

**OUR LADY OF PROVIDENCE CHAPEL**  
**SAINT VINCENT HOSPITAL**  
**WORCESTER MEDICAL CENTER**  
**Twelfth Sunday in Ordinary Time**  
**June 25, 2023**



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The love which God pours into our hearts and which allows us to love him in return, banishes fear. A victory over fear, love shaking with fervor, a trust that is absolute. Yet always surprised, an ardent desire to correspond to God's gift and expectations by one's actions — the fear of God is all that in turn and at one and the same time.

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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, June 24 *Vigil of the 12th Sunday in Ordinary Time*

4:00pm +Lucille Cunic, remembering her birthday & +Edward Jablonski, Jr.

Sunday, June 25 *Twelfth Sunday in Ordinary Time*

7:30am +George Naum by his daughter

4:00pm +Lois Sheeran — 3rd anniversary by her daughter

Monday, June 26

12:00nn Asking God for wisdom & discernment for a friend

Tuesday, June 27 *Saint Cyril of Alexandria, bishop & doctor*<sup>2</sup>

12:00nn +Aaron Michael Maldonado—23rd anniversary

Wednesday, June 28 *Saint Irenaeus, bishop & martyr*<sup>1</sup>

12:00nn +Mae Lareau by her daughter

Thursday, June 29 *Solemnity of Saints Peter and Paul, apostles*

12:00nn For the health of a devoted woman

Friday, June 30 *The First Martyrs of the Holy Roman Church*<sup>2</sup>

12:00nn For a successful immigration application

Saturday, July 1 *Vigil of the 13th Sunday in Ordinary Time*

4:00pm +James Crossman — 19th anniversary

Sunday, July 2 *Thirteenth Sunday in Ordinary time*

7:30am +Richard Burke — 9th anniversary

4:00pm For a particular intention, seeking God's help for its granting

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 of This Sunday's Gospel**

Scholars have identified five discourses in the Gospel of Saint Matthew: the Sermon on the Mount (Mt 5-7), the Mission Discourse (Mt 10), the Parabolic Discourse (Mt 13), the Discourse on the Church (Mt 18), and the Discourse on the End Times (Mt 23-25). This week's Gospel is taken from the tenth chapter of Saint Matthew and is a passage from the Discourse on the Mission. The evangelist inserted this lengthy instruction after Jesus had told a Canaanite woman that He had only been "sent to the lost sheep of the house of Israel" (Mt 15:24). Its contents are timeless and, thus, directed toward any and all who enter into the Lord's service and undertake the cause of proclaiming or witnessing to the transformative power of faith in Christ. Jesus begins by warning every disciple against fear because contradictions, persecutions, and violent reactions to the good news of salvation are inevitable. While meant to be tidings of great joy, the proclamation of salvation in Christ rubs up against the empty public square of secularism and its shared values that are inimical to the message of the Gospel. Like it or not, confrontation is almost unavoidable. Christ's message is intended to comfort the afflicted and to afflict the comfortable—a gospel that bothers no one and questions nothing is salvation emptied of its promise! Moreover, the effect that the proclamation of the gospel has on other people is seldom immediately obvious. At the time of Christ and, at various times in the last two millennia, the influence that faith exerts on the workaday world has waxed and waned. Faith is either described as the opium of the people or as a perverse threat to the status quo of a comfortable world that sees no reason to change. By succumbing to fear, doubt often follows in its wake. Thus, Jesus tells the disciples to reject fear because "Nothing is concealed that will not be revealed, nor secret that will now be known." These worldly obstacles or the forces arrayed against the forward advance of faith are desert mirages because the victory is already at hand since, as Saint John wrote, "whoever is begotten by God has conquered the world. And the victory that conquers the world is our faith" (1 Jn 5:4). The acceptance of Jesus, in His true character and obedience in love to God's commands, therein lies the source of the power of faith which will conquer the world of evil, just as Jesus once overcame the world. Fearing

## Μαρτύριον τοῦ Ἁγίου Πολυκάρπου—The Martyrdom of the Holy Polycarp

Now, the blessed Polycarp suffered martyrdom on the second day of the month Xanthicus just begun, the seventh day before the Kalends of May, on the great Sabbath, at the eighth hour. He was taken by Herod, Philip the Trallian being high priest, Staius Quadratus being proconsul, but Jesus Christ being King for ever, to whom be glory, honor, majesty, and an everlasting throne, from generation to generation. Amen. We wish you, brethren, all happiness, while you walk according to the doctrine of the Gospel of Jesus Christ; with whom be glory to God the Father and the Holy Spirit, for the salvation of His holy elect, after whose example the blessed Polycarp suffered, following in whose steps may we too be found in the kingdom of Jesus Christ!

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other human beings is fear squandered because no one should “be afraid of those who kill the body but cannot kill the soul.” The martyrs testified to the fact that even the most heinous physical torture does not have to succeed in reaching our innermost soul. Those who are sick and whose physical strength has been worn down by illness often manifest enormous courage and keep their spirits fortified and vigorous. In the most horrific situations, even those who have been mercilessly tortured often never surrender their inner zest to live so that their torturers never break their fortitude despite constantly increasing the level of suffering inflicted upon them. Yet, Christ is not focused on how to survive physical suffering as much as He is setting up a stark contrast between *fearing others* versus *the fear of God*. Divine fear has nothing in common with any of its earthly forms. Divine fear has two components – an awareness of God’s transcendence and His omnipotence tempered by God’s supreme, really ultimate, goodness. Consciously fearing God forces the fearful to take the Father’s love seriously and to realize what is truly at stake in living the right kind of life. Only one thing should strike fear in the hearts of believers – fear of “the one who can destroy both body and soul in Gehenna.” Such eternal condemnation occurs when anyone cuts themselves off from God’s love. Only God can condemn because being consigned to Gehenna is not within any human power. Jesus tells the disciples to “fear no one” and, then, demands that they do not be afraid because every life is precious in God’s eyes. Such divine solicitude is summed up in the term providence. Putting fear in its place and putting our trust in God alone and, then, fearlessly proclaiming what God has done for us comes naturally and spontaneously. To put what we believe into words, deeds, and selfless acts of kindness often requires courage and, at times, even heroism! Doing what Christ demands and testifying to Him creates a mysterious intimacy between Master and disciple. So intimate, in fact, that Christ will testify on behalf of all who do so before the Father on the last day.

### National Eucharistic Revival - Phase Two: The Diocesan Year

In the *General Instruction of the Roman Missal*, the Eucharistic Prayer is identified as “the center and high point of the entire celebration” (*GIRM*, n. 78) of the Mass. Then, in the next entry, that prayer’s main elements are identified as: thanksgiving, acclamation, epiclesis, Institution Narrative and Consecration, anamnesis and oblation. After the consecration of the Precious Blood, the priest says, “Do this in memory of

me” (Lat. *Hoc facite in meam commemorationem*). The English word memory fails to effectively convey the word *commemoratio* or its antecedent sacred word *zikkaron* in Hebrew or *anamnesis* in Greek. For contemporary English-speakers, memory is primarily understood as a faculty of the mind by which stored information is retrieved. The Hebrew word *zikkaron* is not simply remembering a past event, but it use re-actualizes, in the here and now, what occurred in the past. Since the Eucharist was instituted within a Passover perspective, when Jesus said “Do this in memory of me,” it was within that perspective—the past becoming present—that the Lord gave that perpetual command. Its implications are elaborated in the unique statement which liturgical scholars call anamnesis, a term that con-

veys the memorial nature of the Eucharist. According to the *Catechism of the Catholic Church*, “Christian liturgy not only recalls the events that saved us but actualizes them, makes them present...” (*CCC*, n. 1104). Every Eucharistic Prayer contains an anamnesis “in which the Church calls to mind the Passion, resurrection, and glorious return of Christ Jesus” (*CCC*, Glossary). The anamnesis always comes after the words of institution and is followed by the oblation, in which the Church “presents to the Father the offering of his Son which reconciles us with him” (*CCC*, n. 1354). An oblation is a holy gift, offered to God, usually at an altar.



# Upcoming National Eucharistic Congress - 17-21 July 2024

## International vs. National Eucharistic Congress

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 the first international congress, after the horrors of the French Revolution, around the theme “The Eucharist Saves the World.” Since then, there has been a series of fifty-two International Congresses, the next or 53rd Congress will take place in Quito Ecuador in 2024. A Eucharistic Congress should be planned and organized according to the Roman Ritual entitled *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, 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 city to the new St. Mary of the Lake Seminary, 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).

## 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 Augustine says 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).