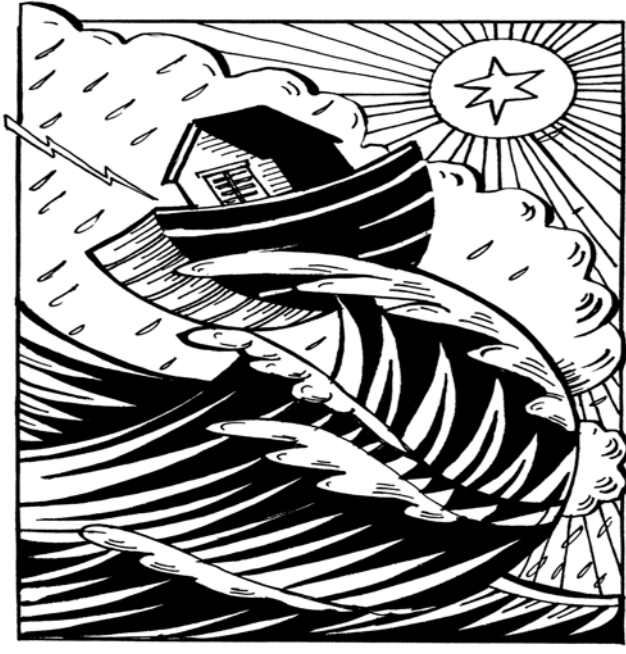


OUR LADY OF PROVIDENCE CHAPEL

SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER

First Sunday of Advent

November 27, 2022



Noah and the ark foretell the deliverance for the righteous
who look forward to the Lord's return in glory.

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

Holyday 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 26 *Vigil of the 1st Sunday of Advent*

4:00pm +Patricia Kalil Bastek by SVHSN alumnae

Sunday, November 27 *First Sunday of Advent*

7:30am +Michael Feeley—7th anniversary

4:00pm Asking for the intercession of Saint Thomas Aquinas

Monday, November 28

12:00nn For Paula Halleran Hodge

Tuesday, November 29

12:00nn +Stephen L'Esperance

Wednesday, November 30 *Feast of Saint Andrew, Apostle*

12:00nn For those undergoing surgery especially Cyndy

Thursday, December 1

12:00nn +Russell Cournoyer, Sr. by his son

Friday, December 2 *First Friday—Devotion to the Sacred Heart of Jesus*

12:00nn For priests devoted to the Sacred Heart

Saturday, December 3 *Vigil of the 2nd Sunday of Advent*

4:00pm For an increase in Advent vigilance

Sunday, December 4 *Second Sunday of Advent*

7:30am +Names enrolled in the OLP Purgatorial Society 2022

4:00pm For Craig Halleran

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 according to Saint Luke

Whether Christ's return or the Parousia is imminent or destined to occur beyond our earthly lifetimes, the Lord addresses both those who say the signs of the end abound so that the end will be soon or those who lull themselves into sleep thinking there will be no judgment. By referring to the coming of the Son of Man, Jesus attempts to explain that reference by recalling the situation that prevailed before Noah and the flood. At that time, ordinary people were consumed with their own lives and pursuits, so much so that they either were blind to or ignored the signs of impending doom. This is not prophesying gloom and doom; no, it is a warning against being negligent of the duties God demands. The two men in the field and two women grinding meal were doing the same task, but "one will be taken, and the one will be left." Christ is categorically stating that no one should doubt His return and that the time when that will happen is going to be unexpected and indeterminate. Such a delay or its ambiguity should not serve as an excuse "to eat, drink, and be merry" because what is inevitable demands these two attributes: on-going attention and watchfulness. Repeatedly, in His public proclamations, Jesus declared that He was establishing the Kingdom of God. In fact, while He affirmed that the kingdom was already present in Him, He also declared that its fullness was yet to come. All that had been foretold or promised was realized in Christ's life, death, resurrection, and ascension. While all that preceded Him was fulfilled, much more remained to be made manifest. Thus, faith in Christ risen from the dead and now in glory requires a renewed hope that His Kingship will be made visible upon His return in glory. In the early period of the Church, Christ's return was widely thought to be imminent and likely to take place within the lifetime of the apostles; yet, Jesus also told them that "...of that day or hour no one knows, neither the angels of heaven, nor the Son, but the Father alone" (Mt 24:36). How we live, whether in light of the individual end of our lives or the ultimate conclusion of human history is what really matters and such a well-lived life fuels our hope in the reality of the Kingdom. There's no doubt that the Lord will come again, but all that we know about His coming is that it will be sudden and unexpected. Guided by that revelation, it behooves everyone to live in readiness for the Day of the Lord. After the warning of the different outcome between two women doing the same thing, one being spared and the other taken, the command to be vigilant is given as an imperative – "Therefore, stay

Saint John Henry Cardinal Newman *Sermon 4, Parochial & Plain Sermons*

...I observe, that when we pray for the coming of Christ, we do but pray in the Church's words, that He would "accomplish the number of His elect and would hasten His kingdom." That is, we do not pray that He would simply cut short the world, but, so to express myself, that He would make time go quicker, and the wheels of His chariot speed on. Before He comes, a certain space must be gone over, all the Saints must be gathered in; and each Saint must be matured. Not a grain must fall to the ground; not an ear of corn must lose its due rain and sunshine. All we pray is, that He would please to crowd all this into a short space of time; that He would "finish the work and cut it short in righteousness," and "make a short work upon the earth;" that He would accomplish—not curtail, but fulfil,—the circle of His Saints, and hasten the age to come without disordering this. Indeed it cannot be otherwise. All God's works are in place and season; they are all complete.

awake." And the reason for doing so is as true now as it was long ago, "For you do not know on which day your Lord will come." Then, in a brief parable, the command is illustrated that the final day will come "like a thief in the night." The parousia or the Lord's advent or His arrival will be as unexpected as a thief robbing your house in the night would be. The end time's unpredictable character requires vigilance and continuously being prepared. The vigilance required is not passive or vague; no, remaining alert or vigilant is active and dynamic. Faithfully doing what God expects of us and acting responsibly will re-assure the faith-filled man or woman that the Lord's unexpected arrival will not be something to be feared or catch them unaware of His coming. The faithful and vigilant servant will not be surprised when the Lord says, "Behold, I stand at the door and knock. If anyone hears my voice and opens the door, [then] I will enter his house and dine with him, and he with me" (Rev 3:20) which is reassuring only because we know enough to be always ready.

Eucharistic Revival - 19 June 2022 to the National Eucharistic Congress, Indianapolis 17-21 July 2024

The Eucharist a Mystery of Light

Throughout the season of Advent, the Church points to the coming of the Light of the World, the Child Jesus. Awaiting the birth of the Messiah, the liturgy and Divine Office commemorate salvation history, the prophets and the people of the Old Testament, waiting in darkness to see the Light. The ever-Virgin Mary was the first tabernacle, carrying Christ in her womb. She is the "woman of the Eucharist" and our model. During these brief weeks, leading up to Christmas, the Eucharist should be placed at the center of individual lives. Then by willing to be taught by Mary, those who do so will enter more deeply into Christ's coming, if we allow God to prepare our souls for the coming of His Son. Advent offers us a special opportunity to understand more fully that Jesus still dwells with us in His glorified state, and that a special bond exists between the Lord's Incarnation and His on-going presence in the Eucharist. This season encourages the faithful to focus on this bond and to better appreciate Jesus' Eucharistic presence. In his encyclical *Spe salvi*, Pope Emeritus Benedict XVI wrote, "The true stars of our life are the people who have lived good lives. They are lights of hope. Certainly, Jesus Christ is the true light, the sun that has risen above all the shadows of history. But to reach him we also need lights close by—people who shine with his light and so guide us along our way. Who more than Mary could be a star of hope for us? With her "yes" she opened the door of our world to God himself; she became the living Ark of the Covenant, in whom God took flesh, became one of us, and pitched his tent among us (SS, no. 49).

THE HOLY SEASON OF ADVENT—WEEK ONE

This I will call to mind; therefore I will hope:

The Lord's acts of mercy are not exhausted, his compassion is not spent

The first candle of Advent symbolizes hope and is otherwise known as the prophecy candle that testifies to the ultimate fulfillment of the promises that God made through the prophets. The color purple bears witness to Advent as a time of repentance and fasting in anticipation for the last day of earthly life. As a color that attests to royalty, purple yields evidence of God's Kingship and reign.

Prayer for Advent Hope

Father, all-powerful God, your eternal Word took flesh on our earth when the Virgin Mary placed her life at the service of your plan. Lift our minds in watchful hope to hear the voice which announces his glory and open our minds to receive the Spirit who prepares us for his coming. We ask this through Christ our Lord. Amen.

Holyday of Obligation - Immaculate Conception of the BVM

O Mary, conceived without sin, pray for us who have recourse to thee.

Chapel Holyday Mass Schedule

Wednesday, December 7

4:00pm Vigil Mass

Thursday, December 8

12nn & 4pm

ADVENT—A JOURNEY TOWARDS BETHLEHEM & THE SECOND COMING

Introduction

The title Advent, which the Church uses for this liturgical season, is the anglicized version of the Latin translation (Lat. *adventus*) of the Greek word *παρουσία* (or *parousia*). In the Graeco-Roman society of the Empire, either the word *adventus* or *parousia* was used to refer to the arrival of a person of great dignity and power—a king, the emperor or even one of the pagan gods. Its use in the New Testament served to denote the future return of Christ in glory wherein the Lord Jesus would judge the living and the dead and bring to a close the present world order. Advent is the preliminary portion of a larger part of the Church's liturgical year that includes Christmas and Epiphany. Initial attempts to make Advent overly long (e.g., up to eight weeks) or overly restrained (a second Lent) failed to capture the imagination of the people; however, as a time of intense preparation for the birth of the Child Jesus that emphasis became one of the essential parts of this season's spiritual character.

Liturgical Season with a Two-fold Character

In the *Universal Norms on the Liturgical Year and Calendar*, Advent is described as having “a two-fold 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 a period of devout and expectant delight” (*UNLYC*, n. 39). This season, then, pivots between two focal points: The Incarnation of Christ, which marks the beginning of salvation and the expectation of the Lord's final coming (or *parousia*) that constitutes its completion. The four weeks are not primarily penitential in tone, so as to be understood only as a time of penance in anticipation of the judgment that will certainly come; no, Advent is a festive memorial of the Lord's Incarnation. Moreover, because the Word-took-flesh in the womb of the Virgin Mary, firmly grounded in that unique act of God, the Church fearlessly looks forward to, both with great joy and with an unbridled expectation, the Lord's return at the end of time.

A New Year of Grace

Every Advent, a new liturgical year begins and, what the Church might label as new is not totally so because Advent picks up where the previous year left off—a warning to be watchful and alert, so as not to be caught off-guard when the end of human

history finally dawns. John the Baptist dominates the middle part of Advent; yet, the Third Sunday of Advent is traditionally known as *Gaudete* (or *Re-joice*) Sunday. Joy is the season's characteristic and, when joy is coupled with waiting and expectation, the spirit of Advent is complete. Such an attitude is not subject to individual circumstances or natural emotions; no, hope and joy are gifts of the Spirit and the oxygen that our souls require. Joy is a divine gift that comes from on high because, now, we all know that the Lord's coming is closer at hand. Starting on December 17th, the focus of Advent shifts toward a more intensive preparation for Christmas, “The weekdays from 17 December up to and including 24 December are ordered in a more direct way to preparing for the Nativity of the Lord” (*UNLYC*, n. 42). The distinctive liturgical feature of seven of those eight days is the O Antiphons that both precede and follow the Cantic of Mary (or *Magnificat*) during Vespers, prior to Christmas Eve. Each antiphon refers to one of the Messianic titles of Jesus, while simultaneously serving as a touchstone for one of Isaiah's prophecies about the Messiah.

The Liturgical Aspects of Early Advent

During many of the weekdays of Advent, the expression “On that day...” is a phrase that features in many of the first readings during the beginning of the Season of Advent. Thus, the liturgical new year begins with a sense of anticipation. Frequently, those first readings are taken from the Book of Isaiah and enshrine the longings of the people of Israel for the coming of the Day of the Lord – the day when many of the anxieties and struggles of life are brought to a peaceful resolution. The readings point to a longing that should prompt a greater understanding that the Church will find her fulfillment in the birth of Jesus, celebrated on Christmas. They also point to a longing that should remain in every human heart until Christ returns again. Jesus did come into the world only in a manger on one day in Bethlehem. From then until an unknown future day, His return is awaited, a return in glory when the fullness of the Kingdom of God will be made manifest in all its fullness. Such an ultimate return in glory will bring about the justice, peace and the fullness of life which longing hearts seek in imperfect ways. The Season of Advent then seeks to draw that unrecognized longing to the foreground and awaken a greater awareness of the anticipation that must be held in the heart and soul, aching for the fullness of life that God seeks to draw everyone into.