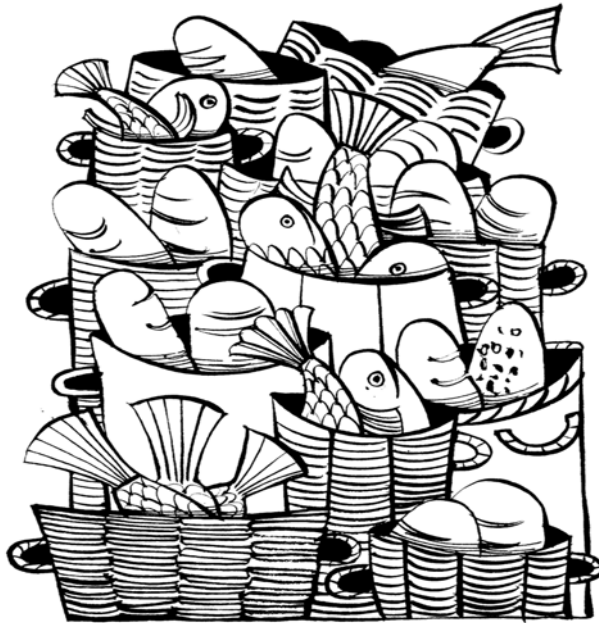


OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Solemnity of the Most Holy Body & Blood of Christ
June 22, 2025



Corpus Christi

the great abundance of grace that comes from the death and resurrection of Jesus is what we remember and experience in the Eucharist

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

4:00pm For the intentions of Gregorz Leszczynski

Sunday, June 22 *Corpus Christi: Solemnity of the Most Holy Body & Blood of Christ*

7:30am For the intentions of Maria Mariano

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

Monday, June 23 *Twelfth Week in Ordinary Time*

12:00nn +Robert Rhodes

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

12:00nn +Father Francis Kennedy

Wednesday, June 25

12:00nn Asking God for divine help in healing Mary Lee

Thursday, June 26

12:00nn For the intentions of Wlolzmiierz Konieczny

Friday, June 27

12:00nn For the intentions of Halina Pawlak

Saturday, June 28 *Vigil of the Solemnity of Ss. Peter and Paul*

4:00pm +Lucille Cunic, remembering the day she was born by her daughters

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

7:30am +James Groccia, remembering his 104th birthday & for successful surgery

4:00pm +Lois Sheeran —5th 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 Gospel for the Most Holy Body & Blood of Christ

The entire ninth chapter of Saint Luke's Gospel is saturated with the impression of a crisis. The Gospel for today's feast (Lk 9:11b-17) is situated after the chapter that begins with the Twelve returning from a mission (vv. 1-6; 10-11) and, then, in rapid succession the next passage follows Peter's confession of faith (vv.18-21), the first passion prediction (v.22), and a description of the conditions necessary for discipleship (vv.18-26). The Lord's Transfiguration, then, takes place before Peter, James, and John after which the four go down the mountain and Jesus has to heal a boy possessed by a demon (vv. 9:28-36; 9:37-43). The second prediction of the passion (vv. 43-45) occurs, followed by the Lord's instruction concerning authentic greatness in the kingdom (vv. 9:46-48) and the proper use of the name of Jesus (vv. 49-50). The miraculous Multiplication of the Loaves and the feeding of the five thousand is recounted in all four Gospels. Yet, while the miracle highlights Jesus as a *thaumaturgos* or wonder-worker, neither the satiated crowd nor the disciples understand the implications of what Jesus had done. The opening verse of this week's Gospel is too easily overlooked because, predictably, it describes what Jesus always did by preaching to the crowd about the Kingdom of God and curing those who suffered. Yet, when proclaimed during the feast of Corpus Christi, that declaration implies something more: A prayer that Jesus directs to the Father asking for a cure for sin, the greatest of diseases and, for sinners, seeking the divine grace necessary for them to overcome sin. The dawn of the Kingdom is revealed as happening in and through what Jesus says and does, while urging those who hear to enter more deeply into the mystery. Luke the Evangelist mentions that evening was at hand and that conjures up other significant moments occurring at that time of day, such as "on the night when [Jesus] was handed over" (1 Cor 11:23) or when the two disciples and the Stranger reached Emmaus which, too, was "as the day was drawing to a close." The unrecognizable Stranger "took bread, said the blessing, broke it, and gave it to them." Whether at the multiplication of the loaves, during the Last Supper, or at table with the disciples in Emmaus, in those instances, Jesus used the same gestures. However, only during the Last Supper did Jesus say, "This is my body, which will be given for you; do this in memory of me....This cup is the new covenant in my blood, which will be shed for you" (Lk 22:19-20). Though the multiplication of the loaves and the incident at Emmaus have Eucharistic implications, on the feast of Christ's Body and Blood, you cannot help but see their relationship to the Lord who daily is heavenly food for mortal men and women. The apostles ask Jesus to dismiss the crowd because

Fr. Gérard Bessière—Le Feu qui rafraîchit

How beyond measure to celebrate Mass! We are snatched into the doings of God. The memory of the past is present, but “the memory must not enervate hope.” We must not passively wait, either. In effect, we remember what will be. We are venturing into the magnetic field of the divine future. The Eucharistic gathering is a stopping place for nomads, a pause on the way of Exodus, when celebrating the sacrifice, we sing Easter songs. The manna we offer is nothing else but God himself. He satiates and he makes hungry. He sets back on their way men and women haunted by the promise and impatient to begin building today and tomorrow the luminous city of mankind and God.

they were in an isolated place that offered them neither anywhere to stay nor food for such a vast multitude. This incident took place after the disciples had come back from the mission and, then, Jesus wanted to take them to Bethsaida. Somehow the crowd knew their plans and pursued Jesus. The Lord did not react negatively to the crowd’s unexpected appearance, whereas by the end of the day His disciples had had enough. Instead of dismissing the crowd as the disciples asked Him, Jesus told them this, “Give them some food yourselves.” Obviously stunned, they inventoried what was available and found only “five loaves and two fish”—hardly enough even for Jesus and the Twelve. Buying food for thousands of people in an out-of-the-way place was preposterous! They misunderstood what Jesus was proposing because He was really telling the apostles that they had a role to play in feeding the enormous crowd made up of not only “five thousand” men, but untold others. Jesus tells them to make the crowd sit down (Gk. κατακλίνατε = cause to recline as at table) into “groups of about fifty,” which they apparently did without incident. The well-organized crowd, accomplished almost effortlessly and rapidly, yields the impression of a solemn banquet over which Jesus presides. The gestures Jesus used: (1) taking the loaves, (2) saying the blessing, and (3) breaking them, remarkably correspond to what He did at the Last Supper. Instead of Jesus giving the food to the crowd, He “gave [the food] to the disciples to set before the crowd.” After having eaten, Saint Luke declares that not only was the vast crowd satisfied, but there was an enormous amount of food left over that was carefully gathered up into “twelve wicker baskets.” While a miracle in itself, the multiplication of the loaves also foreshadows the future, when Christ will be that heavenly food that would feed the multitudes yet to come! While the emphasis is on the Real Presence of Christ in the Eucharist, there is also a cosmic dimension to what the Church has inherited. The institution of this unending sacrifice of Christ’s Body and Blood began “on the night [Jesus] was betrayed.” In that perspective, Jesus took bread in His hands and said, “This is my body that is for you” and “This cup is the new covenant in my blood.” After each action, Jesus tells the apostles to do what He just did “in remembrance” of Him and to continue to “proclaim the death of the Lord until he comes” (1 Cor 11:23-26). Transmitted down to the time of Christ by means of the tradition of the Jewish Passover, the Lord makes His perfect self-offering to *’Ēl ‘Elyōn* or God Most High. This sacred meal and Christ’s self-offering on the Cross remain the efficacious sign of His presence and guarantee that, even now, we share in the life Jesus received from the Father. In addition to being a guarantee, there is also a pledge enshrined within the Eucharist. Holy Communion is a wonderful exchange (Lat. *sacrum convivium*) between the Lord Jesus and those who receive, but there is also a pledge or promise: entrance into the Kingdom when Christ comes again, to judge the living and the dead.

The Remembrance of Evil & the Eucharist

While Saint John Chrysostom, the Antiochene preacher, assumed the Real Presence and the sacrificial nature of the Eucharist, he also emphasized the moral and spiritual implications of Holy Communion. At the root of his theology lies the conviction that the Eucharist, with its home in the liturgy, is the extension of Christ’s incarnate life through space and time. All that Christ accomplished in His life, death, and resurrection is, then, present and available to the communing Christian who stands in union with the angelic hosts in the liturgy of the Church. John’s preaching at times reaches panegyric proportions as Chrysostom never tires of praising the benefits and power of the Eucharist. Then, he deftly applies the sacrament to the struggle of virtue and vice while exploring both the invitation and the obstacles to Communion. Among the moral implications of the Eucharist, John seems to accurately distinguish between sins arising from human weakness versus malicious dispositions that are freely chosen. He is particularly keen to exhort his hearers to lay aside the remembrance of evil or *mnesikakia* (Gk. μνησικακία) that had been done to them in their past lives. Humility and forbearance are two essential virtues in arriving at forgiveness of past injuries. Lack of forgiveness is like greed in that both constitute a turn in on oneself. The Eucharist demands love of neighbor and active service to the less fortunate of the world. For John, God is interested in golden souls more than golden chalices. In one of the *Eclogues* constructed from Chrysostom’s sermons around the tenth century, the anonymous author reflects Chrysostom’s sentiments well when he speaks of the obstacle of *mnesikakia*, which can hinder the Christian’s worthy participation in Communion. He singles that out as a formidable challenge to approaching the liturgy: “Let us be attentive in partaking of the divine Body. Let us not abandon the Churches but gather and not just happen to engage in the activities in the Church. Rather let us be fearful and trembling, casting our eyes below but our soul above. Let us sigh deeply in our heart . . . When we enter the church, let us approach without having *mnesikakia* in our soul, as is fitting for God, lest we be condemned when we say, ‘Forgive us as we have forgiven.’” Excerpted from www.churchlifejournal.nd.edu. Kenneth Howell. “Mnesikakia: Chrysostom, the Eucharist, and the Relentless Demon.” 11 October 2024

Understanding the Mass—Both Memorial & Sacrifice

Canon - Eucharistic Prayer - Anaphora

For nearly four hundred years, from 1570 to 1962, the high point of the Holy Sacrifice of the Mass was known by the Latin title *Canon Missae* or simply as *Actionis*. The Greek word *kanōn* (Gk. *κανών*) literally meant a measuring rod or straight stick; hence, a cane or ruler used to determine if something was aligned or plumb, hence, straight. Eventually, the word *kanōn* was used to describe a summary of orthodox Christian doctrine that designated either the rule

(or *kanōn*) of truth as well as the rule of faith (Lat. *regula fidei*). Until the liturgical reforms of the Second Vatican Council, there was only one canon now known as the Roman Canon or Eucharistic Prayer I. Liturgical scholars surmise that it was a compromise between the older Greek anaphoras and variable Latin Eucharistic prayers formerly used in early Rome. This ancient Canon of the Mass was likely codified or ordered in the fourth century of the Christian era. If this speculation is correct, the word canon implies a fixed standard of worship to which all must conform as opposed to the different and changeable prayers that were allowed before.

While the readings, collects or presidential prayers, and authorized prefaces of the Mass can constantly change, the various Eucharistic Prayers must be accurately followed at every Mass. A lesser known title for the Canon is the Latin term *Actio*. The Latin verb *agere*, akin to the Greek verb *drān* (Gk. *δρᾶν*), both those words emphasize the active, performative nature of dramatic works. The word *drān* highlights that any form of drama is not just about storytelling, but about the active doing

and enacting of experiences. Moreover, *drān* and *actio* can also be used to describe an action that results in a sacrifice.

The Distinguishing Elements of the Eucharistic Prayer

According to the *General Instruction of the Roman Missal*, the main elements of the various, approved Eucharistic Prayers can “be distinguished from one another in this way”: a) The *thanksgiving* (expressed especially in the Preface), in which the Priest, in the name of the whole people, glorifies God the Father and gives thanks to him for the whole work of salvation or for some particular aspect of it, according to the varying day, festivity or time of the year. b) The *acclamation*, by which the whole congregation, joining with the heavenly powers, sings the Sanctus (Holy, Holy, Holy). This acclamation, which constitutes

part of the Eucharistic Prayer itself, is pronounced by all the people with the Priest. c) The *epiclesis*, in which, by means of particular invocations, the Church implores the power of the Holy Spirit that the gifts offered by human hands be consecrated, that is, become Christ’s Body and Blood, and that the unblemished sacrificial Victim to be consumed in Communion may be for the salvation of those who will partake of it. d) The *Institution Narrative and Consecration*, by which, by means of the words and actions of Christ, that Sacrifice is effected which Christ himself instituted during the Last Supper, when he offered his Body and Blood under the species of bread and wine, gave them to the Apostles to eat and drink, and leaving with the latter the command to perpetuate this same mystery. e) The *anamnesis*, by which the Church, fulfilling the command that she received from Christ the Lord through the Apostles, celebrates the memorial of Christ, recalling especially his blessed Passion, glorious Resurrection and Ascension into heaven. f) The *oblation*, by which, in this very memorial, the Church, in particular gathered here and now, offers the unblemished sacrificial Victim in the Holy Spirit to the Father. The Church’s intention, indeed, is that the faithful not only offer this unblemished sacrificial Victim but also learn to offer their very selves, and so day by day to be brought through the mediation of Christ, into unity with God and with each other, so that God may at last be in all. g) The *intercessions*, by which expression is given to the fact that the Eucharist is celebrated in communion with the whole Church, of both heaven and of earth, and that the oblation is made for her and for all her members, living and dead, who are called to participate in the redemption and salvation purchased by the Body and Blood of Christ. h) The *concluding doxology*, by which the glorification of God is expressed and which is affirmed and concluded by the people’s acclamation *Amen* (*GIRM*, n.79). The priest offers the Eucharistic Prayer in the first person plural, “we humbly implore you...” This “we” signifies that all the baptized present at the Eucharist make the sacrificial offering in union with Christ, and make the Eucharistic Prayer their own. Even more important, the priest does not offer Christ alone because everyone is called to offer their lives and individual efforts to grow more like Christ and strive to spread God’s Word and to serve His people, an offering to the Father in union with Christ through the hands of the priest. Although the personal offering is in itself imperfect, joined with the offering of Christ it becomes perfect praise and thanksgiving to the Father. So, the Eucharistic Prayer is the central, high point of the Mass, as part of the Eucharistic Liturgy at which the Sacrifice of the Cross, from which the grace and mercy of God is poured out upon all in attendance, is made present on the altar: “In the Eucharist the sacrifice of Christ becomes also the sacrifice of the members of the Body. The lives of the faithful, their praise, sufferings, prayer, and work, are united with those of Christ and with his total offering, and so acquire a new value. Christ’s sacrifice present on the altar makes it possible for all generations of Christians to be united with his offering” (*CCC*, n. 1368).

THE MASS

- I. Introductory Rites
 - Entrance
 - Veneration of the Altar
 - Greeting
 - Penitential Rite
 - Kyrie Eleison
 - Gloria in excelsis Deo
 - Collect
- II. Liturgy of the Word
 - Scripture Readings
 - Homily
 - Nicene/Apostles Creed
 - Prayers of the Faithful
- III. Liturgy of the Eucharist
 - Preparation of the Gifts
 - Eucharistic Prayer
 - 1. Preface
 - 2. Sanctus
 - 3. Epiclesis
 - 4. Consecration
 - 5. Mysterium fidei
 - 6. Anamnesis
 - 7. Offering
 - 8. Intercessions
 - 9. Doxology and Amen
 - Communion Rite
 - Lord’s Prayer
 - Rite of Peace
 - Breaking of the Bread
 - Communion
 - Prayer after Communion
- IV. Concluding Rites
 - Blessing
 - Dismissal
 - Veneration of the Altar
 - Personal Thanksgiving