



Orantes

Newsletter of the Office for Divine Worship
of the Diocese of Worcester

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Along with each of the Dioceses of the United States, we have embarked on a three year Eucharistic Revival which seeks to foster devotion and belief in the Real Presence of Jesus in the Eucharist.

Because one of the primary means for forming those Catholics who take part in Mass on a regular basis is through the homily, this edition of *Orantes* provides brief homily notes, drawn from the prayers and readings of each Sunday from September through December. Each of these brief reflections suggest possible ways in which Eucharistic belief and practice might be included in the Sunday homily.

These brief reflections are also available on the diocesan website in the form of bulletin inserts.

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Homily Notes for Eucharistic Revival

Twenty-Third Sunday in Ordinary Time Hungering for God in the Eucharist

“Like the deer that yearns for running streams,” the Psalmist tells us, “so my soul is yearning for you, my God; my soul is thirsting for God, the living God.”¹

How hungry we all are! Hungry for love, hungry for truth and hungry for meaning. We scour the internet, hoping to be satisfied by the next click, but come away unsatisfied and hungry to be loved by a real person who sees us as something other than just another customer.

All the while, the Lord waits for us, waits to nourish us and give us life through “the food of [his] Word and heavenly Sacrament.”² It is the food which satisfies. As Jesus …will never be hungry.

As our beloved Pope emeritus once prayed at the beginning of a Corpus Christi procession:

In this procession we follow...Christ himself. And we ask of him: “Look on suffering humanity, [O Lord] cautiously seeking a way through so much doubt; look upon the physical and mental hunger that torments it. Give men and women bread for body and soul...Give them your very self, Give us your salvation!³



¹ Communion antiphon for this day (Ps 118: 137, 124).

² Cf. Collect for this day.

³ Pope Benedict XVI, 15 June, 2006.

Twenty-Fourth Sunday in Ordinary Time

Finding Christ in the Eucharist

What if someone told you that Christ, in the flesh, was appearing at your local Church? You would probably be willing to stand in line for hours (or days!) to get a ticket to be in his presence.



Yet, as today's Liturgy recalls, that is precisely what is happening at Mass today. Not only is Christ present in his word and sacrament at this Mass, the chalice we share is a communion in his Blood and the bread that we break is a sharing in his Body.⁴

For in the Eucharist we find "the Mystery that constitutes the heart of the Church," the Lord "alive and truly present in the Most Holy Sacrament of the Eucharist"⁵

What's more, in Holy Communion, "that same Lord takes possession of our minds and bodies," so that our lives are no longer a flitting from one passing desire to the next, but a life lived in God.⁶ so that its effects, and not our own desires, may prevail in us.

For so much of our lives is wrapped up in pursuing the next passing fad or fancy, worshipping the latest molten calf.⁷ Maybe you've been lost, of late, among the many distractions of the world and they have left you feeling overwhelmed by a sense of emptiness. Yet there is someone looking for you. He is the Good Shepherd, who wants to give himself to you.⁸ He wants to put you on his shoulders and joyfully carry you home to Mass, where he will feed you and cherish you and welcome you home.

⁴ Communion Antiphon for this day (Cf. 1 Cor 10: 16).

⁵ Pope Benedict XVI, 7 June, 2007.

⁶ Cf. Collect for this day.

⁷ Cf. First Reading for this day (Exodus 32: 7-11, 13-14).

⁸ Cf. Gospel for this day (Luke 15: 1-10).

Twenty-Fifth Sunday in Ordinary Time

Offering the Sacrifice of our Lives

In just a few moments, as the gifts of Bread and Wine you have brought up in procession are placed upon the altar, the priest will ask God to receive “the offerings of your people, that what they profess with devotion and faith may be theirs through these heavenly mysteries.”



For that bread and wine, which will be brought on your behalf to this altar and placed into the hands of the Priest, is mixed with the sacrifices of your lives. With the wine in that cruet and the bread on that paten are mixed the joys and sorrows, the longings and holy desires of each person present. Those who bring up the gifts will be like the Magi bringing gifts to the Christ child. But these gifts are of an even greater value than gold, frankincense, and myrrh, for these are the gifts of our lives.

The French poet Paul Claudel once wrote of this moment: “your prayers, and your faith, and your blood, with his in the chalice. These, like the water and wine, form the matter of his sacrifice.”⁹

You will place those gifts into the hands of the Priest, offering them to Christ. Then the Priest, acting in the person of Christ, will place them upon the altar in the same way that Christ placed his body upon the altar of the Cross in a perfect sacrifice of praise. These are the gifts that will be transformed by the great Eucharistic Prayer into the very Body and Blood of Christ, and then returned to you as nourishment, that you might have the strength to continue to join ourselves with Christ's sacrifice every day of your lives.

⁹ Paul Claudel, *The Mass: Christians Around the Altar*, by the community of Saint-Severin (Geoffrey Chapman, London: 1958), page 33.

Twenty-Sixth Sunday in Ordinary Time The Eucharist as Wellspring of all Blessings

Just before we receive Holy Communion, the priest holds up the Body and Blood of the Lord and declares:

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.



These words, taken from the Book of Revelation,¹⁰ echo the cry of John the Baptist just before the Baptism of Jesus in the Jordan River and look forward to the time when we will sit at the heavenly banquet in the Kingdom of Heaven.

The “Ecce” prayer reminds us that we are about to receive in time what we will know face to face at the supper of the Lamb, “the wellspring of all blessing.”¹¹

We respond, in the words of the Centurion:

Lord, I am not worthy
that you should enter under my roof,
but only say the word and my soul shall be healed.

Like the Centurion who went to Jesus asking that his servant be healed,¹² we know that we are not worthy for Jesus to enter into our lives. But, like the Centurion, we trust in God's mercy, knowing that the power of Christ's mercy to free us from our sins is greater than even our weaknesses.

Once the Centurion had professed his faith in Jesus' power to heal, the Lord responded to him: “You may go; as you have believed, let it be done for you.” Having repented of our sins, we now approach the table of the children of God to receive the bread of life and the cup of eternal salvation.

¹⁰ Revelation 19:9.

¹¹ Prayer over the Offerings for this day.

¹² Mt 8:5-13.

Twenty-Seventh Sunday in Ordinary Time The Very Body and Blood of Christ

In Holy Communion, we receive more than we could ever have hoped for. As we prayed a few minutes ago, the gift of Christ's Body and Blood surpasses all our "merits and the desires"¹³ to pardon what our consciences dread "and to give what prayer does not dare to ask."¹⁴

For in Holy Communion we receive the very Body and Blood of Christ. As we recall at every Mass, on the night before he died, Jesus took bread and said "This is my Body...This is my Blood." So, while the outward appearance of the bread and wine remain unchanged, the substance of both has been changed into the Body and Blood of Christ whole and entire, God and Man.¹⁵ Indeed, under the appearance of bread and wine, Christ is present "in a true, real and substantial way, with his Body and his Blood, with his Soul and his Divinity."¹⁶



What's more, he gives us his Body and Blood as our food for our journey through life, as our spiritual nourishment. *Take and eat... take and drink*, he commands us, for his Body and Blood is given for us, that our sins might be forgiven.

For, though we are many, we are made one body in him "we all partake of the one Bread and one Chalice."¹⁷ This is what the Church means when she prays that we might be "transformed into what we consume,"¹⁸ that "partaking of the Body and Blood of Christ, we may be gathered into one by the Holy Spirit."¹⁹

¹³ Collect for this day.

¹⁴ Collect for this day.

¹⁵ *Compendium of the Catechism of the Catholic Church*, no. 283.

¹⁶ *Compendium of the Catechism of the Catholic Church*, no. 282.

¹⁷ Communion Antiphon for this day.

¹⁸ Prayer after Communion for this day.

¹⁹ Eucharistic Prayer II.

Twenty-Eighth Sunday in Ordinary Time Our Prayers are Heard

We are like the lepers by the side of the road, begging the Lord “Jesus, Master! Have pity on us!”²⁰ All through this Mass, we will beg God to hear our prayers,²¹

Jesus tells the leper that it was his faith which saved him. He knew he needed to be healed and knew that Jesus could heal him.

As the Communion Antiphon reminds us today, “the rich suffer want and go hungry.” That seems to make no sense, for why would a rich man be hungry? He is hungry because he does not know how much he needs the Lord.

Mother Theresa once spoke of the poverty of rich people, “the terrible loneliness and emptiness.” They feel unloved and unwanted. These people are not hungry in the physical sense, but they are in another way. They know they need something more than money, yet they don't know what it is. What they are missing, really, is a living relationship with God.

But all they need is to go to Mass and to receive Holy Communion, for we are assured that “those who seek the Lord lack no blessing,”²² to be fed with “the nourishment which comes from the most holy Body and Blood” of the Lord.



²⁰ Gospel for this day (Luke 17: 11-19).

²¹ Prayer over the Offerings for this day.

²² Communion Antiphon for this day.

Twenty-Ninth Sunday in Ordinary Time

Hungering for God in the Eucharist

I've been watching what I weigh with the *Noom* app lately, which is all the rage. All you have to do is type in what you ate and it will tell you the calories and what category of food it falls in (green, yellow or red). Green food is the best for you, for it will fill you up without running up the number of calories. We want to eat what is *good* for us, but what about what is ***best*** for us?

In the Holy Eucharist we receive the very Body and Blood of the Lord, mysteries which cleanse us from sin and death.²³ Yes, even death.



As we will pray in the Prayer after Communion today, what we receive today in Holy Communion is the food which prepares us to receive the gift of eternal life.²⁴

For the Lord Jesus has promised that "Whoever eats my flesh and drinks my blood remains in me and I in him,"²⁵ and I will raise him to eternal life on the last day.²⁶

As a priest, I have been frequently overwhelmed by the faith of those who receive the consecrated host a short time before they die. You can see it in their eyes, the same eyes that as a little kid gazed upon Christ's Body the first time. There's a trust in those eyes that God, who has been with them at every Mass throughout their lives, will not abandon them now.

Rather, you can imagine them seeing face-to-face the one whom they have received so many times. For then they will see clearly, the one whom they have believed is present, Body, Blood Soul and Divinity" in each Holy Communion. Which is why we pray, with the centurion at every Mass:

Lord, I am not worthy that you should come under my roof,
but only say the Word, and my soul shall be healed.

²³ Cf. Prayer over the Offerings for this day.

²⁴ Prayer after Communion for this day.

²⁵ John 6: 56.

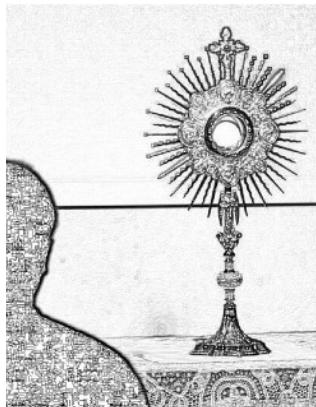
²⁶ John 6: 54.

Thirtieth Sunday in Ordinary Time

The Sacrifice which Heals

Moses longed to see God's face, but all he saw was a burning bush. Perhaps it is part of the human condition that we constantly seek to see God's face.²⁷ For to see God, to dwell in the light of his face, is to be suffused with his healing love.

This is why we not only receive the Lord in Holy Communion, but adore him in the Blessed Sacrament, the same Christ who continues to be present under the form of bread when we reserve the Eucharist in the Tabernacle.



Indeed, the Church even provides us with the opportunity to spend time with Christ in the Blessed Sacrament exposed in a monstrance, so that we might gaze upon the Body of the Lord for an extended period of time. Such adoration is accompanied by prayers, songs and devotions centered on Christ present in our midst. Pope Saint Paul VI once spoke beautifully of Eucharistic Adoration in these words:

...the devotion which leads the faithful to visit the Blessed Sacrament draws them into an ever deeper participation in the Paschal Mystery. It leads them to respond gratefully to the gift of him who through his humanity constantly pours divine life into the members of his body. Dwelling with Christ our Lord, they enjoy his intimate friendship and pour out their hearts before him for themselves and their dear ones, and pray for the peace and salvation of the world. They offer their entire lives with Christ to the Father in the Holy Spirit, and receive in this wonderful exchange an increase of faith, hope and charity. Thus they nourish those right dispositions which enable them with all due devotion to celebrate the memorial of the Lord and receive frequently the bread given us by the Father.

Thus the celebration of the Eucharist, the source and summit of our lives, leads us to the adoration of the same Christ we receive in Holy Communion. Likewise, that adoration leads us to a deeper participation in the Sacred Mysteries and a more authentic living out of the life we have received in Christ, that the Lord might perfect in us what we received in his most holy Body and Blood.²⁸

²⁷ Entrance Antiphon for this day.

²⁸ Cf. Prayer after Communion for this day.

Thirty-first Sunday in Ordinary Time

The Sacrifice of Praise

The Roman Canon is the longest and the oldest of the Eucharistic Prayers. It uses a phrase to refer to the Mass and our participation in it that is taken from the letter to the Hebrews: “let us continually offer [to] God a *sacrifice of praise*.²⁹

At every Mass the priest, with us and on our behalf, offers the perfect sacrifice of Christ. Thus, at every Mass, we take part in the sacrifice which Christ, our great High Priest, offered for our salvation on the altar of the Cross.

Our participation in that sacrifice, however, is not limited to that of a mere spectator. Rather, we are called to join all the sacrifices of our lives to that one perfect sacrifice. That means that we are called to place our lives upon the altar as a sacrifice of praise, made one in Holy Communion with Christ upon the Cross.

That is why the priest exhorts us to pray that “my sacrifice and yours” may be acceptable to God the Father Almighty. This is also why we bring forward gifts of bread and wine to be offered for the sacrifice, gifts which are mixed with the sacrifices of our lives which are joined to the perfect sacrifice of Christ which is offered by the priest on our behalf.

When Saint Leo the Great recalled that “our participation in the Body and Blood of Christ aspires to nothing other than to become what we receive,”³⁰ he was encouraging us to join our lives to the sacrifice of Christ upon the Cross and make of them a daily sacrifice of praise.

This is what we mean when, after Communion, we pray today that “renewed by these heavenly Sacraments, we may be prepared by your gift for receiving what they promise.”³¹



²⁹ Hebrews 13: 15.

³⁰ Saint Leo the Great, *Sermo 12, De Passione 3, 7*, PL 54,

³¹ Prayer after Communion for this day.

Thirty-second Sunday in Ordinary Time

The Sacrifice that Changes Lives

Since I was a little kid, I have always tried (well, almost always) to stay out of trouble. But why? When I was a little kid it was so I would not be caught and punished. But why should I try to avoid trouble and its accompanying adversity as a fully-grown Christian?

The Collect at today's Mass tells us, we should avoid adversity, "so that, unhindered in mind and body alike, we may pursue in freedom of heart the things that are" of God.³²



In other words, the whole aim of the Christian life and the whole reason for going to Holy Communion is to become more Godly in what we say and do. St Leo the Great put it this way: "our participation in the Body and Blood of Christ aspires to nothing other than to become what we receive."³³

That's why the Deacon sometimes dismisses us at Mass by saying "Go in peace, glorifying the Lord by your life." Not only do we bring the sacrifices of our lives to Mass, to be joined to the perfect sacrifice of Christ upon the altar, but we then receive from that altar the very Body and Blood of Christ which gives us the grace we need to offer our lives as a sacrifice to God after we go home from Mass.

That is why St John Mary Vianney used to urge the folks in his parish to "Come to communion.... It is true that you are not worthy of it, but you need it."³⁴

³² Collect for this day.

³³ Saint Leo the Great, *Sermo 12, De Passione 3, 7*, PL 54.

³⁴ Bernard Nodet, *Le curé d'Ars. Sa pensée - Son cœur*, éd. Xavier Mappus, Paris 1995, p. 119.

Thirty-third Sunday in Ordinary Time

The Sacrifice of Everlasting Happiness

Do you remember the last time you saw an old friend and embraced them with joy? That embrace came from your heart, the same place where you felt such deep joy at being in their presence.

If we experience joy at being in the presence of an old friend, how much deeper is that joy in being in the presence of Christ. This is why we ask God that in the offering of the gifts of bread and wine on this altar we might gain “the prize of everlasting happiness.”³⁵

The Liturgy also quotes from the Prophet Jeremiah today, who tells us that happiness is to be near God.³⁶ So too, the “joy of the community, the joy of the whole Church [is found] in contemplating and adoring the Most Holy Sacrament, recognising in it the real and permanent presence of Jesus, the Eternal High Priest.”³⁷



Do you remember the song that goes “I received the Living God, and my heart is filled with joy.”?

Think of all those times when you went to Communion and felt the peace the world cannot give, the joy which is beyond all understanding. It is the feeling of *knowing* that God so loved the world (and you!), that his Only Son chose to give his life for you and to give you his very Body and Blood as food and drink...to live in you, that you might live in him.

That is perfect joy.

³⁵ Prayer over the Offerings for this day.

³⁶ Cf. Communion Antiphon for this day (Jer 29: 11, 12).

³⁷ Benedict XVI, 3 June 2010.

Our Lord Jesus Christ, King of the Universe The Only Path to Peace

We spend a lot of time looking for peace. Peace in Ukraine, peace in our country, peace on our streets, peace in our families and peace in our hearts. We look for that peace in all sorts of places: in diplomacy, in good governance, in law enforcement, in couples' counselling and in God.

The secret we often fail to heed, however, is that true peace is only found in God.



That's why, just before we receive Holy Communion, we ask God at every Mass, to give us peace "that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Saviour, Jesus Christ."

Only then do we receive Holy Communion, the "sacrifice of our reconciliation" which advances "the peace and salvation of all the world."³⁸ For in this sacrifice, the human race is reconciled to God and Christ bestows on all nations "the gifts of unity and peace."³⁹

In the reception of Holy Communion we receive the peace of Christ, but we also receive it in a derivative way adoration of Christ present in the Blessed Sacrament as well. As Pope Benedict XVI so beautifully described it in a homily on Corpus Christi in 2008:

Adoration is prayer that prolongs the celebration and Eucharistic communion and in which the soul continues to be nourished: it is nourished with love, truth, peace; it is nourished with hope, because the One before whom we prostrate ourselves does not judge us, does not crush us but liberates and transforms us.⁴⁰

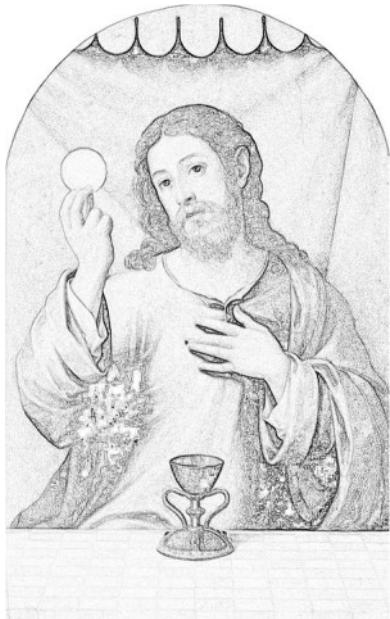
³⁸ Eucharistic prayer III.

³⁹ Prayer over the Offerings for this day.

⁴⁰ Pope Benedict XVI, 22 May 2008.

First Sunday of Advent A Communion in Hope

Today we begin the great season of waiting. As we say in every Mass: “we wait in joyful hope for the coming of our Lord, Jesus Christ.”



Indeed, our whole lives are caught up in Christ and in a great Mystery which is already, but not yet. Christ is as present in the Eucharist, in his Body and Blood as he was when he walked the roads of Galilee, while as we eat his Body and drink his Blood, we wait for him to come again in glory. Thus, as we “celebrate devoutly here below” these Sacred Mysteries, we await “the prize of eternal redemption.”⁴¹

The world is passing away, as Saint John reminds us.⁴² I’m reminded of this whenever I walk through an old cemetery and look at what once was a beautiful and expensive monument to some once famous person. Today, you can no longer read their name and the stone is worn and covered with moss.

Only what comes from God and is joined to God lasts, and as a pledge of immortality and a promise of his coming, we receive the very Body and Blood of the Lord. Indeed, as the Prayer after Communion reminds us, even “as we walk amid passing things, [the Lord teaches] us by them to love the things of heaven and hold fast to what endures.”⁴³

⁴¹ Prayer over the Offerings for this day.

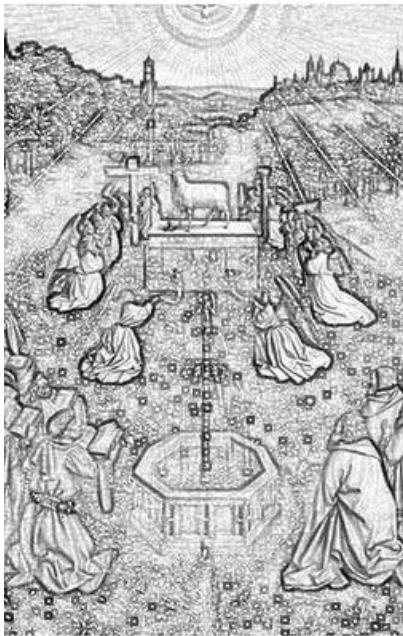
⁴² 1 John 2:17.

⁴³ Prayer after Communion for this day.

Second Sunday of Advent The Food which Teaches

We come to Mass to be fed, or, as we will pray after Communion today, to be “replenished by the food of spiritual nourishment.”

This food comes in two courses. The first course is the word of God which is proclaimed from the Holy Scriptures, wherein “Christ is present in his word, as he carries out the mystery of salvation, sanctifies humanity and offers the Father perfect worship.”⁴⁴



The second course is our celebration of the “holy and living sacrifice” which Christ offered from the altar of the Cross for our salvation. Here we receive the very Body and Blood, soul and divinity of Christ, for as the Lord himself taught us, “Whoever eats my flesh and drinks my blood remains in me and I in him.”

Thus, through Word and Sacrament Christ comes to live in us and we are taught to “judge wisely the things of earth and hold firm to the things of heaven.”⁴⁵

Our reception of Christ in word and Sacrament also foreshadow heaven, where, seated at the heavenly banquet, we will dwell in the presence of the Victorious Lamb. There will be no more need of words or earthly food on that day, for we shall know him face to face. On that day we will be one with him in glory, joining our voices with the song of the angels, forever in perfect peace.

You can almost hear it in the voices joined together in this church today:

Holy, holy, holy lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

⁴⁴ *Introduction to the Lectionary for Mass*, no. 4.

⁴⁵ Prayer after Communion.

Third Sunday of Advent Rejoicing in the Eucharist

In these days of Advent we prepare ourselves for the incarnation of the Lord, for a celebration of his coming among us as the word made flesh. On this Sunday in particular we “rejoice in the Lord.”⁴⁶ “to attain the joys of so great a salvation.”⁴⁷

As our beloved Pope emeritus once declared, “where is the source of Christian joy to be found if not in the Eucharist, which Christ left us as spiritual food while we are pilgrims on this earth?”⁴⁸



For each time you receive Holy Communion, you receive Christ himself, united to him like branches to a vine,⁴⁹ and he remains in you as you remain in him. His love enters into your heart and your life that you might love others as he has first loved you.⁵⁰

Thus, in Holy Communion with the Lord we come to know perfect joy, “the joy of love and the joy to be loved.”⁵¹

As Mother Theresa once wrote:

The coming of Jesus at Bethlehem brought joy to the world and to every human heart. The same Jesus comes again and again in our hearts during Holy Communion. He wants to give the same joy and peace. May his coming this Christmas bring to each one of us that peace and joy that he desires to give. Let us pray much for this grace of peace and joy in our own heart, in our communities, in our Society, and in the Church.⁵²

⁴⁶ Entrance Antiphon for this day.

⁴⁷ Collect.

⁴⁸ Pope Benedict XVI, 18 March 2007.

⁴⁹ cf. Jn 15: 1-8.

⁵⁰ Jn 13: 34.

⁵¹ Pope Benedict, , 18 March 2007.

⁵² Mother Theresa, in *Jesus, The Word to be Spoken*, by Father Angelo D. Scolozzi.

Fourth Sunday of Advent Like the Dewfall

Isaiah gives us the defining image for today's Mass, as we prepare for the incarnation of the Lord at Christmas. Indeed, the Church cites the prophet in the Entrance Antiphon for today:

“Drop down dew from above, you heavens,
and let the clouds rain down the Just One;
let the earth be opened and bring forth a Saviour.⁵³

It is this passage which inspires the Second Eucharistic Prayer, when we call upon God to:

Make holy, therefore, these gifts, we pray,
by sending down your Spirit upon them like the dewfall,
so that they may become for us
the Body and + Blood of our Lord Jesus Christ.



Likewise, the Prayer over the Offerings asks that the Holy Spirit make holy the gifts we have placed upon the altar, “just as he filled with his power the womb of the Blessed Virgin Mary.”

In the days to come, we will sing a hymn which goes back to the early eighteenth century, *Hark, the Herald Angels Sing*. It recalls how “Christ, the everlasting Lord” has come in time, “offspring of the Virgin’s womb.” Then follows these beautiful and profound lines:

Veiled in flesh the Godhead see;
hail th'incarnate Deity,
pleased with us in flesh to dwell,
Jesus, our Emmanuel.

This hymn, then, is as much about the Eucharist we celebrate and the Holy Communion we receive as it is about the Word made Flesh who came to save us. They are the one and the same Christ who, on the night before he died for us, took bread and said ‘*take and eat...take and drink...*for this is my Body and Blood, given for you.’

⁵³ Cf. Isaiah 45: 8.

The Nativity of the Lord Christmas and Communion

The Collect for this morning's Mass quotes from a prayer prayed quietly by the priest at every Mass, as he mixes a drop of water into the wine in the chalice, praying "that we may come to share in the divinity of Christ, who humbled himself to share in our humanity."

Christmas, then, is the perfect time to meditate upon the gift of Christ's presence in the Holy Eucharist. For just as the Word became flesh in a manger in Bethlehem, so Christ is given to us as "real food" in the Mass, as "the source and summit of the Christian life"⁵⁴

This is why we join our voices with the Christmas song of the angels at Mass today: "Glory to God in the highest and peace to his people on earth."

Both in the redemptive mystery of Christmas and by the flesh of the Son of Man which we receive in Holy Communion, we experience the mystery of God's redemptive love:

For, by his Incarnation, he, the Son of God, has in a certain way united himself with each man. He worked with human hands; he thought with a human mind. He acted with a human will, and with a human heart he loved. Born of the Virgin Mary, he has truly been made one of us, like to us in all things save sin."⁵⁵

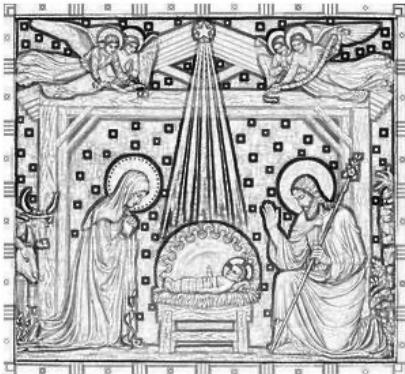
Christmas and Holy Communion are really part of the same mystery, and a fulfilment of the vision of the Book of Revelation:

Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them.⁵⁶

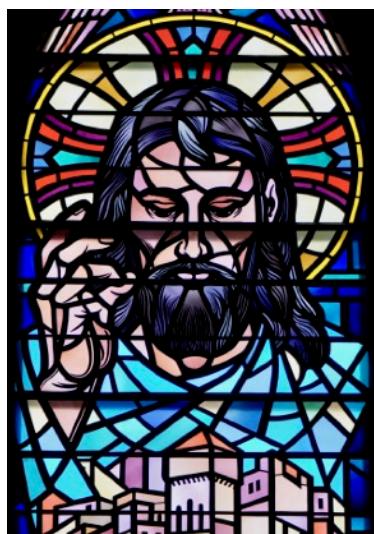
⁵⁴ *Lumen Gentium*, no. 11; cf. *Sacrosanctum Concilium*, No. 10.

⁵⁵ *Gaudium et Spes*, no. 22.

⁵⁶ Revelation 21: 3.



Prayer for the End of the Pandemic



O God,
whose Only-Begotten Son bore the weight
of human suffering for our salvation,
hear the prayers of your Church
for our sick brothers and sisters
and deliver us from this time of trial.

Open our ears and our hearts
to the voice of your Son:
Be not afraid, for I am with you always.

Bless all doctors and nurses,
researchers and public servants;
give us the wisdom to do what is right
and the faith to endure this hour,
that, trusting in your loving protection
we might see the end of this pandemic
and rejoice in your mercy.
Through Christ our Lord. Amen.