

# OUR LADY OF PROVIDENCE CHAPEL

SAINT VINCENT HOSPITAL  
WORCESTER MEDICAL CENTER

Thirty-third Sunday in Ordinary Time

November 19, 2023



Charlotte Brontë - *Shirley & the Professor*  
Better to try all things and find all empty  
than to try nothing and leave your life a blank.

---

---

## 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, November 18 *Vigil of the 33rd Sunday of the Liturgical Year*

4:00pm For the intentions of both Mario and his son Mario

Sunday, November 19 *Thirty-third Sunday in Ordinary Time — Bible Sunday*

7:30am +Mary O'Malley—9th anniversary

4:00pm +John Sheeran—35th anniversary—by his daughter

Monday, November 20

12:00nn Seeking God's help with substance abuse

Tuesday, November 21 *The Presentation of the Blessed Virgin Mary*<sup>1</sup>

12:00nn Asking God to make Jennifer healthy in body and soul

Wednesday, November 22 *Saint Cecilia, virgin & martyr*<sup>1</sup>

12:00nn For divine guidance in the proper use of worldly goods

Thursday, November 23 *Ss. Clement I, Columban, Bl. Miguel Agustin Pro*<sup>2</sup> — *Thanksgiving Day*

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

Friday, November 24 *Saint Andrew Dũng-Lac, priest & companions, martyrs*<sup>1</sup>

12:00nn For Rebecca, Paul, Michael and their families

Saturday, November 25 *Vigil of the Solemnity of Christ the King*

4:00pm +Edwin "Ed" Lopes by OLP chapel-goers

Sunday, November 26 *Solemnity of Our Lord Jesus Christ, King of the Universe*

7:30am +José Araujo

4:00pm +Fr. Louis J. Gould by a friend

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**

This weekend's Gospel passage, usually identified as the Parable of the Talents, finds the Lord telling His disciples that in regard to His coming that His future return will occur at an unknown hour and day. Thus, this last of three parables concerns these elements: judgment, how the disciples should conduct themselves, and the need for vigilance due to the inevitable coming judgment, whether it proves to be imminent or long-delayed. This week's pericope serves as an explanation for what needs to be accomplished while awaiting the eschaton, a term that describes the world during the post-historic era of God's overt (apocalyptic) reign, immediately preceding the end of the world. In addition, this parable notes the importance of the intervening period between the Master's departure and His eventual return "after a long time." In reflecting on the creed, Saint Cyril of Jerusalem once wrote, "We do not preach only one coming of Christ, but a second as well, much more glorious than the first. The first coming was marked by patience; the second will bring the crown of a divine kingdom"(Catecheses illuminandorum 15, 1-3: PG 33, 870-874). While Christ has ascended back to heaven, He has not left us orphaned, with nothing to do. Instead, He has entrusted the Church with the spiritual goods that she needs to provide for her members. The Gospel mentions these endowed goods in terms of talents which functioned as monetary units used to handle the exchange of large sums of money. A talent (Gk. τάλαντον) was the ancient weight of sixty minas or six thousand drachmas which corresponded to around 17 pounds of gold or silver. The drachma, a Greek coin, was the equivalent of the Roman denarium. Thus, one talent equaled about six thousand denarii or the salary for six thousand days of work. The three servants were the recipients of invaluable financial capital, the amount of which the master gave them was consonant with his judgment of their abilities. The vast sums involved testify to the master's unheard of trust in those servants because what he had given them goes far beyond what would normally be considered reasonable. Subtly, but obviously, only God can act like this Master in similar dealings with His servants. How the first two successfully managed to double the amount they were given is not mentioned. Instead, the master simply congratulates both of them in identical terms and says, "Come, share your master's joy." The profligate master goes on to note that because they have been faithful "in small matters" that he will give them "great responsibilities." The financial capital the master

## The Didache (Gk. Διδαχή): The Teaching of the Twelve Apostles

"Watch" over your life: do not let "your lamps" go out, and do not keep "your loins ungirded," but "be ready," for "you do not know the hour when our Lord is coming." Meet together frequently in your search for what is good for your souls, since "a lifetime of faith will be of no advantage" to you unless you prove perfect at the very last. For in the final days multitudes of false prophets and seducers will appear. Sheep will turn into wolves, and love into hatred. For with the increase of iniquity men will hate, persecute, and betray each other. And then the world deceiver will appear in the guise of God's Son. He will work "signs and wonders" and the earth will fall into his hands and he will commit outrages such as have never occurred before. Then mankind will come to the fiery trial "and many will fall away" and perish, "but those who persevere" in their faith "will be saved" by the Curse himself. Then "there will appear the signs" of the Truth: first the sign of stretched-out [hands] in heaven, then the sign of "a trumpet blast," and thirdly the resurrection of the dead, though not of all the dead, but as it has been said: "The Lord will come and all his saints with him. Then the world will see the Lord coming on the clouds of the sky."

---

gave them was far from small and, so, the promised greater reward would have to be infinite. This superabundance, of course, is further evidence that the master is truly God who alone can lavish such incalculable blessings upon His diligent servants who had well-managed the vast gifts He had entrusted them with. The third servant, who buried what the master had given him out of fear, coupled with the outrageous punishment inflicted on him for doing nothing, when understood in positive terms, it contrasts with the success of the two earlier industrious servants. He is cast out "into the darkness... where there will be wailing and grinding of teeth" that is an expression used more often in Matthew's Gospel than elsewhere in the New Testament. It constitutes a description of the final judgment and the darkness where the impious will be relegated – a kind of mortal or deadly sin which precludes this servant from sharing in his master's joy. The servant's misunderstanding that he was expected to profitably do something with the huge sum he had been given would lead the ordinary master to express his disappointment along with refusing to ever trust the servant again; however, throwing the man out into the darkness seems overly punitive! As a parable, though, its focus is upon the coming of the Lord after an overly-long delay in regard to His promised return. In human, earthly terms, you would be correct in decrying the master's reaction and unreasonable punishment. Such reasoning, though, is deleterious when shifted from an earthly master to Jesus, the ultimate Master! Framing our faith in God in terms of a contract, regarding the demands that such a divine gift entails only in terms of a list of duties done out of fear of offending the Lord, constitutes a gross misunderstanding of who God really is. Even worse, such a minimizing of faith and its demands reflects an insult leveled against God Himself that renders those who think that way as unworthy of entering into the eternal joy of the Kingdom. Whether understood individually or cosmically, whenever the time arrives for Christ to come to earth, He will judge everyone based upon what they have done or the good left undone. The Lord's delayed return – the time of His absence is not meant to be a time to do nothing; instead, now is the time to engage in active waiting, vigilance, and the proper time to remain on high alert!

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

According to Saint Teresa of Avila, "If you took all of the good works done by all of the humans who have ever lived in all of history and stacked them up and multiplied them by a million, they wouldn't equal the merit, the virtue and the worth of one Mass." In recognizing the liturgy as a sort of middle ground between the Lord's First Coming and His return in glory, we are able to grasp more fully the purpose of worship. Rendering God the praise also teaches us gratitude and expectation, as well as constituting a sacred waiting for the Lord, on His terms. Our attention should be focused on the Lord's Second Coming or Parousia, that is, His presence with us in the here and now, especially in the Eucharist. Deepening our relationship with Christ now is what matters, not when He comes again. It's like ignoring the money in front of us because we are so focused on having to pay a debt in the future. If we were to just take the money now, we can pay our debt later. If we focus our attention and energy on responding to God's invitation to be in relationship with Him, today, then when we are in His Presence again, either after our own death or at the Second Coming, we will have no reason to fear. The early Christians knew that there would indeed be a parousia at the end of time, but there was no less a parousia right now, whenever they celebrated the Mass. When Christ comes at the end of time, He will have no less glory than He has whenever He comes to His Church in Holy Communion. The only difference, then, is in what we see. Dom Gregory Dix notes that it is in the very earliest documents this proves true. Indeed, some scholars estimate that the liturgy of the *Didache* could have been written no later than 48 A.D. After reviewing all the ancient Eucharistic texts, Jaroslav Pelikan concludes: "The Eucharistic liturgy was not a compensation for the postponement of the parousia, but a way of celebrating the presence of one who had promised to return." After all, it was Jesus Himself who set such a high level of expectation in the Church; and it was Jesus Himself who pointed to its imminent fulfillment. Indeed, it was Jesus who established the Eucharist as an eschatological event—a parousia—a coming of the King and the kingdom.



## PAROUSIA - ADVENTUS - ARRIVAL - PRESENCE - SECOND COMING

---

The Italian expression *Traduttore, traditore* (Eng. The translator is a traitor) is even truer in religious vocabulary because when translating words from one biblical language to a modern language such as English, oftentimes the deeper sense or meaning of the word is lost. All translation is a compromise, in regard to the effort to be literal and, especially, in order to translate idiomatic expressions. This phenomenon is a common occurrence when translating Scripture from its original Hebrew and Greek. Take the Greek word *parousia* (Gk. παρουσία), in the Merriam-Webster dictionary the stated definition is that it means Second Coming, which, while true is in fact incomplete. Saint Jerome, when composing the Latin Vulgate, also used the term *adventus* when translating the Greek word *parousia*. So, when *adventus* is translated into English, it becomes arrival. Yet, do not rush to such a conclusion because in the context of the writings of Saint Paul, the word *parousia* is used to mean the *second advent* or the coming of Christ. Thus, while it is correct to say that *parousia* means the Second Coming, it is equally correct to say either that none of those English words accurately captures the deeper meaning of the Greek word *parousia* because it also means *presence* and implies more than the Second Coming of Christ. The all-encompassing nature of the word *parousia* is that it speaks to the times and ways that Christ has, is and will be present to us. St. Bernard of Clairvaux speaks of the *Threefold Advents of Christ*: "In the first coming he was seen on earth, dwelling among men; he himself testifies that they saw him and hated him. In the final coming all flesh will see the salvation of our God, and they will look on him whom they pierced. The intermediate coming is a hidden one; in it only the elect see the Lord within their own selves, and they are saved. In his first coming our Lord came in our flesh and in our weakness; in this middle coming he comes in spirit and in power; in the final coming he will be seen in glory and majesty" (*Sermo 5, In Adventu Domini*, 1-3: Opera Omnia, Edit. Cisterc. 4 {1966}, 188-190). The citation appears in the Roman Office of Readings for Wednesday of the First Week of Advent. These three advents are (1) Christ became present to humanity by taking on our human nature, though sinless; (2) He contin-

ues to be present with us through the Spirit and most exultantly in the Eucharist, and (3) He will be present again when the Son of Man comes to judge the world. In the first Advent, the Father's only-begotten Son came to seek and save that which had been lost through the sin of Adam. Born as a Child, the Infant is like us in all things except sin. In focusing on this aspect of Advent, the virtue of hope grows in the promise of salvation the first Christmas offered. In the second Advent, Christ becomes present in every human soul during their earthly lifetime. The Lord comes as Someone hidden within the human heart and Christ is present in every human heart encountered during life and in the events of daily living. This middle Advent causes anxiety over whether or not we will fail to recognize Christ's return in glory or experience the joy that comes from recognizing God's presence. In the third and final Advent, as the Son of Man coming on the clouds, Christ will return as the glorious Lord. On the last day, the dead will be raised and the separation between the sheep and the goats will take place. In the first Letter to the Thessalonians (1 Thes 5:23-24), St. Paul reminds all who believe that Christ is always at work in our lives to prepare us for His *parousia* or ultimate return. Thus, our earthly lives are lived out between the first and third Advents. None of us have anything good that did not come from God as a gift because God is always coming with His life-giving presence: when God first came in Bethlehem, then into the hearts and souls of His disciples, comes supremely in Holy Communion or the second Advent and, ultimately, when He returns in glory as the third Advent.

*Ideal Advent Prayer of the Heart: Maranatha*  
The word *Marantha* can be understood in two various ways: When translated as *Come, Lord*, it is a prayer for the early return of Christ. If the Aramaic word is divided differently into *Maran atha*, then, it is more accurately translated as *Our Lord has come*, such that the expression becomes a credal formula. The former interpretation is supported by what appears to be a Greek equivalent of this acclamation in the last book of the Bible or Revelation 22:20 "Amen. Come, Lord Jesus!" The *Catechism of the Catholic Church* (CCC, n. 451) declares *Come, Lord* to be the preferred

---