

**OUR LADY OF PROVIDENCE CHAPEL**  
**SAINT VINCENT HOSPITAL**  
**WORCESTER MEDICAL CENTER**  
**Solemnity of the Most Holy Body & Blood of Christ**  
**June 2, 2024**



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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 1 *Vigil of the Solemnity of the Most Holy Body & Blood of Christ*

4:00pm +Patricia McGinn by the alumnae of former SVH School of Nursing

Sunday, June 2 *Corpus Christi: Solemnity of the Most Holy Body & Blood of Christ*

7:30am Healing for John G and his family

4:00pm +Ida Ceste

Monday, June 3 *Ss. Charles Lwanga & companions, martyrs*<sup>1</sup>

12:00nn For the intentions of Paul, Michael, Patricia, Patsy & Kenny

Tuesday, June 4

12:00nn For clergy & the women and men living the consecrated life

Wednesday, June 5 *Saint Boniface, bishop & martyr*<sup>1</sup>

12:00nn For the souls in purgatory

Thursday, June 6 *Saint Norbert, bishop*<sup>2</sup>

12:00nn In gratitude for the ordination of Father James Boland

Friday, June 7 *Solemnity of the Most Sacred Heart of Jesus*

12:00nn Grateful for the unending love and mercy of the Sacred Heart of Jesus

Saturday, June 8 *Vigil of 10th Sunday in Ordinary time*

4:00pm For the intentions of Pauline Gaudette

Sunday, June 9 *Tenth Sunday in Ordinary Time*

7:30am +Joseph Walsh, Sr. by his daughter

4:00pm +Ellen Peloquin by the alumnae of the former SVH School of Nursing

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 the Gospel of Corpus Christi**

All of the three Synoptic Gospels (Mk 14: 12-16; 22-26; Mt 26: 17-19; 26-30; Lk 22:7-20) equivalently report the last meal that Jesus had with His disciples. Yet, to complete the biblical evidence, it is necessary to add Saint John (Jn 13:1-20) and Saint Paul (1 Cor 11:23-27) to that Synoptic testimony. The day in question was the feast of Unleavened Bread that was linked with Passover or pesach and the day commemorated the redemption from slavery and the departure of the Israelites from Egypt by night. Beginning at sundown, after the Passover lambs were sacrificed in the temple on the afternoon of the fourteenth day of the month of Nisan, the solemn Jewish observance began. With the Passover supper on the same evening, the commemoration of that

event was associated with the eating of unleavened bread, which continued through the 21st day of Nisan, a reminder of the affliction of the Israelites and of the haste surrounding their departure. Praise and thanks to God for His divine goodness in the past were combined at this dual festival along with the hope for future salvation. In the Gospel, that background was alluded to this way, "On the first day of the Feast of Unleavened Bread...Jesus' disciples said to him, 'Where do you want us to go and prepare for you to eat the Passover?'" In response, He sent two disciples into the city with these stipulations – find a man carrying a water jar and, then, follow him. And whatever house that man entered, those disciples were to find the master of the house and ask another question, "Where is my guest room where I may eat the Passover with my disciples?" Jesus tells His two emissaries that they will be shown an upper room, where

they were to make preparations for the Passover. Implicitly, at least, Jesus seemed to want to keep the location for the Passover private. The reason for His doing so is only a matter speculation – maybe as a precaution or a way to avoid interruptions of any kind? Being a prelude to His impending Passion, the particulars of that evening meal were uppermost in the Lord's mind. Once the preparations were made and the Passover had begun, the subsequent verses dealing with the Supper itself are concise and Spartan. The ritual actions Jesus used were typical for any Jewish head of household: taking bread and saying a blessing would be coupled with an expres-



Saint Irenaeus *Adversus haereses* 4, 18, 4

But what consistency is there in those who hold that the bread over which thanks have been given is the body of their Lord, and the cup His blood....For as the bread from the earth, receiving the invocation of God, is no longer common bread but the Eucharist, consisting of two elements, earthly and heavenly, so also our bodies, when they receive the Eucharist, are no longer corruptible but have the hope of resurrection into eternity.

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sion of thanksgiving to God and, then, after taking the cup of wine that gesture served as an acknowledgement that all good gifts came from above. A morsel of the bread and drinking from the cup would be passed around the table in order to be shared by those present. Yet, the words that Jesus appends to those traditional gestures are transformative – “this is my body...This is my blood.” The imminent nature of His death is evoked and, the words and gestures over the cup of wine are expansive, “This is my blood of the covenant which will be shed for many.” By linking the blood that He was about to shed to the covenant and by doing so for the many, Jesus was engaging in what could be called a prophecy in action. Blood is not only the equivalent of life, Jesus was visibly reminding the Apostles that by shedding His blood that He was handing over His life to seal the covenant. Since, He did so willingly, all may drink at the source of that life. This Markan version of the Supper, along with the account found in Saint Matthew’s Gospel, does not mention an intervening meal between the bread and wine as the other two passages note. In the course of that meal, Jesus reaffirmed His promise to come again by declaring that He would “not drink of the fruit of the vine until the day” when He would “drink it new in the kingdom of God.” Though Jesus died on the Cross, after being raised and glorified, He promised to remain behind in sacred food and drink. Consecrated Bread and Wine become the Body and Blood of Christ and, while Viaticum is usually the final Communion given to the faithful who are dying or in danger of death, yet in an archaic meaning, viaticum can also mean provisions or an allowance made for a journey. Thus, the Eucharist is heavenly food that nourishes the soul while on the road of the exodus that leads those who receive to the definitive Pasch. Through Christ’s Pasch or the sacrifice of the Lamb of God and the application of the merits of Christ’s blood, the human race would be freed from the bondage to Satan and sin. As the High Priest, sealed by the Blood of the Lord, the new covenant inaugurated the Kingdom of the last times that the return of the Son of Man will constitute its fulfillment. Until that ultimate time, the Eucharist is the food for the journey and, then, it will yield to the eternal and solemn thanksgiving of the wedding feast of the Lamb.

**National Eucharistic Revival — Corpus Christi & Eucharistic Devotion**

The Solemnity of Corpus Christi was instituted in the 13th century as a direct result of the Eucharistic dedication of an extraordinarily faithful nun, St. Juliana of Liège. During Eucharistic adoration, she experienced a mystical vision of the full moon with a dark blot running across it. In a subsequent private revelation, Jesus disclosed to her that the moon represented the Church’s life, and the darkened band represented the dimming of faith caused by the absence of a feast dedicated to Eucharist reverence. Responding to the vision, St. Juliana

successfully pressed her local bishop to institute the feast of Corpus Christi. Several years later, Jacques Pantaleon, an archdeacon of Liège who had become a strong supporter of the feast’s celebration, was elected as Pope Urban IV. He instituted the Solemnity of the Body and Blood of Jesus Christ as a universal feast for the Church in 1264, six years after St. Juliana’s death. In the bull of its institution, entitled *Transiturus de hoc Mundo* (Aug. 11, 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.’ St. Paul of the Cross writes, “Let weak and frail man come here suppliantly to adore the Sacrament of Christ, not to discuss high things, or wish to penetrate difficulties, but to



bow down to secret things in humble veneration, and to abandon God's mysteries to God, for Truth deceives no man—Almighty God can do all things. Amen." Adoration is an acknowledgment of God’s supreme perfection and dominion, coupled with the creaturely acknowledgement of utter dependence upon Him. In a secondary sense, the word adoration can entail the reverence shown to any person or object possessing a sacred character or a high degree of moral excellence. The primary and fundamental element in adoration, then, is an interior act of mind and of the will: the mind perceiving that God’s perfection is infinite whereas the will bidding those who adore to extol and worship this divine perfection.

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## Ordinary time—The Mystery of Christ in Its Fullness

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While the longest portion of the Liturgical Year is known in English as Ordinary Time, its official Latin title is *tempus per annum* or, literally, time during the year. Some liturgical scholars claim the source for that title is the word *ordinalis*, meaning ordered or numbered time. If true, then, ordinary is what belongs to the usual order or course; hence, understood as customary, regular, or usual. If ordinal means “counted time,” then, these are the Sundays with numbers for names: Tenth Sunday of Ordinary Time, Twenty-seventh Sunday, and so forth. Regardless of the accurate etymology of the word, ordinary time is celebrated in two segments: from the Monday following the Baptism of Our Lord up to the Tuesday before Ash Wednesday; and, then, from the Monday after Pentecost to the First Sunday of Advent. The *Universal Norms on the Liturgical Year and Calendar* describe it this way, “Ordinary Time begins on the Monday which follows the Sunday occurring after January 6 and extends up to and including the Tuesday before the beginning of Lent; it begins again on the Monday after Pentecost Sunday and ends before First Vespers (Evening Prayer I) of the First Sunday of Advent” (*UNLYC*, n. 44). Generally speaking, the liturgical season identified as *tempus per annum* has “no specific aspect of the mystery of Christ [that] is celebrated, but rather the mystery of Christ in its fullness, (Lat. *mysterium Christi in sua plenitudine*), especially on Sundays” (*UNLYC*, n. 43). Ordinary Time is composed of a shorter segment that this year ended on the Tuesday before Ash Wednesday (February 13). Its current or longer segment began on the Monday after Pentecost (May 20) and it will end on the Saturday after the last Sunday of the liturgical year, in the morning hours of the last day of the 34th Week in Ordinary Time or, this year, on Saturday (November 30) which is the last weekday following the last Sunday of the Liturgical Year, namely the Feast of Christ the King of the Universe. The majority of the Sundays of the liturgical year are Ordinary Sundays with the focus on the mystery of Christ in its fullness—not a specific aspect of the Lord’s life such as His Birth or the suffering and Death He endured—but on what Jesus said and did in all its fullness. You could say that Ordinary Time celebrates the Lord’s Day in its pure state; hence, that longest period of the Liturgical Year must be the same theologically as the Lord’s Day itself. Sunday is the prism through which the mystery of Christ is refracted—as the original feast, the Day of the Lord, the Eighth Day that is the day of the new creation, which transcends the seven-day week. Sunday is also the First Day of creation and recreation in Christ, the Day of Resurrection and the Day of Encounter with the Risen Christ. As the day when the faithful encounter Christ,

the weekend liturgy can be conceptualized in terms of an on-going post-resurrection appearance of Christ. In the apostolic letter *Dies Domini*, Saint John Paul II wrote that “Christians saw the definitive time inaugurated by Christ as a new beginning, they made the first day after the Sabbath a festive day... The Paschal Mystery of Christ is the full revelation of the mystery of the world’s origins, the climax of the history of salvation and the anticipation of the eschatological fulfillment of the world. What God accomplished in creation and wrought for His people in the Exodus found its fullest expression in Christ’s death and resurrection through which its definitive fulfillment will not come until the Parousia, when Christ returns in glory. In Him, the spiritual meaning of the Sabbath is fully realized, as Saint Gregory the Great declares, ‘For us, the true Sabbath is the person of our Redeemer, our Lord Jesus Christ’” (*DD*, n. 18). With that understanding, you can legitimately say that the end of the liturgical year—the Solemnity of Our Lord Jesus Christ the King—is the key to understanding Ordinary Time because Sunday worship echoes the perfect praise found only in heaven, though proleptically (i.e., the assigning of some event to a time that precedes it) realized on earth. Thus, it is equivalent to saying that the Sunday Eucharist is a heavenly event God has designated to bring about His Kingdom on earth and to do so in a time that precedes its ultimate fullness when Christ returns in glory. Ordinary Time continues for 33 or 34 weeks, stopping with Lent and Easter, and picking up after Pentecost and continues all the way down through to November, with the season’s 34th or last week. When both those segments are taken together, in that long stretch of Sundays, the Church has readings from one of the three Synoptic Gospels: Matthew in Year A, Mark in Year B (supplemented with the 6th chapter of John), and Luke in Year C. Every Sunday in Ordinary Time a reading is chosen from the particular Gospel for that given year, either Matthew, Mark or Luke. Roughly speaking, the gospel passages tell of the infancy and birth of Jesus, His mission in Galilee, the journey to Jerusalem, and His final week and ultimate death in that city. Those readings are chosen according to a principle called *lectio continua*, or continual reading or, at other times, by means of semi-continuous reading. Each Sunday, in going to Mass, you are going to hear the Gospel of St. Luke, for example, read through its twenty-four chapters in order during Year C. Luke chapter 3 one week, Luke chapter 4 the next week, Luke chapter 5 (or part of 5) the next week, working all the way through the public activity of the life of Jesus. And, in the Liturgy of the Word, the readings from the Gospel can be considered the anchor around which the whole lectionary operates for the Sundays in Ordinary Time.

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