

**OUR LADY OF PROVIDENCE CHAPEL**  
**SAINT VINCENT HOSPITAL**  
**WORCESTER MEDICAL CENTER**  
**Solemnity of Our Lord Jesus Christ, King of the Universe**  
**November 26, 2023**



**The Threefold Power Essential to Jesus Who is Lord and King:**  
Universal dominion as the world's Redeemer, Lawgiver for those who believe,  
and Judge of the living and the dead

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**CHAPEL SCHEDULE**

*Weekday Mass:* (Monday-Friday at 12 noon)

*Weekend Masses:* Saturday: 4:00pm - Sunday: 7:30am & 4:00pm

*Holiday 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 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 of the Gould family

Monday, November 27 *34th or Last Week in Ordinary Time*

12:00nn +Mary Saccone

Tuesday, November 28

12:00nn Asking God to bless Peggy and her family

Wednesday, November 29

12:00nn +Kathryn Campbell — 54th anniversary — by her daughter

Thursday, November 30 *Feast of Saint Andrew, apostle*

12:00nn +Asking God for eternal life for Dorothy and Haley

Friday, December 1

12:00nn For the intentions of Liosaura Souza

Saturday, December 2 *Vigil of 1st Sunday of Advent*

4:00pm Seeking God’s help for peace in the world

Sunday, December 3 *First Sunday of Advent*

7:30am Names enrolled in OLP Purgatorial Society 2023

4:00pm +Eugene & Evelyn Foley by their family

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

Biblical scholars have identified five discourses in the Gospel of Matthew and the final one is entitled the Eschatological Discourse or the Discourse on the End Times (Mt 24:1-25:46). This last discourse is labelled eschatological because it deals with the coming of the new age or the eschaton in all its fullness. Those passages incorporate events that will precede the end and describe how the disciples are to conduct themselves while awaiting an event that is as certain as its exact time is unknown to all but the Father (Mt 24:36). The discourse can be divided into two parts: Mt 24:1-44 and Mt 24:45-25:46. This week’s Gospel is the concluding verses to that discourse. The end time will begin with the solemn intervention of the Son of Man returning in glory, accompanied by angels and seated upon His glorious throne. From that exalted position, He will judge all the nations. The Lord Jesus will appear as King of the Universe, having received from the Father that Kingdom as His inheritance. At the outset of His public life, Jesus announced that the kingdom was at hand and, without fail, He proclaimed that the Kingdom was for the *anawim* or the little and poor ones as well as for those like them. Those who are merciful and, thereby, unite the two great commandments by loving God and neighbor are real disciples. Along with the Parousia or Second Coming, the final judgment will take place, too, with the Son of Man, depicted as a shepherd, who separates the sheep from the goats. This passage is not only the summit of the teaching on the great commandment, but it also enriches its message. Everyone will be judged based on what they have done or not done for the hungry, thirsty, strangers, naked, sick, or prisoners – these are the people that Jesus declared to be blessed in the Sermon on the Mount. Those engaged in doing the spiritual and corporal works of mercy, on judgment day, will be surprised, whereas those who did not do them “will go off to eternal punishment.” The condemned will have no excuse because they had been duly warned. Merciful works, whether good done or left undone, will be evidence for or against us. The title King of the Universe, in the Semitic culture, does not imply regal power as it invokes God as the Shepherd-King, who tends the frailest of His flock. Ezekiel the prophet (Ex 34: 1-10) excoriates the shepherds of Israel who have not guarded the flock and whose infidelity has brought disaster upon the people. They fed themselves, not the flock and refused to strengthen the frail, did not heal the diseased, nor bind up the broken-hearted, or failed to seek out the lost. Those so-called elders of the people did not fulfill the basic responsibilities of every shepherd. Yet, the God of Israel will do for the people what those miscreant shepherds did not. Yet, in the void, other shepherds will only make matters worse. Eve-

### Christ Jesus Ultimate King & Ruler for All Time

Naming Christ as King is not a title that designates Him as the powerful ruler among or above the powerful of the earth. In Semitic culture, the description Universal King refers to the concept of God as the Shepherd-King of His people, who tends to the frailest of the flock. Such a King does justice to the weak and the poor or *anawim* whom He protects against the powerful and tyrannical that earthly potentates exercise toward the defenseless and those threatened with injustice. Christ as Universal King is the perfect King who acts with mercy, compassion, and tender-heartedness.

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ry faithful shepherd not only protects the flock from external harm, but also intervenes when the sheep are presented with internal harm, brought about by self-serving sheep. At some unknown time in the future, God will send the perfect shepherd, “I will appoint one shepherd over them to pasture them, my servant David; he shall pasture them and be their shepherd” (Ez 34:23). David had long passed from the scene when Ezekiel prophesied, so the prophecy refers to another shepherd-king who will reign forever on the throne of David. There will be a new covenant – a covenant of peace – brought about by the Messianic shepherd-king who promises to be the ultimate provider, deliverer, and consummate guide. This ancient promise was fulfilled in the first coming of Christ who succeeded in shepherding the flock were all others had failed in doing so. As both Universal King and Good Shepherd, Jesus tends the frailest sheep with sympathy and compassion. He does justice to the weak and poor by sheltering them against the powerful and tyrannical power arrayed against them. As the ideal King, the Lord Jesus acts with mercy, compassion, and tenderness. On that final Day of the Lord, when Christ returns in glory, He will welcome into the Kingdom those who have acted as He did while on earth.

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

Next Sunday, the Church enters into the season of Advent. The four-Sunday season is a time of preparation and purification, as the Church anticipates the annual celebration of the Lord’s Birth at Bethlehem over two thousand years ago. It is also a time to recall that the Lord Jesus will return and that all believers must be ready for that Second Coming. As Pope Emeritus Benedict XVI wrote, “While our hearts look forward to the annual celebration of Christ’s Birth, the Church’s Liturgy directs our gaze to the final goal: our encounter with the Lord who will come in the splendor of glory.” In light of these two divine visitations, one historical and one eschatological, believers can rightly ask themselves how such a diverse reality can be rightly observed? How can believers both recall a historical event, while also prepare for a future event, in which time and space as we know it will end? Is there a middle ground or a still point between the two? From the time of the Upper Room, the Lord Jesus has provided the answer. In the Eucharist, the Lord remains with His people. As Jesus told His initial followers, “I will not leave you orphans. I will come to you” (Jn14:18). The first disciples experienced this Eucharistic presence. In particular, the two disciples on the road to Emmaus saw and encountered the Risen Lord in the Breaking of the Bread (Lat. *fractio panis*). The expression, “Breaking of the Bread,” is one of the earliest terms for what we now call the Eucharist or the Mass. One other early title for the Eucharist was the Parousia. In theology today, parousia is a reference to the Second Coming. However, once again, in the early Church, it was a title for the Eucharist since the Lord’s presence in the Eucharist was seen as intimately connected –inseparable– from His presence at the Second Coming. And so, in the Eucharist, we see the crucible and intersection between the continuation of the Lord’s First Coming, and the immediate preparation for His Second Coming, in doing so, various prayers of the Mass stand out.



#### *The Embolism Prayer*

What is now known as the embolism (Gk. ἐμβολισμὸς) prayer should resonate with the heart of the attentive worshipper. The history of the prayer illustrates a liturgical lesson because historians of the liturgy note that the embolism began as an early Advent prayer in Christian worship. The prayer was so beautiful and demonstrative of the purpose for receiving Holy Communion, that it eventually remained a permanent part of the Mass and, so, not only a prayer for the Advent season. In the current English version, the prayer reads: *Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, 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 Savior, Jesus Christ.* The prayer speaks for itself in the position it currently has in the current order of Catholic worship. It asks for the continued presence of the Lord in keeping us safe, while also expressing a fervent hope in His return. As such, it is easily seen how this prayer is both fitting for the Communion Rite of the liturgy, as well as expressive of the Advent season. In recognizing the liturgy as a sort of middle ground between the Lord’s First Coming and His Second Coming, you can grasp more fully the purpose of worship which is to teach the participants gratitude and the need for heightened expectation, along with a sacred waiting for the Lord, yet, a waiting predicated on His terms and not ours. Even the simple awareness that the Mass stands between time and eternity, that both elements can be spiritually felt in the sacred liturgy, is an Advent exercise in acknowledging the presence, power, and providence of God. Excerpted from: Fr. Jeffrey Kirby, “Eucharist Offers Intersection between First and Second Coming.” *Crux: Taking the Catholic Pulse*. 29 November 2020. Excerpted from: Fr. Jeffrey Kirby, “Eucharist Offers Intersection between First and Second Coming.” *Crux: Taking the Catholic Pulse*. 29 November 2020.

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# OUR LORD JESUS CHRIST— UNIVERSAL KING

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## Introduction

At the close of the Holy Year of 1925, honoring the sixteenth centenary of the Council of Nicaea (325 AD), which was the first ecumenical council that settled the question of the nature of the Son and His relationship to the Father: in particular, whether the Son had been 'begotten' by the Father from His own being, and therefore having no beginning, or else created out of nothing, and therefore having a beginning. The council declared that Christ was consubstantial with the Father, which provided the basis for the Lord's kingly rule. So, in the encyclical *Quas primas* (11 December 1925), Pius XI declared that the most effective counter-force to the increasing threat of secularism and what, at that time, was the seemingly insoluble Roman Question was to acknowledge the kingship of Christ, "it is necessary that the kingship of our Savior should be as widely as possible recognized and understood, and to the end nothing would serve better than the institution of a special feast in honor of the Kingship of Christ. For people are instructed in the truths of faith, and brought to appreciate the inner joys of religion far more effectually by the annual celebration of our sacred mysteries than by any official pronouncement of the teaching of the Church" (*QP*, n. 21).

## Jesus Christ as Lord & Universal King

This last Sunday of the Liturgical Year, once known as Christ the King, since the liturgical reforms of the Second Vatican Council is now officially known as the Solemnity of Our Lord Jesus Christ, King of the Universe (Lat. *Sollemnitatis Domini Nostri Iesu Christi Universorum Regis*). During the month of November, there is a shift in the emphasis of the Church's worship as the prayers and readings focus more and more on the *novissima* or the four last things: death, judgment, heaven & purgatory, and hell. There is an emphasis on the Communion of Saints (Lat. *communio sanctorum*) or the spiritual union of the living and the dead as part of the mystical body of Christ, wherein each member contributes to the good of all and that the saints in heaven, the living on earth, and the souls in purgatory mutually share in what one part of the mystical body does for the other. November should be a time to visit the graves of family or friends and to become more aware of the sacrifices needed to hasten the release of the souls in purgatory from the purification needed to purge them of the vestiges of sin in order for those holy souls to be perfect and eligible for heavenly life. Acknowledging Christ as exalted Lord and King must be considered the crown of the Liturgical Year and the ultimate goal of life's earthly pilgrimage. According to the Fathers of the Second Vatican Council, as the Lord of glory, Christ the King is "... the goal of human history, the focal point of the longings of history and of civilization, the center of the human race, the joy of every heart and the answer to all its yearnings. He it is Whom the Father raised from the dead, lifted on high and stationed at His right hand, making Him judge of the living and the dead. Enlivened and united in His Spirit, we journey toward the consummation of human history, one which fully accords with the counsel of God's love: 'To reestablish all things in Christ, both those in the heavens and those on the earth' (Eph. 11:10). The Lord Himself speaks: 'Behold I come quickly! And my reward is with me, to render to each one according to his works. I am the Alpha and the Omega, the first and the last, the beginning and the end [Rev. 22:12-13]'" (*Gaudium et spes* 45).

## The Kingship of Christ

Identifying someone as king carries with it modern implications detrimental to a proper understanding the Kingship of Christ. The Greek word *basileus* (Gk. βασιλεύς) which is widely understood in English as king or emperor has a wider meaning than is first apparent because that title was used by the Byzantine emperors. In ancient Greece, while designating the king as lawful, when distinguished from the tyrant, the *basileus* was a good king and the source of blessings. In the 4th century BC, the Hellenistic king came to be understood as the Benefactor (Gk. Εὐεργέτης) or a benevolent king who sustains his people like a shepherd cares for his sheep. Moreover, as benefactor of the people, the king's will does not cover a specific geographical area or a particular state, his royal nature is to be the benefactor of the whole world. Centuries later, in the first century, the biblical term *basileia* (Gk. Βασιλεία) came to refer not only to the realm which a king sovereignly ruled, but was also applied to the dignity or power of the king. The Hebrew word for kingdom or *mamlakah*, rather than implying the geographical scope, emphasizes the possession or exercise of kingship. By the first century of the Christian era, while Yahweh was eternally Israel's king, God's earthly reign was not entirely visible nor totally effective on earth due to the fact that His reign was not universal. Eventually, the Kingship of the God of Israel acquired an eschatological implication when the current situation would be righted on the Day of the Lord. Both Jesus and John the Baptist proclaimed that the Kingdom of God was finally at hand. In His preaching, however, Jesus modified the implications of the dawning kingdom by rejecting an immediate intervention from on high and denouncing the expectation that Kingdom of God (Gk. *basileia tou theou*) would be a political entity with Jesus as the Kingly Messiah. Instead, He highlighted the moral and religious qualities required to enter into or needed for His kingdom to be properly received. In a series of parables such as the sower and the seed, the wheat and the tares, treasures hidden and found, etc. those comparisons to the nature of the Kingdom God sought to correct popular misconceptions and deepen the crowd's understanding of what, in fact, the Kingdom of God is truly like. In the end, Christ described a future earthly manifestation of His kingship, though while already present, it would come in a sense in which it is not yet fully so. Thus, by teaching His disciples to pray *Thy kingdom come*, Jesus foretold the full manifestation of that Kingdom would be in the future or at a point in time known as the Second Coming. Though not yet fully realized, despite declaring that it was yet to come, Jesus also stated that the Kingdom was already here or at hand. The end time or the dramatic appearance of the Kingdom is in stark contrast with His declaration that the Kingdom is within or upon us. As an actual, current possession, the Kingdom within is characterized as righteousness, peace, and joy. Acknowledging Christ as Universal King incorporates these elements and more – His Kingdom is not geographical but universal and invisible. It is already here, but not yet fully realized. As the Good Shepherd and Benefactor, if we become poor in spirit, then, salvation is already ours and the visible Church – though comprised of both good and evil—those counted among the elect are heading in the right direction, away from purely earthly concerns, toward the *civitas Dei*. Christ as the perfect King, then is the ideal Shepherd and He alone is the restorer to life eternal.

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