

# CHURCH OF OUR SAVIOUR

59 Park Ave. (at 38<sup>th</sup> St.), New York, NY 10016

## CHAPEL OF THE SACRED HEARTS OF JESUS AND MARY

325 East 33<sup>rd</sup> St. (bet. 1<sup>st</sup> and 2<sup>nd</sup> Aves.), New York, NY 10016

Parish Office (*Our Saviour*): (212) 679-8166 ♦ office@oursaviournyc.org ♦ Chapel: (212) 213-6027

*Serving the Murray Hill and Kips Bay Communities*

### FIRST SUNDAY OF ADVENT – 29 November 2020

#### Sunday Masses

5:00 p.m. (*Our Saviour*) – *Saturday Vigil*  
8:00 a.m. (*Sacred Hearts*)  
10:00 a.m. (*Our Saviour*)  
12:00 Noon (*Sacred Hearts*) – *Live streamed via YouTube*  
3:00 p.m. (*Sacred Hearts*) – *Korean-English bilingual*  
5:00 p.m. (*Our Saviour*)

#### Adoration of the Blessed Sacrament

Friday following the 7:45 a.m. Mass until Benediction  
at 11:50 a.m. (*Our Saviour*)

#### MASS INTENTIONS

##### Sunday, 29 November – *First Sunday of Advent*

5:00 p.m. Julie McGough +  
8:00 a.m. Kenneth E. Nielsen +  
10:00 a.m. George S. Uy +  
12:00 p.m. Arlene Bray +  
5:00 p.m. *All Parishioners, Living and Deceased*

##### Monday, 30 November – *St. Andrew, Apostle*

7:45 a.m. Patrick & Nancy Downey (L)  
12:00 p.m. Raymond Palmowski, Jr. +  
5:15 p.m. Children & Youth served by CCNY

##### Tuesday, 1 December

7:45 a.m. John Alessio +  
12:00 p.m. Antonia Lo +  
5:15 p.m. Children & Youth served by CCNY

##### Wednesday, 2 December

7:45 a.m. Frank Voci +  
12:00 p.m. Nancy Sison Roxas +  
5:15 p.m. Children & Youth served by CCNY

##### Thursday, 3 December – *St. Francis Xavier, Priest*

7:45 a.m. Dennis Padilla +  
12:00 p.m. Antonia Lo +  
5:15 p.m. Fr. Kenneth Murphy +

##### Friday, 4 December – *St. John Damascene, Priest, Doctor of the Church*

7:45 a.m. Martin Quimson +  
12:00 p.m. George S. Uy +  
5:15 p.m. Children & Youth served by CCNY

##### Saturday, 5 December

5:00 p.m. The Ullmann Family (L) & +

*Mass Intentions may be reserved through the Parish Office.*

Thank you for your **financial support**. There are cash boxes in the Church and Chapel for you to drop your offering. We are also able to accept offerings through our website [oursaviournyc.org](http://oursaviournyc.org).

#### Daily Masses (Monday-Friday)

7:45 a.m. (*Our Saviour*)  
12:00 Noon (*Our Saviour*)  
5:15 p.m. (*Sacred Hearts*)

#### Confessions

Mon., Wed., Fri.: 11:40–11:55 a.m. (*Our Saviour*)  
Tues. & Thurs.: 7:20–7:40 a.m. (*Our Saviour*)  
Thurs.: 4:45–5:10 p.m. (*Sacred Hearts*)  
Sat.: 4:30–4:50 p.m. (*Our Saviour*)

**In your prayers**, please remember all those who are infected with Covid-19, and all those who are hospitalized in the hospitals within our parish. We remember all those who have died, especially Msgr. Dennis F. Sheehan, who has recently died.

We give thanks to God for **the marriage of Susan and John** last Saturday, 7 November. Please pray for them, for all married couples, and for those preparing for marriage.

If you are interested in getting married at *Our Saviour* or *Sacred Hearts*, please call the Parish Office.

This Sunday is the **First Sunday of Advent**, the beginning of a new liturgical year. Advent is a season of preparation for the coming of Christ at Christmas and his return at the end of the time. It is no coincidence that Christmas is marked just a few days after the winter solstice – the shortest day of the year.

It is a custom in churches and homes throughout the world to display an Advent wreath to mark the four Sundays of Advent. While an Advent wreath is not rooted in any liturgical tradition, it comes from a cultural tradition that is relevant to Christians throughout the world. The wreath itself, circular in shape, is a reminder of everlasting life and the eternity of God. The four candles (three purple and one rose) represent each of the four Sundays of Advent, a new candle is lit each Sunday. The rose candle is lit on *Gaudete Sunday*, the Third Sunday of Advent. The increasing light of the candles shows that Christ, the light of the world, reigns over the darkness.

This year, you will notice that the Advent wreath in the Chapel is displayed in a different way than in years past. It is elevated and suspended, allowing visibility to passersby on 33<sup>rd</sup> Street. Since we live in a time of great turmoil and uncertainty, we need Christ's presence in the world more than ever. The light from the wreath will shine forth day and night this Advent, to proclaim to those around us, believer and non-believer, that Jesus Christ is the light of the world, especially in this time of physical and metaphorical darkness!

*Important:* Please take this newsletter away with you. Do not leave it in the pew or return it to the literature tables.

**Thursdays in Advent at the Chapel:** As the Advent season is a time given to help us welcome the Lord who comes to encounter us and to prepare ourselves for Christ's return, we will have Adoration of the Blessed Sacrament every Thursday from 12:00 to 4:30 p.m. at the Chapel of the Sacred Hearts of Jesus and Mary, the "Source of All Consolation". During this time Fr. Enzo Del Brocco, C.P. will be available for Confessions, Spiritual Direction, Grief Support and Healthcare Ethics Counseling especially for Healthcare Professionals, Chaplains, and Family members of hospitalized patients.

If you are particularly seeking Spiritual Direction and/or Healthcare Ethics Counseling please set an appointment in advance with Fr. Enzo: [enzodelbrocco@gmail.com](mailto:enzodelbrocco@gmail.com).

**The Holy Father's Prayer Intention for December:** *For a life of prayer.* We pray that our personal relationship with Jesus Christ be nourished by the Word of God and a life of prayer.

**Thinking about becoming Catholic?** Please speak with one of the priests after Mass or call Fr. Andrew Kurzyna at (212) 213-6027.

**Waiting for Christ.** As we approach the season of our Lord's advent we are warned Sunday after Sunday by our tender Mother, Holy Church, of the duty of looking out for it. The substance of religion consists in faith, hope, and charity; and the qualification for eternal life is to be in a state of grace and free from mortal sin; yet, when we come to the question, how we are to preserve ourselves in a state of grace, and gain the gift of perseverance in it, then a number of observances have claims upon us, over and above those duties in which the substance of religion lies, as being its safeguard and protection. And these same observances, as being of a nature to catch the eye of the world, become the badges of the Christian, as contrasted with other men; whereas faith, hope, and charity are lodged deep in the breast, and are not seen. Now, one of these characteristics of a Christian spirit, springing from the three theological virtues, and then in turn defending and strengthening them, is that habit of waiting and watching, to which this season of the year especially invites us; and the same habit is also a mark of the children of the Church, and a note of her divine origin.

We read in the Gospel of our Lord on one occasion "entering into a certain town," and being received and entertained "by a certain woman named Martha." There were two sisters, Martha and Mary; "Martha was busy about much serving;" but Mary sat at our Lord's feet and heard His words. You recollect, my Brethren, His comparison of these two holy sisters, one with another. "Martha, Martha," He said, "thou art careful, and art troubled about many things, but one thing is necessary; Mary hath chosen the best part." Now Martha loved Him, and Mary loved Him; but Mary waited on Him too, and therefore had the promise of perseverance held up to her: "Mary hath chosen the best part, which shall not be taken away from her."

They, then, watch and wait for their Lord, who are tender and sensitive in their devotion towards Him; who feed on the thought of Him, hang on His words; live in His smile, and thrive and grow under His hand. They are eager for His approval, quick in catching His meaning, jealous of His honor. They see Him in all things, expect Him in all events, and amid all the

cares, the interests, and the pursuits of this life, still would feel an awful joy, not a disappointment, did they hear that He was on the point of coming. "By night I sought Him whom my soul loveth," says the inspired canticle; "I sought Him and found Him not. I will rise, and in the streets and broad places will I seek Him."

Must I be more definite in my description of this affectionate temper? I ask, then, do you know the feeling of expecting a friend, expecting him to come, and he delays? or do you know what it is to be in the company of those with whom you are not at your ease, and to wish the time to pass away, and the hour to strike when you are to be released from them? or do you know what it is to be in anxiety lest something should happen, which may happen, or may not; or to be in suspense about some important event, which makes your heart beat when anything reminds you of it, and of which you think the first thing in the morning? or do you know what it is to have friends in a distant country, to expect news from them, and to wonder from day to day what they are doing, and whether they are well? or do you know, on the other hand, what it is to be in a strange country yourself, with no one to talk to, no one who can sympathize with you, homesick,—downcast because no letter comes to you,—and perplexed how you are ever to get back again? or do you know what it is so to love and live upon a person who is present with you, that your eyes follow his, that you read his soul, that you see its changes in his countenance, that you anticipate his wants, that you are sad in his sadness, troubled when he is vexed, restless when you cannot understand him, relieved, comforted, when you have cleared up the mystery?

This intimate, immediate dependence on Emmanuel, God with us, has been in all ages the characteristic, almost the definition, of a Christian. It is the ordinary feeling of Catholic populations; it is the elementary feeling of every one who has but a common hope of heaven. I recollect years ago, hearing an acquaintance, not a Catholic, speak of a work of devotion, written as Catholics usually write, with wonder and perplexity, because (he said) the author wrote as if he had "a sort of personal attachment to our Lord"; "it was as if he had seen Him, known Him, lived with Him, instead of merely professing and believing the great doctrine of the Atonement." It is this same phenomenon which strikes those who are not Catholics, when they enter our churches. They themselves are accustomed to do religious acts simply as a duty; they are serious at prayer time, and behave with decency, because it is a duty. But you know, my Brethren, mere duty, a sense of propriety, and good behavior, these are not the ruling principles present in the minds of our worshippers. Wherefore, on the contrary, those spontaneous postures of devotion? why those unstudied gestures? why those abstracted countenances? why that heedlessness of the presence of others? why that absence of the shame-facedness which is so sovereign among professors of other creeds? The spectator sees the effect; he cannot understand the cause of it. *Why* is this simple earnestness of worship? we have no difficulty in answering. It is because the Incarnate Saviour is present in the tabernacle; and then, when suddenly the hitherto silent church is, as it were, illuminated with the full piercing burst of voices from the whole congregation, it is because He now has gone up upon His throne over the altar, there to be adored.

— St. John Henry Newman, November 1856

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# THE ORDER OF MASS

The readings and congregational prayers for today's Mass can be viewed on your smart phone at <https://oursaviournyc.org/sunday-mass> or scan the QR code below.



**Organ Voluntary**      *Nun komm, der Heiden Heiland (Saviour of the Nations, Come)*      Johann Sebastian Bach (1685–1750)

**Introit**      *To you, I lift up my soul, O my God.  
In you, I have trusted; let me not be put to shame.  
Nor let my enemies exult over me; and let none who hope in you be put to shame.*      cf. Psalm 25(24):1–3

**Hymn at the Procession**      *Stuttgart*

Come, thou long-expected Jesus,  
Born to set thy people free;  
From our fears and sins release us,  
Let us find our rest in thee.

Israel's strength and consolation,  
Hope of all the earth thou art;  
Dear desire of every nation,  
Joy of every longing heart.

Born thy people to deliver,  
Born a child, and yet a king,  
Born to reign in us for ever,  
Now thy gracious kingdom bring.

By thine own eternal Spirit  
Rule in all our hearts alone:  
By thine all-sufficient merit  
Raise us to thy glorious throne.

*Text: Charles Wesley (1707–1788)*

**Blessing of the Advent Wreath**

**Kyrie**      *Mass for Advent and Lent*      Theodore Marier (1912–2001)

**Responsorial Psalm**      Psalm 80(79):2ac and 3b, 15–16, 18–19  
*Graduale Simplex*



**Gospel Acclamation**      Theodore Marier



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**Offertory**      Psalm 25(24):1–3

*To you, O Lord, I lift up my soul.  
O my God, in you have I trusted; let me not be put to shame.  
Nor let my enemies exult over me; and let none who hope in you be put to shame.*

**Sanctus**

Theodore Marier

Ho - ly, Ho - ly, Ho - ly Lord God of hosts.  
 Heav'n and earth are full of your glo - ry. Ho-san-na in the  
 high - est. Bless-ed is he who comes in the name of the  
 Lord. Ho - san - na in the high - est.

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**Agnus Dei**

Theodore Marier

*Cantor All*  
 Lamb of God, you take a-way the sins of the world, have mer-cy on us.  
*Cantor All*  
 Lamb of God, you take a-way the sins of the world, grant us peace.

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**Communion**

Psalm 85(84):13

*The Lord will bestow his bounty,  
 and our earth shall yield its increase.*

**Solo at Communion** *Behold, a Virgin Shall Conceive – O thou that tellest  
 (from Messiah)*

George Frideric Handel (1685–1759)

**Organ Voluntary** *Nun komm, der Heiden Heiland (Saviour of the Nations, Come)*

Johann Sebastian Bach

*Musicians for today's Mass:  
 Emily Okaah, Cantor  
 Paul J. Murray, Director of Music and Organist*