Sacrifice of love that reconciles us with the Father, and gives us salvation. Although after the death of Urban IV the celebration of the Feast of *Corpus Christi* was limited to certain regions of France, Germany, Hungary and Northern Italy, it was another Pontiff, John XXII, who in 1317 re-established it for the universal Church. Since then the Feast experienced a wonderful development and is still deeply appreciated by the Christian people. I would like to affirm with joy that today there is a “Eucharistic springtime” in the Church: How many people pause in silence before the Tabernacle to engage in a loving conversation with Jesus! It is comforting to know that many groups of young people have rediscovered the beauty of praying in adoration before the Most Blessed Sacrament. I am thinking, for example, of our Eucharistic adoration in Hyde Park, London. I pray that this Eucharistic “springtime” may spread increasingly in every parish and in particular in Belgium, St Juliana’s homeland. Venerable John Paul II said in his Encyclical *Ecclesia de Eucharistia*: “In many places, adoration of the Blessed Sacrament is also an important daily practice and becomes an inexhaustible source of holiness. The devout participation of the faithful in the Eucharistic procession on the Solemnity of the Body and Blood of Christ is a grace from the Lord which yearly brings joy to those who take part in it. Other positive signs of Eucharistic faith and love might also be mentioned” (n. 10). In remembering St Juliana of Cornillon let us also renew our faith in the Real Presence of Christ in the Eucharist. As we are taught by the *Compendium of the Catechism of the Catholic Church*, “Jesus Christ is present in the Eucharist in a unique and incomparable way. He is present in a true, real and substantial way, with his Body and his Blood, with his Soul and his Divinity. In the Eucharist, therefore, there is present in a sacramental way, that is, under the Eucharistic Species of bread and wine, Christ whole and entire, God and Man” (CCCC, n. 282). Dear friends, fidelity to the encounter with the Christ in the Eucharist in Holy Mass on Sunday is essential for the journey of faith, but let us also seek to pay frequent visits to the Lord present in the Tabernacle! In gazing in adoration at the consecrated Host, we discover the gift of God’s love, we discover Jesus’ Passion and Cross and likewise his Resurrection. It is precisely through our gazing in adoration that the Lord draws us towards him into his mystery in order to transform us as he transforms the bread and the wine. The Saints never failed to find strength, consolation and joy in the Eucharistic encounter. Let us repeat before the Lord present in the Most Blessed Sacrament the words of the Eucharistic hymn “*Adoro te devote*”: [Devoutly I adore Thee]: Make me believe ever more in you, “Draw me deeply into faith, Into Your hope, into Your love”.