

**OUR LADY OF PROVIDENCE CHAPEL**  
**SAINT VINCENT HOSPITAL**  
**WORCESTER MEDICAL CENTER**  
**Palm Sunday of the Passion of the Lord**  
**April 13, 2025**



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Let us go together to meet Christ on the Mount of Olives. Today he returns from Bethany and proceeds of his own free will toward his holy and blessed passion, to consummate the mystery of our salvation.

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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, April 12 *Vigil of Palm Sunday of the Lord's Passion*

4:00pm For the intentions of Margaret Horrigan

Sunday, April 13 *Palm Sunday of the Passion of the Lord*

7:30am For the intentions of Richard M. Horrigan

4:00pm For the souls in purgatory

Monday, April 14 *Monday of Holy Week*

12:00nn For the intentions of Dalia Walsh

Tuesday, April 15 *Tuesday of Holy Week*

12:00nn +Eileen Ryan by Lauren

Wednesday, April 16 *Wednesday of Holy Week*

12:00nn Lucjan, Stanislaw & Edward Janeczak

Thursday, April 17 *Holy Thursday Evening Mass of the Lord's Supper*

Note: No Mass at 12nn

4:00nn For the priests of the Diocese of Worcester

5:00pm-9:00pm NightWatch before the Lord

Friday, April 18 *Good Friday of The Passion of the Lord*

12:00nn Stations of the Cross

4:00pm Good Friday Liturgy

Saturday, April 19 *Holy Saturday: Vigil of Easter -The Resurrection of the Lord*

7:00pm +Edward Jablonski, Sr. —14th anniversary

Sunday, April 20 *Easter Sunday: Solemnity of the Resurrection of the Lord*

7:30am Asking for God's healing directed at James Walsh

4:00pm For all members of the Michael Burke 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 Saint Luke's Account of the Lord's Passion**

The four passion narratives are accounts of the suffering, crucifixion, and death of Jesus Christ that are essential in understanding the significance of the Lord's suffering and its relationship to salvation and the resurrection. These narratives highlight the events leading up to the crucifixion, the trial, and ultimately Jesus' sacrificial death, emphasizing themes of sacrifice, redemption, and the fulfillment of prophecy. While Saint Luke's account of the Passion shares much in common with the other Synoptic Gospels, in many ways that Third Gospel presents a unique portrait of Jesus. In fact, nearly one third of the passages in Luke occur only in that Gospel: The narrative of Jesus' birth and infancy, the parables of the Good Samaritan and the Prodigal Son, and the post-resurrection appearances of Jesus, including his Ascension. The Lucan Passion narrative follows the other gospels by recounting the last meal shared by Jesus and His disciples, a prediction of Jesus's betrayal by Judas and denial by Peter, the arrest of Jesus, His trial before the Sanhedrin, Pilate's sentence of death, Jesus' crucifixion alongside two others, and His burial in a tomb owned by Joseph of Arimathea. Nonetheless, there is much in Luke's Passion narrative that is distinctive and unique. While Luke follows Mark's version of the Last Supper, the Eucharistic words of Jesus better resemble Saint Paul's words in 1 Corinthians 11:23-26 and less like those in Mark. In addition, Luke adds a second cup to the scene (cup one, then bread, followed by cup two) and moves the prediction of the betrayal of Jesus by one of His disciples to after the supper. In addition, Luke relocates the disciples' dispute about greatness to the Last Supper in his gospel, and includes the prediction of Peter's denial at that sacred meal as well. Finally, Luke includes Jesus' somewhat cryptic saying to His disciples about taking two swords that is found only in Luke. The physician evangelist also includes an account of the arrest of Jesus. However, there is no mention of the Garden of Gethsemane in Luke. Instead, he has Jesus praying somewhere in the vicinity of the Mount of Olives. While all four Gospels portray a disciple cutting off the ear of a slave of the high priest, only in Luke do you see Jesus healing the man. Luke juxtaposes the trial of Jesus to Peter's denial, yet he reverses the sequence, telling the story of Peter's denial first and locating the trial of Jesus before the Sanhedrin the next morning. Jesus is then tried by Pilate, but only in Luke do we see Jesus also questioned by Herod Antipas, who sends Jesus back to Pilate for the sentence of death. Interestingly, Luke portrays Pilate proclaiming Jesus' innocence in three places in chapter 23 (v. 4, 14, and 22). The Third Gospel also omits the mocking of Jesus by the Roman soldiers, including enrobing Jesus with a kingly cloak

We who have been baptized into Christ must ourselves be the garments that we spread before him. Now that the crimson stains of our sins have been washed away in the saving waters of baptism and we have become white as pure wool, let us present the conqueror of death, not with mere branches of palms but with the real rewards of his victory. Let our souls take the place of the welcoming branches as we join today in the children's holy song: Blessed is he who comes in the name of the Lord. Blessed is the king of Israel.

and their placement of a crown of thorns on his head which Saint Mark's account does. While Jesus is led away to the place of crucifixion outside the city walls of Jerusalem, only in Luke do we see Jesus' words of warning to the "daughters of Jerusalem," the weeping women of Jerusalem who were beating their chests as Jesus was led away to the place of execution. And all four Gospels note that Jesus was crucified along with two others, but only in Luke do you find the account of the "repentant thief" crucified alongside Jesus who asks this of Jesus, "remember me when you come into your kingdom." The Lord responds to that request like this, "Truly I tell you, today you will be with me in Paradise." Other statements of Jesus from the Cross are unique to Luke – for example, only in Luke's Gospel do we see Jesus praying for his executioners: "Father, forgive them; for they do not know what they are doing." While both Matthew and Mark include Jesus' cry of dereliction, "My God, my God, why have you forsaken me?", Luke does not. Instead, he portrays Jesus very much in control of the events that are unfolding around Him on the Cross. As a result, Jesus' last words in Luke's Passion narrative are "Father, into your hands I commend my spirit." Instead of professing Jesus to be the Son of God as in the other Synoptic Gospels, in Luke the Roman centurion at the Cross "praises God" and proclaims: "Certainly this man was innocent." It is yet one more declaration of Jesus' innocence by a Roman official. Finally, Luke implies that none of the disciples had deserted Jesus at His arrest, yet they were witnesses to the crucifixion of Jesus, "But all of his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things." As we think about what is unique in Luke's Passion Narrative, it's important to ask two related questions: Why does Luke present Jesus so distinctively in his Passion narrative? And, second, what are we to take away from this distinctive portrait as we mark Holy Week? First, it's important to remember that the pre-Passion portions of Luke's Gospel anticipate the suffering and death of Jesus in ways that are unique, too. For example, the idea of Jesus as King and His Kingdom, which is featured in Luke's Passion narrative, those Passion elements are anticipated early in Luke's gospel with Gabriel's annunciation to Mary that: "He will reign over the house of Jacob forever, and of his kingdom there will be no end." In addition, Simeon's prediction of a sword "piercing" the soul of Mary anticipates the death of her son in the Passion. The vanquished devil that is mentioned at the conclusion of Jesus' temptations "departs from Jesus until an opportune time," which, of course, looks ahead to the satanically-inspired conspiracy against Jesus you would read about in Luke 22. Finally, the description of Herod Antipas' desire to see Jesus in Luke 9 anticipates Jesus' later meeting with Herod in Jerusalem. Second, the events of the Passion unfold under the control of Jesus, who, ironically, is also their victim. The narrative is propelled forward through the prayers of Jesus: for instance, (1) Jesus' prayer at the Last Supper for Peter that his "faith may not fail" or that Peter would "strengthen" his fellow-disciples; (2) Jesus' command to His disciples to "pray that [they] may not come into the time of trial" and his own prayer just prior to his arrest; or, (3) Jesus' prayer of forgiveness for His executioners and (4) His concluding prayer at the moment of his death, "Father, into your hands I commend my spirit." And, in his Passion narrative, Luke is looking ahead to his second volume – the Acts of the Apostles. Not only does the Passion of Jesus foreshadow the arrest, trial and death of Stephen in Acts, Luke's Passion and resurrection narratives anticipate the post-ascension activity of the disciples of Jesus in and around Jerusalem. They do not desert Jesus in Luke's Gospel and Acts as they do in Matthew and Mark. Instead, we read in Acts that Jesus "ordered them not to leave Jerusalem, but to wait there for the promise of the Father" and the baptism of the Holy Spirit, for the proclamation of the Good News of Jesus the Messiah "is to be proclaimed in his name to all nations, beginning from Jerusalem" (Luke 24:47). In Luke's mind, the prayer-propelled events of the Passion of Jesus anticipate the Holy Spirit-propelled proclamation of the Gospel, beginning "in Jerusalem, in all Judea and Samaria, and to the ends of the earth." Thus, there is much that is unique and distinctly "Lucan" in Luke's Passion Narrative, distinctive features and perspectives that are particularly worth considering during Holy Week in Year C, the Year of Luke. Excerpted from [www.melbourneanglican.org.au](http://www.melbourneanglican.org.au) Bob Derrenbacher. "Here's what's unique about Luke's perspective on the Passion." 16 March 2022

### **Our Lady of Providence Chapel —Holy Week Liturgical Schedule**

<p><i>Holy Thursday - April 17 (No Mass at 12nn)</i> 4:00pm Evening Mass of the Lord's Supper Immediately following, Nightwatch before the Lord until 9pm</p>
<p><i>Good Friday - April 18</i> 12:00nn Stations of the Cross 4:00pm Good Friday Liturgy</p>
<p><i>Holy Saturday - April 19 (No Mass at 4pm)</i> 7:00pm Solemn Vigil of the Lord's Resurrection</p>
<p><i>Easter Sunday - April 20</i> 7:30am &amp; 4pm Mass &amp; Renewal of Baptismal Promises</p>

# Holy Week — Passion, Death, and Resurrection

Holy Week is the most solemn and glorious week in Christianity, the pinnacle of the liturgical year. It's more sacred than Christmas! This is because Holy Week commemorates the final week of Our Lord's life, the very purpose for which Christmas occurred. Holy Week begins with Palm Sunday (when Jesus made his final entrance into Jerusalem) and culminates with Easter Sunday. As Holy Week progresses to its final days the ongoing solemnity heightens.

## THE SACRED TRIDUUM

Sundown on Holy Thursday to sundown on Easter Sunday is considered the most solemn part of the liturgical year. This three-day period is referred to as the Easter Triduum, also known as the Sacred or Paschal Triduum. The word "triduum" comes from the Latin word of the same name, which comes from *tris* ("three") + *dies* ("day"). Basically, the Sacred Triduum is one great festival recounting the last three days of Jesus' life on earth, the events of his Passion and Resurrection, when the Lamb of God laid down His life in atonement for sins. According to the US Conference of Catholic Bishops, these three days are, in fact, one continuous act of worship. "Though chronologically three days, they are liturgically one day unfolding for us the unity of Christ's Paschal Mystery." It is known as the *Paschal Mystery* because it is the ultimate fulfillment of the ancient Jewish Passover (or Pesach), which itself was a recollection of how God brought the Chosen People out of their slavery in Egypt. The spotless lamb was slaughtered at the Passover meal and consumed—on that same night the destroying angel "passed over" the homes marked with the blood of the Passover Lamb and those covered by the Blood of the Lamb were saved. This was the Old Testament prefiguring of Jesus' work at the Last Supper—where He inserted Himself as the Paschal Lamb and, on Calvary, where the sacrifice was offered to save the world from slavery to sin. With the Holy Eucharist, by receiving the Body of Christ, the faithful consume the victim that died for their sins. The Paschal Mystery is, therefore, God's plan of redemption for the fallen human race through the passion, death, and resurrection of the God-man Jesus Christ. It is one marvelous event stretched out over three days.

## HOLY THURSDAY

The evening Mass on Holy Thursday is referred to as The Mass of the Lord's Supper. This is where the Church re-lives the institution of the Eucharist and the Holy Sacrifice of the Mass that took place at the Last Supper and the institution of the priesthood, which took place the evening before Jesus was crucified. After the homily there is an optional rite of the washing of the feet, where the priest washes the feet of others to signify the priestly role of servant—just as Jesus did with His own disciples. Extra hosts are consecrated at this Mass to be used on Good Friday when no Mass can be celebrated. The Mass of the Lord's Supper on Holy Thursday concludes with a procession of the Blessed Sacrament to the *altar of repose*, a place where the consecrated Hosts are kept, away from the main altar where Mass is normally celebrated. Many parishes will create space for people to stay and pray with the reposed Eucharist at this altar of repose later into the night, remembering Jesus' request in the Garden of Gethsemane for someone to "watch and pray" with Him.

## GOOD FRIDAY

Good Friday is one of the two days of mandatory fasting as well as abstaining from eating meat. This is the day of the crucifixion, the day Jesus died for the sins of the world. The altar looks very different on Good Friday: it is plain and bare. There are no consecrated Hosts in the tabernacle behind the altar in the chapel. It was carried away on Holy Thursday night to the "altar of repose" to signify Jesus' death. The sanctuary candle, above the tabernacle, has been extinguished, and the tabernacle doors are left open to show that it is empty. Jesus is gone. This is quite dramatic, reminding us that Good Friday is a solemn day of mourning and prayer. The ceremony on Good Friday is not a Mass—once, called the Liturgy of the Presanctified, before the Second Vatican Council, now it is akin to a

communion service using the consecrated hosts from Holy Thursday. Good Friday is the only day of the year during which no Masses are offered. These Good Friday services often take place at the three o'clock hour, the hour when Jesus breathed His last on the Cross. Often the priest will begin the service by either kneeling or prostrating himself in front of the altar. Veneration of the Cross usually takes place at this liturgy, in which the priest and the faithful kneel before a cross and render the wood of the Cross some sign of adoration: whether by kissing, touching, or through a profound bow before the wood of the Cross.

## HOLY SATURDAY

There is no daytime Mass on Holy Saturday, whether in the morning or early afternoon. It is still a day of fasting and sorrow before the Easter Vigil begins that evening. The whole Church recalls, with Mary and the disciples, that Jesus died and was separated from them for the first time as He laid in the tomb. The faithful often continue their Good Friday fast through Holy Saturday. In the Apostles Creed we pray "He descended into hell" (translated Hades, that is, the temporary abode of the dead—not the eternal lake of fire) which describes what Jesus did in the time between His burial and Resurrection. Jesus descended to the realm of the dead on Holy Saturday to save the righteous souls—the Old Testament patriarchs, for example—who died before his crucifixion. The *Catechism of the Catholic Church* calls Jesus' descent into the realm of the dead "the last phase of Jesus' messianic mission" (CCC, n. 634), during which he "opened heaven's gates for the just who had gone before him" (CCC, n. 637). Before Holy Saturday, there were no souls enjoying the beatific vision of God in heaven! Christ's work on Holy Saturday is also known as the "Harrowing of Hell."

## HOLY SATURDAY—THE EASTER VIGIL

A vigil Mass is held after nightfall on Holy Saturday or before dawn on Easter Sunday, in celebration of the resurrection of Jesus. This is called the Easter Vigil: the most glorious, beautiful, and dramatic liturgy of the Church. The vigil is divided into four parts and can last several hours: 1) the Service of Light, 2) the Liturgy of the Word, 3) the Liturgy of Baptism, and 4) the Liturgy of the Eucharist. This is also the Mass in which many OCIA (formerly RCIA) catechumens are brought into full communion with the Catholic Church. Although celebrated Holy Saturday evening, it is the dramatic Easter vigil liturgy that marks the beginning of Easter. As the gathered faithful, the vigil's participants are awaiting the Master's return with their lamps full and burning, so that when Christ comes again, He will find them awake and seated around the altar, commemorating His sacrifice on Calvary.

## EASTER SUNDAY

Having prepared for forty days by Lent's penitential practices, Easter is a day of great spiritual significance and a fitting occasion for recalling the meaning of baptism, to examine life in light of the baptismal promises and, by doing so, to deepen the relationship with God. The renewal of baptismal promises is the goal of Lent. All Lenten activity should move the faithful toward this goal. For example, when you go to Confession during Lent, it has added significance. Our Lenten Confessions should prepare the penitent to reject Satan, all his works, and all his empty promises and to make a deep act of faith in the Father, Son, and Spirit. According to the *Catechism*, "The Resurrection above all constitutes the confirmation of all Christ's works and teachings. All truths, even those most inaccessible to human reason, find their justification if Christ by His Resurrection has given the definitive proof of his divine authority, which he promised. (CCC n. 651). Baptism corresponds to what Christ suffered in the Paschal Mystery — death, burial, and resurrection. Saint Paul described baptism this way, "You were buried with him in baptism, in which [i.e., baptism] you were also raised with him through faith in the power of God, who raised Him from the dead" (Col 2:12). Christ is risen, he is truly risen! Alleluia, alleluia, alleluia!