

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Palm Sunday of the Passion of the Lord
March 24, 2024



Hosanna to the son of David, the King of Israel

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

MASS INTENTIONS — LITURGICAL SCHEDULE

Saturday, March 23 *Vigil of Palm Sunday of the Lord's Passion*

4:00pm For the honor of the Sacred Heart of Jesus & the Immaculate Heart of Mary

Sunday, March 24 *Palm Sunday of the Passion of the Lord*

7:30am For a special intention

4:00pm +Michael Bernardi

Monday, March 25 *Monday of Holy Week*

12:00nn For the health of a beloved sister

Tuesday, March 26 *Tuesday of Holy Week*

12:00nn For the health of Maria Brophy

Wednesday, March 27 *Wednesday of Holy Week*

12:00nn +Helen Rizcalla and Keith Rakowski

Thursday, March 28 *Holy Thursday: Evening Mass of the Lord's Supper*

No 12 noon Mass

4:00nn For Bella on the feast of Saint Pelczar

Friday, March 29 *Good Friday: The Passion of the Lord - Day of Fast & Abstinence*

12:00nn Stations of the Cross

4:00pm Liturgy of Good Friday

Saturday, March 30 *Vigil of the Resurrection of the Lord*

No Mass at 4:00pm

7:00pm For the regular attendees of Our Lady of Providence Chapel

Sunday, March 31 *Easter Sunday of the Resurrection of the Lord*

7:30am +Julia & Gilbert Burke

4:00pm +Piera Ceste

Toward a Better Understanding of the Gospels of Lent

The beginning elements of Saint Mark's Passion narrative include dramatic constituents that drive home the essence of this the evangelist's message: Jesus gave His life for others with an intense determination, while those around Him either acted as fearful or others who exemplified faith and great courage. Jesus is also enveloped by a growing darkness. Soon, He will face ultimate abandonment from His disciples and even His friends, but worse than that will be the feeling of ultimate separation from God the Father. The Markan passion narrative also involves two prior events. The first of those two takes place while Jesus was visiting Simon the Leper in Bethany, on the eastern slopes of the Mount of Olives. In that house, an anonymous woman opens her alabaster jar of costly perfumed oil and anoints the head of Jesus. Some have argued that this woman was Mary Magdalene but no one can be sure of the woman's actual identity (Mk 14:3-9). The second event is the Last Supper (Mk 14:22-26). While Mark recounts the institution of the Holy Eucharist, what is more poignant concerning the Passion narrative is the Lord's prediction of Judas' betrayal, which is followed by the subsequent prediction of Peter's denial (Mk 14:27-31). Followed by the scattering of the disciples, all of whom protest that it would never happen though it does. Following that time in the Upper Room, Jesus and the disciples find themselves in the Garden of Gethsemane. There the Lord experiences the Agony in the Garden when faced with His impending suffering. As the darkness deepens around Him, Jesus finds Peter, James, and John asleep, the same disciples who witnessed His glory in the Transfiguration. Nevertheless, He remains resolute in doing the Father's will. Eventually, Judas comes and betrays Jesus with a kiss. In Koine Greek, this kiss or *philēsō* (Gk. φιλήσω) implies the kiss of a beloved, which lends even greater pain to Judas' betrayal of Jesus. The disciples summarily flee with Jesus left alone. Saint Mark has a peculiar detail in his account of the Passion in regard to the anonymous young man who, for some unknown reason, runs away naked (Mk 14:51-52). Most biblical scholars and exegetes today theorize that the young man in question is Mark himself. His Gospel is the only one that includes this particular detail, which is viewed by many as a personal signature of sorts. However, when seen in contrast with another rich young man (Mt 19-21-24) who could not part with his possessions to follow Jesus, this young man is willing to give up absolutely everything, even to the point of being naked, to get away from Jesus. Jesus is then led before the Sanhedrin and Pontius Pilate. Before the religious court, the trial is a mockery and Mark demonstrates that the whole affair is a violation of Jewish law. Though, before the elders, Jesus affirms that He is both Messiah and the Son of Man. However, before Pilate, Jesus remains silent and resolute. Pilate knows that the whole affair

Saint Theophan the Recluse

The Kingdom of God is within us when God reigns in us, when the soul in its depths confesses God as its Master, and is obedient to Him in all its powers. Then God acts within it as master 'both to will and to do of his good pleasure' (Philippians 2:13). This reign begins as soon as we resolve to serve God in our Lord Jesus Christ, by the grace of the Holy Spirit. Then the Christian hands over to God his consciousness and freedom, which comprises the essential substance of our human life, and God accepts the sacrifice; and in this way the alliance of man with God and God with man is achieved, and the covenant with God, which was severed by the Fall and continues to be severed by our willful sins, is re-established.

is a lie, but the procurator lacked the courage to do what was right confronted with the innocent Jesus. The crowds choose Barabbas and Jesus is handed over to be scourged and crucified. It's true that Jesus felt forsaken, but He knew that this was not really so. After all, while hanging on the Cross, He prayed: "Into your hands, Lord, I commend my spirit." But in His soul, Jesus no longer felt the presence of the Father. He underwent the tragic human experience of complete desolation. This was Jesus' greatest agony: the lack of interior consolation and His soul was afflicted. It's important to keep in mind that Jesus was praying Psalm 22, the psalm that begins with the poignant words: "My God, my God, why have you abandoned me?" But that wasn't the end of the psalm. While it begins with that cry of extreme anguish, it ends with words of trust in God and praise. In praying those words of Psalm 22, Jesus is not doing so in a solitary way. No, He is praying as Head of His Body, the Church. Remember that on the Cross Jesus was carrying upon His shoulders all the sufferings of humanity. In His sacrifice, though sinless, Jesus enters into full solidarity with sinful humanity. That solidarity includes the experience of abandonment by God, the most difficult suffering anyone could experience. On the Cross, the chief priests, the Roman soldiers, as well as those crucified with Jesus, deride Him, too. In this moment He experiences total abandonment. When He cries out from the Cross "my God, my God, why have you forsaken me," it is a response to that sense of total abandonment from the Father because in His human person, Jesus is experiencing the damnation of the human race. Of course, the Father had not abandoned Jesus, but Jesus, though forever without sin, experiences the ultimate separation from God due to sin. Jesus is buried, darkness covers the earth, and all seems lost, but, the greatest of all miracles is yet to come — Easter!

Excerpted from Fr. Christopher House. www.picathedral.org/blog/the-passion-according-to-saint-mark

National Eucharistic Revival — the Eucharist as the Medicine of Immortality

In his trilogy entitled *Jesus of Nazareth: Holy Week*, Pope Benedict XIV wrote that for the nascent Church, "Palm Sunday was not a thing of the past... Just as the Lord entered the Holy City that day on a donkey, so too the Church saw him coming again and again in the humble form of bread and wine." Prior to His entrance into the holy city on a donkey, Jesus kept silent about the fact that He was the Christ. But His triumphal entrance purposefully revealed that, in fact, He was the Davidic king and Messiah promised by the prophet Zechariah: "Rejoice heartily, O daughter Zion, shout for joy, O daughter Jerusalem! See, your king shall come to you; a just savior is he, meek, and riding on an ass, on a colt, the foal of an ass" (Zech 9:9). The King of Kings comes to the New Israel—the Church—in the sacraments of the New Covenant. In the sacrament of the Eucharist Christ comes in the humble form of bread and wine, hidden from the world but visible to those who say Amen to the declaration "Body of Christ. In regard to today's feast saying, "This is Jesus. Hosanna! Save us!" St. Maximilian Kolbe reportedly declared, "If angels could be jealous of men, they would be so for one reason: Holy Communion." It is also likely that many of us have known someone who was near death, but yet who showed more concern for the people around them than for themselves. If you witnessed such a phenomenon, most who do marvel at the self-sacrifice such heroic love involves. Here, on Palm Sunday, the Lord's Passion is the model for all love—the sacrificial love of Jesus, which continues to be available for each of us in Holy Communion.

OLP CHAPEL SCHEDULE FOR HOLY WEEK 2024

<p style="text-align: center;">Holy Thursday - March 28 (no 12nn Mass) 4pm Evening Mass of the Lord's Supper 5-9pm Nightwatch at the Altar of Repose <i>Sign up sheets at holy water fonts</i></p>	<p style="text-align: center;">Holy Saturday - March 30 (no 4pm Mass) 7:00pm Solemn Vigil of Easter</p>
<p style="text-align: center;">Good Friday - March 29 12nn: Stations of the Cross 4pm: Good Friday Liturgy</p>	<p style="text-align: center;">Easter Sunday - March 31 (No 12nn Mass) 7:30am and 4:00pm Mass & Renewal of Baptismal Promises</p>

TRIDUUM SACRUM – HOLY THURSDAY - GOOD FRIDAY - HOLY SATURDAY - EASTER VIGIL

Three Days — One Celebration

Holy Thursday

The Sacred Triduum is three holy days, yet one continuous celebration. Holy Thursday stands at the beginning of the Triduum and the Evening Mass of the Lord's Supper commemorates that night when, within a Passover perspective, Jesus instituted the Eucharist to be the unending memorial of the sacrifice of His Body and Blood. As the Master assumed the role of a servant and washed the feet of His disciples, Jesus instituted the *mandatum novum* – the new demand or divine mandate. This demand originated on this night and came from the very lips of Christ: "I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another" (Jn 13, 34). This act of servitude constitutes the supreme testament of humble service that is the standard by which we should judge our lives as disciples. On this night, too, Jesus instituted the ordained priesthood as distinct from the priesthood of all the baptized. In declaring the Twelve to be His representatives, Jesus told them to do what they had done together that night in His memory: "This is my body that is for you. Do this in remembrance of me" and "this cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me" (1 Cor 11, 24-25). Down through the intervening centuries, every priest acts *in persona Christi* — he stands for Christ who is the Bridegroom, serving the Church who is the Bride of Christ. Through sacramental signs, Christ's life and grace are brought to the faithful through the priestly actions of the duly-ordained priest, set aside to more perfectly imitate Christ in what the Lord said and did. Every Eucharist, then, is a memorial of Christ's sacrifice on Calvary and a reminder of the everlasting value of the Last Supper—the sacred food shared that night and the gift of the ministerial priesthood—the Cross is the price Jesus had to pay and personally carrying our cross is what every disciple must do in order to share in the life that Christ gave up, so we could truly live.

Good Friday

Good Friday is that awful yet wondrous day on which the Church commemorates the Lord's passion, His crucifixion and death. Since this is the day that the Son of God suffered and died, it is a day of strict fast and obligatory abstinence. Since Lent officially has ended, the fast on Good Friday differs from the fast on Ash Wednesday. This is the *paschal fast*—a fast of anticipation and not self-denial: "The paschal fast must be kept sacred. It should be celebrated everywhere on Good Friday and where possible should be prolonged throughout Holy Saturday" (*Sacrosanctum concilium*, n. 110). The public worship on Good Friday is austere: the Liturgy of the Word incorporates the Suffering Servant portions of Isaiah and the declaration that Christ is the new and eternal High Priest found in the Letter to the Hebrews; then, the reading of Saint John's version of the Passion is heard. Jesus, as the 'Ebed Yhwh (or Suffering Servant), conquers death and His true identity is revealed by what appeared to be His final destruction. The drama of the Lord's suffering, while being in the foreground, is in fact portrayed as an either-or choice: Either follow Christ unreservedly or your explicit or tacit denial to do so will have a disastrous effect

on life in general and the disbeliever, too. Following the Gospel and homily, the General Intercessions have a heightened importance and a more developed structure. The Cross, though, is the focus of the liturgy of Good Friday—the Cross is characterized as a stumbling block to Jews and foolishness to Gentiles (1 Cor 1, 23). It would deepen our understanding of the significance of this day if, once again, our reaction to the Cross would provoke its original horror! The Veneration of the Cross, whether by a kiss or simple touch, serves as an acknowledgement that while the wood of the cross was the instrument of Christ's death, by our own willingness to take up the Cross, we imitate what He did, without counting or weighing the trials or sufferings that the Cross inevitably entails. Good Friday is the only day of the year when Mass cannot be offered; thus, the Communion received today was consecrated at the Evening Mass of the Lord's Supper.

Holy Saturday

Holy Saturday is the high point of the three-day Sacred Triduum. The *Norma universalis* declares this to be "the mother of all vigils" (*GNLYC*, n. 21). All vigils take place at night and they constitute a time of intense preparation and anticipation of the day that follows. In the ancient Church, this day was marked by strict fasting and a sundown to sunrise vigil. Today, the Great Vigil of Easter consists of four parts: the Service of Light, an extended Liturgy of the Word, actual initiation (*viz.* baptism and/or confirmation) or reminders of baptism (blessing of water and renewal of baptismal promises). In kindling the fire and blessing the light, the Paschal Candle—symbol of the light of Christ cursing the darkness—glows from the holy fire as the Light of Christ is ceremoniously carried through the people to the sanctuary. The struggle between darkness and light, wherein the holy Light of Christ removes the darkness of sin and death, constitutes the structure upon which the Vigil develops. The light is spread among the people from the Paschal Candle and, upon reaching the sanctuary, the *Praeconium* or *Exsultet* is sung, an ancient, poetic hymn of praise, directed toward God in gratitude for the light of salvation. As a hymn of light and glory, it recounts the scope of salvation history and highlights the significance of the Vigil as the night of nights. Moreover, since the sin of Adam (*Lat. felix culpa* or happy fault!) brought the darkness of sin and death to the world, Christ's resurrection has overcome both. The Liturgy of the Word follows consisting of series of readings from the two Testaments: the story of creation, the sacrifice of Isaac, the crossing of the Red Sea, prophecies from Isaiah, Baruch, and Ezekiel. After the return of the Gloria, which had been banished during Lent up until this night, the Letter to the Romans and one of the Synoptic Gospels are heard. Thus, "beginning with Moses and all the prophets," the vast scope of the drama of salvation is unveiled and, having opened our minds and hearts, the altar is prepared for the Eucharist. Lent has been a period of discipline and self-sacrifice which focused upon repentance from sins and the renewal or the beginning of baptismal life. General prayers are invoked, communion is received and the Vigil ends with the sending forth (or *misio*) to imitate in our lives the example of Christ—to love and serve the Lord. Christ is risen! And emphasis added through the double Alleluia! Alleluia!