

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Twelfth Sunday in Ordinary Time
June 23, 2024



Christ is asleep in us. Let us awaken Him, by a full groan from our hearts,
by our voice of faith, by Christian tears, by deep-felt weeping, by apostolic shouts.
Let us cry out: "Lord, save us. We are perishing!"

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

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MASS INTENTIONS — LITURGICAL SCHEDULE

Saturday, June 22 *Vigil of the 12th Sunday of the Liturgical Year*

4:00pm +Lucille Cunic, recalling her day of birth by her daughters

Sunday, June 23 *Twelfth Sunday in Ordinary Time*

7:30am +James Groccia — 28th anniversary

4:00pm For Mary, a beloved sister, by her brother

Monday, June 24 *Solemnity of the Nativity of Saint John the Baptist*

12:00nn In gratitude for justice & for human dignity

Tuesday, June 25

12:00nn For a special intention by Irene Kozlowski

Wednesday, June 26

12:00nn +Joan Mockel

Thursday, June 27 *Saint Cyril of Alexandria, bishop & doctor*²

12:00nn +Deborah Calanos

Friday, June 28 *Saint Irenaeus, bishop & martyr*¹

12:00nn For the intentions of CD

Saturday, June 29 *Vigil of 13th Sunday of the Liturgical Year*

4:00pm +Deceased members of the Kosky family

Sunday, June 30 *Thirteenth Sunday in Ordinary Time*

7:30am For the repose of the soul of Father Louis J. Gould

4:00pm +Lois Sheeran —4th anniversary—by her daughter

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 memorial¹ or an optional memorial².*

Toward a Better Understanding of the Gospels during Ordinary Time

In a superficial reading, the Lord's Calming of the Storm on the Sea is miraculous and illustrates Christ's dominion over the forces of nature. However, there are deeper implications to this passage due to examining the overall structure of Saint Mark's Gospel and the various Scriptural allusions that are embedded in this pericope. As Creator, only God can master the sea because He cosmically parted the waters at the dawn of creation and separated the waters below from the sky or the expanse of the water above. And He established the limits of the sea from the land. Yet, since the sea is unfathomable, it also evokes the frightening abyss where the infernal powers hold sway. The evangelist portrays Jesus as being "in the stern, asleep [his head resting] on a cushion." Even if He

had been utterly exhausted, along with not being jostled by the rolling and pitching of the boat caused by the storm—not to forget what had to be yelling and screaming above the howling of the wind, individually much less cumulatively—there had to be enough happening for Jesus to be roused from His rest. Yet, the biblical depiction heightens the differences between the anguish of the disciples and the Lord's out-of-the-ordinary serenity in the midst of such chaos. Soon, in another nighttime drama, after Jesus had been arrested, those same disciples experienced a much worse anguish. They had to believe that they would be arrested and condemned, too. Asleep in the stern, another allusion should come to mind, not only the sleep of death, but also the prophet Jonah in the belly of a whale. Later on, Jesus even refers to that incident, "Just as Jonah was in the belly of the whale three days and three nights, so will the Son of Man be in the heart of the earth three days and three nights" (Mt 12:40). This incident in the Gospel caps the series of parables that began earlier (Mk 2:21-

4:32). Awakened by the disciples, Jesus rebuked the wind and calmed the sea by saying, "Quiet! Be still!" Earlier, when Jesus confronted an unclean spirit in the synagogue of Capernaum, He cast out that demon using similar language, "Quiet! Come out of him!" (Mk 1:25). Whether over the malevolent forces of nature or due to demonic possession, Jesus casts those nefarious elements back to their underworld prison. Following both incidents, "there was great calm." Yet, He also reprimands His disciples and not only highlights their fear, but even



Saint Augustine — *Sermo 81*

Why therefore be disturbed? Your heart is agitated by the tribulations of the world, as the boat in which Jesus Christ was asleep. Here is, foolish man, the true cause of your heart's dismay. This boat in which Jesus Christ is sleeping is your heart in which faith is slumbering. What news do you hear, O Christian, what news do you hear?...Did not your Lord predict this ruin of the world? You used to believe these predictions when they were made, and now that they are fulfilled, you are disturbed? The storm is brewing in your heart, watch out for shipwreck, awaken Jesus Christ!

more so their lack of faith. Frightened to death, the disciples first reproached Jesus and even chastised Him saying, "Teacher, do you not care that we are perishing?" Facing the furor of the storm and questioning whether or not they would even survive, the presence of distressed disciples is a recurring matter. Once the waters were tamed, overwhelmed by the calm that enveloped them, they are "filled with great awe." Yet, their doubt in who Jesus really is has not been banished and they muse, "Who then is this whom even wind and sea obey?" While most scholars believe that Saint Mark's Gospel was written somewhere between AD 66-74, at that time, the nascent Church was being assailed by different storms – primarily by on again-off again persecutions. It's conceivable that those threats shook the trust and faith of many early believers. Overwhelmed by the imperial Roman life-and-death authority, fear and skepticism must have been rampant. Questions liekly abounded about when would such persecution end or how much more could that tiny band endure? In the two Letters of Saint Peter, the sacred author addresses the issue of the delay in Christ's return, despite expectations the parousia would take place within the lifetime of the apostles. The naysayers justified their immorality by citing that delay and the fact that nothing had changed since the dawn of creation (2 Pet 3:4). Those same letters, though, stress that, while horrible persecution is to be expected, that inevitability would not submerge the Church. Then and now, salvation history records that the Church is continually shaken by various storms and, while enduring their onslaught, it often seems like God has forgotten His disciples — fear not, says the Lord!

Eucharistic Revival — Transubstantiation & Christ's Real Presence

God as omnipotent, meaning all-powerful; omniscient, meaning all-knowing; and omnipresent, meaning present everywhere at all times means that God can create anything He desires while still retaining perfect knowledge. Despite those divine attributes, the Church has always insisted—despite the difficulties—that the presence of Christ in the Blessed Sacrament is not simply spiritual and subjective because it is objective and corporeal. The Fourth Lateran Council explained that belief with the term *transubstantiation*. In the encyclical *Mysterium Fidei*, Pope Paul VI encouraged the use of clear and unambiguous language about the Eucharist. He said, "Once the



integrity of the faith has been safeguarded, then it is time to guard the proper way of expressing it, lest our careless use of words gives rise...to false opinions regarding faith in the most sublime things" (MF, n. 23). The saintly Paul VI goes on to say, "This presence is called 'real' not to exclude the idea that the others are 'real' too, but rather to indicate presence par excellence, because it is substantial and through it Christ becomes present whole and entire, God and man. And so it would be wrong for anyone to try to explain this manner of presence by dreaming up a so-called 'pneumatic' nature of the glorious body of Christ that would be present everywhere; or for anyone to limit it to symbolism, as if this most sacred Sacrament were to consist in nothing more than an efficacious sign 'of the spiritual presence of Christ and of His intimate union with the faithful, the members of His Mystical Body'" (MF, n. 39). The encyclical also encourages acts of latria (Gk. λατρεία =

service or worship) that is a term that incorporates the veneration due to God alone for His supreme excellence and to show people's complete submission to God. It is essentially adoration. As absolute latria (versus relative latria), it is given only to God, as the Trinity, or one of the Divine Persons, Christ as God and as man, the Sacred Heart of Jesus, and the Holy Eucharist. The encyclical endorses those devotions that are implied by belief in the "real body and real blood of Christ." That such devotions are encouraged to support transubstantiation is nothing new. It is no coincidence that just fifty years after the doctrine of transubstantiation was promulgated by the Fourth Lateran Council, Pope Urban IV promoted the Feast of Corpus Christi. The beliefs of the Church are always reflected in her devotions. We should encourage the devotions which accompany belief in Christ's corporeal presence in the sacrament of the altar. Such as the practice of Benediction, prayer before the Sacrament, and veneration of the Blessed Sacrament that make clear exactly what the expression Real Presence implies by transubstantiation, which is defined as "the change of the whole substance of bread into the substance of the Body of Christ and of the whole substance of wine into the substance of the Blood of Christ" (CCCC, n.283). The objective belief that body, blood, soul and divinity of Christ is present in the Eucharist though the outward characteristics remain unaltered.

10th Eucharistic Congress in Indianapolis — July 17-21

International vs. National Eucharistic Congress

The culmination of the multi-year Eucharistic Revival will be the National Eucharistic Congress in Indianapolis Indiana from July 17-21, with the motto: COME IN FAITH. LEAVE WITH HOPE. God hears our prayers for the renewal of the Church. He will answer them through a life-changing transformation of our own hearts. The 10th National Eucharistic Congress is an invitation to experience profound personal revival so we can be sent out to share Christ's love with a world that so desperately needs it. The first International Eucharistic Congress was held in Lille France in 1881. The idea for such an event was the brainchild of a pious French laywoman, Marie-Marthe-Baptistine Tamisier (1834-1910), who organized that first international congress, after the horrors of the French Revolution, around the theme of "The Eucharist Saves the World." Since then, there has been a series of fifty-two International Congresses, the next or 53rd International Congress will take place in Quito Ecuador from September 8 to 15, 2024. Any Eucharistic Congress should be planned and organized according to the soon-to-be-revised *Holy Communion and Worship of the Eucharist Outside Mass* (HCWEOM). The United States has hosted two of those international Congresses in 1926 (28th International Congress, Chicago) and 1976 (41st International Eucharistic Congress, Philadelphia). Another form of calling together the faithful and highlighting devotion to Christ's Real Presence is a national congress. The 10th National Eucharistic Congress, ever to be held in the United States, will take place in Indianapolis Indiana next year, from 17-21 July 2024.

28th International Eucharistic Congress in Chicago

The first international Eucharistic congress in the United States took place in Chicago from June 20-24, 1926. Some 400,000 people attended the opening Mass at Soldier Field, while for the closing Mass an estimated 800,000 traveled the 20 miles from the Windy City to the then-new University of St. Mary of the Lake, many riding special trains laid on for the occasion by the Illinois Central Railroad. A huge Eucharistic procession around the seminary's lake was nearly spoiled by a fierce thunderstorm. But then the rain stopped as suddenly as it began while a rainbow formed. "Almost in unison," writes Charles Morris, in his book *American Catholic: The Saints and Sinners Who Built America's Most Powerful Church*, "800,000 Irish and Italians, Poles and Germans, nuns and priests, cardinals and bishops, smiled and looked up, blinking, at the sky."

Guidelines for a Eucharistic Congress

In *Holy Communion and Worship of the Eucharist Outside of Mass* (1974), the document states their purpose, "Eucharistic Congresses have been introduced into the life of the Church in recent years as a special manifestation of Eucharistic worship. They should be considered as a kind of station to which a particular community invites an entire local church or to which an individual local church

invites other churches of a single region or nation or even of the entire world. The purpose is that together the members of the Church join in the deepest profession of some aspect of the Eucharistic mystery and express their worship publicly in the bond of charity and unity. Such congresses should be a genuine sign of faith and charity by reason of the total participation of the local church and the association with it of the other churches" (HCWEOM, n. 109). The document then adds, "In preparation for a Eucharistic congress, primary consideration should be given to the following:

a) a thorough catechesis concerning the Eucharist, especially the mystery of Christ living and working in the Church, accommodated to the capacity of different groups;

b) more active participation in the liturgy in order to encourage a religious hearing of the word of God and the spirit of brotherhood and community;

c) research and promotion of social undertakings for human development and the proper distribution of property, including temporal property, following the example of the primitive Christian community. Thus the ferment of the Gospel, as a force in the growth of contemporary society and as the pledge of the future kingdom, may be diffused in some measure at the Eucharistic table. (HCWEOM, n. 111). Finally, it states, "The celebration of the congress should follow these criteria:

a) The celebration of the Eucharist should be the true center and high point of the congress to which all the efforts and the various devotional services should be directed;

b) Celebrations of the word of God, catechetical meetings, and public conferences should be planned to investigate thoroughly the theme of the congress and to propose clearly the practical aspects to be carried out;

c) There should be an opportunity for common prayers and extended adoration in the presence of the Blessed Sacrament exposed at designated churches which are especially suited to this form of piety;

d) The regulations concerning Eucharistic processions should be observed for the procession in which the Blessed Sacrament is carried through the streets of the city with common hymns and prayers, taking into account local, social, and religious conditions" (HCWEOM, n. 83).

Forms of Worship of the Eucharist Outside of Mass

The supreme act of adoration and the source and summit of the Christian life is the celebration of the Mass, and that celebration is prolonged and intensified through Eucharistic worship outside of the Mass. Assisting at Mass brings those who do so into the very presence of the divine Redeemer, "the Lamb that was slain," who is worthy "to receive power and riches, wisdom, and strength, honor, glory, and blessing" (Rev 5:12). This is why Saint Augustine wrote that before receiving, we must adore: "No one eats now of this flesh without first having adored" (*Enn. in psalmos* 98:9. *CCSL* 39:1385).