

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Solemnity of Our Lord Jesus Christ, King of the Universe
November 24, 2024



Pilate asks Jesus if He is a King? Instead, Jesus speaks of a kingdom – a place where God reigns, a community of those who are of God. Jesus invites Pilate to become part of the truth, but Pilate dismisses the offer with his own snide question, “What is truth?”

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 November 23 *Vigil of the Solemnity of Christ the King*

4:00pm +Mary O'Malley — 10th anniversary

Sunday, November 24 *Solemnity of Our Lord Jesus Christ, King of the Universe*

7:30am For the conversion of a beloved sister

4:00pm +Deceased members of the McCorry family

Monday, November 25 *St. Catherine of Alexandria, virgin & martyr*²

12:00nn For the intentions of Michael

Tuesday, November 26

12:00nn +Deceased members of the Ceste family

Wednesday, November 27

12:00nn Asking God to hear the intentions of the petitions written in the Book of Intentions

Thursday, November 28 Thanksgiving Day

12:00nn +John & Mary Murray by their family

Friday, November 29

12:00nn +Most Rev. George Rueger & the deceased bishops of the Diocese of Worcester

Saturday, November 30 *Vigil of the 1st Sunday of Advent*

4:00pm +Francis "Frank" Carroll by Joyce O'Connor

Sunday, December 1 *First Sunday of Advent*

7:30am For a fruitful Advent

4:00pm For the souls in purgatory & OLP Purgatorial Society 2024

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 the Fourth Gospel, the Lord's arraignment before Pilate is dealt with at great length (Jn 18:28-19:16), whereas Christ's examination by the high priest receives little attention. This is the first and only time Jesus faced an imperial representative of Rome. Having been accused of subversive activity, it behooved Pilate to examine what Jesus might have done to undermine Caesar's authority. If rebellion against the emperor proved to be true, then Christ's death would be inevitable. So, the exchange between Pilate and Jesus centers around Christ's possible claim to kingship and its nature. Thus, the scope of how the title King applies to Jesus is the central concern. Pilate asks this pointed question, "Are you the King of the Jews?" Yet, the Roman procurator grasped the unspoken dangers that he could be facing and realized there were contradictory forces at work behind the scene that brought Jesus to the Roman tribunal. The answer to Pilate's seemingly straightforward question would at least yield a clue as to why this Man was before him and maybe even yield a direction for further questioning. Instead of answering, Jesus asks Pilate a question of His own, "Do you say this on your own or have others told you about me?" Jesus was not engaging in a rhetorical joust; no, He wants Pilate to delineate the sense of kingship that, as a Roman official, the procurator had in mind. With Pilate stating that he is not a Jew, he distances himself from rabbinical disputes and refuses to quibble with Jesus over the meaning of the title king. After this tit-for-tat exchange, the Lord calmly states that His "kingdom does not belong to this world." Such a declaration clarifies perennial questions that arise in almost every generation – those questions continue to plague believers even today because the other-worldly nature of Christ's kingdom forces an examination of whether or not the various ways that the kingdom of God is understood are in fact correct or not? Those ambiguities remain are even reactivated by this annual feast: What does the title *King of the Universe* actually and accurately mean? Undergirding His claim that the kingdom is not earthly, Jesus said that if it were worldly in nature then His "attendants would be fighting to keep him from being handed over to the Jews." The Lord eschewed overt physical force in order to impose His ways on others, He did not prey on what was the first-century expectation of an earthly paradise nor did He offer a life of prosperity and ease for those who followed Him. On their first

Rex Glorae – The Kingship of Christ

One of the grandest name descriptions of Jesus Christ is “King of Kings and Lord of Lords” (1 Tim 6:15). Its use declares divine authority over all creation, and reminds believers of Christ’s power and might. As Lord and King, Jesus is the head of the Church and the ruler over all creation. The title Rex Glorae stirs up a sense of respect, worship and ultimately wonder.

Then, as universal King, Jesus the Christ possesses authority, power, and control. “. . .your God, is the God of gods, the Lord of lords” (Dt 10:17). “Here is God, most powerful because of his divine majesty and high over all because of his sweet goodness and most generous in giving because of his measureless bounty.”

missionary journey without Him, Jesus sent the apostles out in pairs to preach, but without food, no extra tunic, or even any money. When James and John became indignant over the Samaritans refusal to welcome Jesus, with those two brothers wanting to call down rain from heaven, it was the brothers who were rebuked by Jesus, and not the inhospitable Samaritans. Ultimately, He taught that true greatness was through serving others and taking the last place. In many ways, the kingdom Jesus founded was not earthly in any way, yet Jesus still is King. He tells Pilate that the reason the Word took flesh in the womb of the Virgin Mary was “to testify to the truth.” In order to understand what is truth, you have to examine that word’s biblical and not its philosophical meaning. In the Scriptural sense truth is understood as a road that must be followed with complete trust and doing so entails real life. Truth is enshrined in God’s law since truth is something to be done by walking in Christ’s ways and what is true conforms all human action and will to do what God’s word demands. Having been sent from on high by the Father, Jesus was invested with the mission to testify to the truth. Such essential elements to salvation, Jesus taught by words, actions, and ultimately by His death on the Cross. Belonging to the truth, imbued with its fragrant aroma, while willingly keeping God’s law in our hearts and doing the Father’s will requires a willingness on our part to recognize the trustworthiness of God’s promises. People of faith recognize the Father’s voice in Jesus and, so, listen and welcome its message. Crowning the Liturgical Year by declaring Jesus the Christ to be Lord and King of the Universe is to praise God the Father and to acknowledge Christ as enthroned at the right hand of God. He is the Alpha and Omega, the beginning and the end of all that was, is, and will ever come to be. As the unique Savior, Jesus brings to those who believe in Him the heavenly gifts of grace and peace.

Christ the King - Our Lord Jesus Christ, Universal King

In 1922 when Cardinal Ambrogio Achille Ratti was elected pope and took the name Pope Pius XI, much of the world was in shambles. While the bloodletting of World War I (1914-1918) had ended, yet widespread peace and tranquility were not evident. The Holy Father dedicated his reign taking the motto *Pax Chrsti in Regno Christi* (Eng. The Peace of Christ in the Kingdom of Christ.) Three years after that, the Church celebrated a jubilee year in honor of the 1,600th anniversary of the Council of Nicaea. At that ancient gathering, in A.D. 325, Nicaea affirmed the full divinity of Jesus Christ as the Son of God, one in being with God the Father. Their conciliar pronouncement became a creed that was later expanded into what we now know as the Nicene Creed. Throughout that anniversary year, Pope Pius constantly emphasized the kingship of Christ as declared in the Creed: “His kingdom will have no end.” He stressed that theme throughout the year as it repeatedly appeared in the Church’s celebrations of the Annunciation, the Epiphany, the Transfiguration and the Ascension. As part of the Holy Year, which was afforded great attention and pomp by the Vatican, hundreds of thousands of pilgrims flocked to Rome, demonstrating great fervor for their faith. Then, on December 11 of the jubilee year, in order to acknowledge perpetually the supremacy of Jesus Christ over all people, nations and earthly allegiances, the pope issued the encyclical *Quas Primas*, which added the feast of “Our Lord Jesus Christ the King” to the annual Church liturgical calendar. The encyclical provided for the feast of Christ the King to be held each year on the last Sunday of October. This date, a week before All Saints’ Day and four weeks before Advent, was carefully chosen: It reminded the people that Jesus Christ is not only King of this world, reigning among nations today; He is also the eternal King, glorified by the saints in heaven, who will one day come to judge the living and the dead. In 1969, Pope Paul VI took several steps to enhance the witness of the feast day. To emphasize Christ’s universal reign, he changed the name of the celebration to the feast of “Our Lord Jesus Christ, King of All” (*Domini Nostri Iesu Christi universorum Regis*). He also changed the date from October to the last Sunday in the liturgical year, emphasizing even more strongly the connection between Christ’s kingship and His second advent or coming to judge the world. In addition, the pope raised the feast to the highest rank of celebration on the Church calendar, that of a “solemnity.”

Excerpted from www.simplycatholic.com. DD Emmons. “The Solemnity of Christ the King.”

Advent & Eschatology - A Time of Waiting & Arrival

Introduction

Advent is derived from the Latin word *adventus* that is a translation of the Greek word *parousia* (Gk. παρουσία). The word originally referred to the arrival of the emperor or king when they made an official visit to a town or area of their empire or returned home from a victorious battle and were greeted by the cheering citizens with feasting and exaltation. It was ancient Roman tradition to have a slave whisper the Latin expression *memento mori* (Eng. Remember you must die) into the ear of a victorious general during the triumphal procession. The *triumphus* was a civil ceremony and religious rite of ancient Rome, held to publicly celebrate and sanctify the success of a military. Many people know that the Advent season focuses on expectation and, so, think that it serves as an anticipation of Christ's birth in the season leading up to Christmas. While this is part of the season's emphasis, there's more to Advent. According to the *Universal Norms on the Liturgical Year & Calendar*, "Advent has a twofold character, for it is a time of preparation for the Solemnities of Christmas, in which the First Coming of the Son of God to humanity is remembered, and likewise a time when, by remembrance of this, minds and hearts are led to look forward to Christ's Second Coming at the end of time. For these two reasons, Advent is period of devout and expectant delight" (*UNLYC*, n.39). In regard to its characteristics, the description devout and expectant delight (Lat. *iucundae expectationis*) refers to a state of deep religious commitment combined with joyful anticipation, particularly used in the religious context to describe the feeling of preparing for the celebration of Christmas during the Advent season. Such a description signifies a time of dedicated prayer and hopeful waiting for the coming of Christ. Expectant signifies actively looking forward to something with hope and anticipation whereas devout represents a sincere and dedicated religious attitude. Delight expresses a sense of joy and pleasure associated with the coming celebration, not only His birth in Bethlehem, but looking forward to Christ's return in glory. Too often the emphasis on preparation is placed on Christ's birth in Bethlehem, but we cannot prepare for a historical event, because its time has already passed. If we listen carefully to the Advent Liturgy there are also many eschatological reminders, urging us to prepare for

the Second Coming of Christ. Even the Old Testament prophecies and "O" Antiphons woven in the liturgy throughout the season of Advent provide a double sense of longing and preparation, both for the First Coming of the Messiah at Christmas, but hints at the Second Coming, or Parousia as the end of time "when God will be all in all" (1 Cor 15:28). Our waiting involves spiritual preparedness, just like the Wise Bridesmaids in the parable (Mt 25; 1-13). We need keep our eyes on the coming of Christ and not end up without any extra oil in the lamp of faith.

A Time of Waiting and Arriving

Some people wait patiently; others wait with various measure of anxiety. We wait for people to arrive, for events to unfold, for the phone to ring, for the weekend, for all manner of things in life. We all wait; not only is it part of life itself, waiting is linked with whatever we are waiting for. In fact, waiting is anticipating the event itself, entering into what has yet to happen with a certain level of wonder and curiosity, with a sense that what is coming is worth waiting for. The event is already part of our consciousness before it is realized in time and place. The liturgical season of Advent is a time of waiting, a spiritual waiting in the time it takes to unfold and in the heart that accepts to wonder. Like all waiting it is an active experience; it is more than putting in time. It is consciously entering into the images and Scriptural evidence of Advent, into its tradition and its profound message for today. It is a time of transition—a new liturgical year arrives. And it is place for *habitus*—a time to pause and contemplate the preparations needed to enter into the profound mystery that will be celebrated in the feast of Christmas. Even as we wait through Advent we know the final outcome, we have walked this journey before, yet each time we renew the images, retell the events leading up to Christmas, rejoin the biblical companions, and refresh both our memories and our embrace of the astonishing gift of God who takes up a dwelling, a *habitus* in our world and our lives. There is something wonderful about all the expectation that consumes our thoughts and energies during Advent, but that can easily be lost if we rush through the season to the "end moment" without discovering the deep spiritual sense of what and who we are waiting for. Excerpted from www.ocp.org. Rev. Philip Horigan. "How to create the liturgical environment for Advent and Christmas. 20 August 2024.