

OUR LADY OF PROVIDENCE CHAPEL
SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER
Palm Sunday of the Passion of the Lord
April 2, 2023



Hosanna (Gk. ὡσαννά) – Please Save Us Now!

A cry for help and praise, spoken in a rejoicing manner.
Hosanna's hidden meaning, "At last salvation has come to us.
After a long wait, God is finally here."

CHAPEL SCHEDULE

Weekday Mass: (Monday-Friday at 12 noon)

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

Holy day 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, April 1 *Vigil of Palm Sunday—the Passion of the Lord*

4:00pm +Michael Bernardi — 11th anniversary — by his family

Sunday, April 2 *Palm Sunday of the Lord's Passion*

7:30am Names enrolled in the OLP Purgatorial Society—All Souls Day 2022

4:00pm +Jose Martins Coelho

Monday, April 3 *Monday of Holy Week*

12:00nn Recalling the day on which Mariano Osorio, Jr was born

Tuesday, April 4 *Tuesday of Holy Week*

12:00nn +John & Mary Murray by their family

Wednesday, April 5 *Wednesday of Holy Week*

12:00nn +Edwin “Ed” Lopes by his friends

Thursday, April 6 *Holy Thursday: Evening Mass of the Lord's Supper*

4:00pm +Raymond & Jacqueline Gemme

5:00-9:00pm Adoration before the Altar of Reposition

Friday, April 7 *Good Friday: The Passion of the Lord — Day of Fast & Abstinence*

12:00nn Stations of the Cross

4:00pm Good Friday Liturgy

Saturday, April 8 *Holy Saturday: The Solemn Vigil of Easter*

7:00pm +Mary Gray by her daughter

Sunday, April 9 *Easter Sunday: Solemnity of the Resurrection of the Lord*

7:30am +Sister Theresa Khen Doan, MPV by her chapel-friend

4:00pm Asking for divine help & protection for a traveler

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 General Understanding of the Passion Narrative

In Latin, the word *passio* means *I suffer*. Thus, the various passion narratives in the Gospels refer to the extended details surrounding how Jesus suffered and died. These narratives developed out of real life situations. Within a few years after the death and resurrection of Jesus, in Jerusalem, Antioch and eventually in Corinth, the earliest Christian communities would first go to the synagogue and, afterwards, usually come together in someone's house for "the breaking of the bread." Around 53 AD, when Saint Paul wrote to the Church in Corinth, after criticizing some of their practices, he said to them, "For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, 'This is my body that is for you. Do this in remembrance of me.' In the same way also the cup, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes (1 Cor 11:23-26). Biblical scholars have little doubt that the earliest narrative of the Lord's Passion took shape in the Eucharistic celebrations of those "house churches." When they came together, in the Lord's memory, they would recall the night of the betrayal, the events of the crucifixion, and the happenings at the tomb. In the Synoptic gospels the account of the Last Supper became part of the introduction to that narrative. Of all the influential elements that gave rise to the passion narrative, its crucial element was the confession of faith of the Church in Christ Jesus. The suffering Jesus was proclaimed to be the Son of Man to whom the Father gave all power in heaven and on earth. Then, by His death and resurrection Jesus redeemed the world and gained for Himself a new people. At some unknown day, He will come again to judge the living and the dead. These narratives should be read in the spirit in which they were written - as confessional documents, which are meant to elicit the response of faith rather than to inform us about the minute details of the passion and death of Jesus. There is no doubt that Jesus of Nazareth existed and that at the end of His life He suffered and died. Jesus appeared before Pilate and died on the Cross. Yet, here in the passion of Christ, you are listening to, combined in a single narrative, both the historical Jesus and the Church's understanding and proclamation of Jesus as the Christ. Both those aspects developed in the early years after Jesus' death. You could classify those extensive

Saint Bernard of Clairvaux. *Sermon on Palm Sunday*

How different the cries, 'Away with him, away with him, crucify him,' and then, 'Blessed is he who comes in the name of the Lord, hosanna, in the highest!' How different the cries are that now are calling him 'King of Israel' and then in a few days' time will be saying, 'We have no king but Caesar!' What a contrast between the green branches and the cross, between the flowers and the thorns! Before they were offering their own clothes for him to walk upon, and so soon afterwards they are stripping him of his, and casting lots upon them."

writings as an interpreted history of the passion, in tandem with the Jesus of history and the Christ of faith. Another element that shaped the earliest versions of the Lord's Passion is the constant reference to the Old Testament, especially the classical prophets and the psalms. The early Christians were intent upon showing that God's will, as expressed in the Scriptures, was fulfilled in Christ. The supreme illustration of this is the Songs of the Suffering Servant in Isaiah. Those various narratives prophesy about the person of Jesus and the final days of His saving mission. Saint Augustine declared, "The new is in the old concealed; the old is in the new revealed." In other words, the two testaments work in tandem and, so, cannot be separated from one another. The Old Testament provides a backdrop for this: Jesus would be the Messiah (Ps. 110), coupled with the references to the coming of the Son of Man in the Book of Daniel, along with the psalms concerning the suffering of the Just One (Pss. 22 and 69). By assuming the role of the suffering servant of God, Jesus enters into his glory, not as an earthly Messiah, but as Son of God.

The RCIA & the Period of Purification & Enlightenment : Preparing for Baptism & the Already Baptized

According to the Fathers of the Second Vatican Council, "The season of Lent has a twofold character: primarily by recalling or preparing for baptism and penance." (SC, n. 109). The sacrament of baptism seen in embryonic form in the Old Testament and comes to fullness in the New. In the first Letter of Saint Peter (1 Pt 3:20), the Great Flood prefigures that sacrament because despite the flood's devastation, "a few, that is eight persons were saved by water" (CCC, n. 1216). Moreover, the Catechism teaches, that going into the water is a symbolic washing away of previous sins. Then, coming out is a new birth into the life of the Church, the body of Christ on earth: "Having received in baptism the word, the true light that enlightens every man, the person baptized has been 'enlightened' and he becomes a son of light." In the fourth century, St. Gregory of Nazianzus writes of baptism in a wonderful way: "Baptism is God's beautiful and magnificent gift ... we call it gift, grace, anointing, enlightenment, garment of immortality, bath of rebirth, seal and most precious gift. All of these praises and more call attention to the 'precious gift' of grace in baptism." The sacrament of baptism is directly connected to the cross and resurrection. We can place our burden of sin on Christ and come out of the water because of Christ's resurrection. Again in the fourth century, St. Ambrose wrote of this connection to the cross: "See where you are baptized, see where baptism comes from if not from the cross of Christ, from his death. There is the whole mystery. He died for you. In him you are redeemed" (*De sacramentis* 2, 2, 6: PL 16,444. Baptism is the essential sacrament and the basis of the whole Christian community. It is the foundation of our communion "including validly baptized Christians who are not yet in full communion with the Catholic Church.

Special Values of Prayer: Satisfactory, Meritorious, Impetratory, and Psychologico-Moral

Theologically, one of the fruits of good works and especially of the Mass and prayer and one of the four ends of the Mass is impetratory. Prayer's impetration value (Lat. *impetratio* – the action of procuring or obtaining by request or entreaty) must be accompanied by right dispositions and certain conditions which will infallibly gain for the requestor every gift and avert every evil. Something obtained by impetration is a given because of the generosity of the donor, who is in no way obliged to grant the gift. Propitiation is an act of appeasement begging for God's mercy by which we seek mitigation of the punishments we justly deserve both in this world and of temporal punishment in the next. Propitiation is distinguished from impetration (Lat. *impetro* = to obtain by entreaty), the appeal to God's goodness for spiritual or temporal wellbeing for ourselves or others. By impetratory prayer we beg God for benefits, whereas by propitiatory prayer we beg for mercy and forgiveness. Confidently but humbly, boldly but without presumption, then, raise your cares and petitions to God.

OLP CHAPEL HOLY WEEK SCHEDULE

<p><i>Holy Thursday - April 6 (No Mass at 12nn)</i> 4:00pm Evening Mass of the Lord's Supper Immediately following, Eucharistic Vigil until 9pm</p>
<p><i>Good Friday - April 7 (No Mass Allowed)</i> 12:00nn Stations of the Cross 4:00pm Good Friday Liturgy</p>
<p><i>Holy Saturday—April 8 (No Mass at 4pm today only)</i> 7:00pm Solemn Vigil of the Lord's Resurrection</p>
<p><i>Easter Sunday - April 9</i> Mass & Renewal of Baptismal Promises at 7:30am & 4pm</p>

THE PASSION ACCORDING TO SAINT MATTHEW

Saint Matthew's Gospels attempts to explain to the Jewish Christians the details concerning the salvific life of Jesus, the demands of discipleship, and the breaking-in of the new and final age through what Jesus taught and did, but ultimately through the death and resurrection of Jesus. The Matthean account of the Lord's Passion aims at understanding the bewildering events that led to Christ's death on the Cross. The Palm Sunday account begins with Judas Iscariot plotting to betray Jesus to the chief priests. For some reason, more than the other evangelists, Matthew appears to be fascinated with Judas who is the antipathy of a faithful disciple. Only Matthew's Passion mentions the thirty pieces of silver, which was the exact price paid to the master of a slave if and when his slave was gored by an ox (Ex 21:32). The slave's death was compensated by the thirty pieces of silver. After that, the passage notes that it was "the first day of the Feast of Unleavened Bread" or the eve of Passover. The disciples ask where Jesus wanted to observe that pilgrimage feast. The instructions Jesus gives them on what needs to be done in order to prepare are unique to Matthew and, thus, significant. In the city, they are to find a man and tell him, "The teacher says, 'My appointed time (Gk. *καιρός*) draws near...'" The Greek word *kairos* can be understood as the perfect opportune time when God is poised to act. This moment, suffused with meaning, signifies the crucial point in salvation when the former world passes away and a new age dawns. Christ's death and resurrection is the pivotal point in which that long-awaited moment is about to happen in a dramatic fashion. In many cultures, eating a meal together is a sacred act that seals the bonds of friendship and underscores a common life together. Within that intimate setting, Jesus solemnly declares, "...one of you will betray me." The disciples quizzically wonder who the betrayer might be and, collectively say, "Surely it is not I lord?" Judas, echoing the same thought says, "Surely, it is not I, Rabbi!" Thoughts of betrayal and failure envelope the Passover meal. Using the rituals that make up the Passover, Jesus instructs the disciples in regard to the meaning of His death. The unleavened bread that He breaks is His Body given for them. The cup of wine poured out is "the Blood of the covenant" that is Christ's offering of the Father's forgiveness of sins and unquenchable love. After the supper, they all head out to a secluded grove of olive trees. After quoting the prophet Zechariah (Zech 13:7), Peter boldly says his faith in Jesus would remain firm; yet, in reply, Jesus foretells Peter's three-fold denial. Reaching Gethsemane, Jesus takes three of the apostles and leaves the others behind. There, the Lord begins His agony – a vigil of intense and anguished prayer, evoking sentiments enshrined in Psalm 42 wherein the psalmist asks God why his heart is so sad and why he must go through a time of oppression by his enemies. Going on alone, Jesus falls prostrate and, squarely facing the prospect of death. He blurts out, "My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will." Almost all of the mystery of who Jesus really is finds itself enmeshed in that prayer – a man clinging to life and horrified by His impending death and an ever-faithful Son who puts all His trust in God the Father. Three times, Jesus repeats the same plea and, on each occasion, He goes back to where He left Peter, James, and John and always finds them sleeping and not keeping vigil with Him as He had asked. After noting His disappointment in them, Jesus tells them, "Get up, let us go. Look my betrayer is at hand" and Judas leads a large crowd armed with "swords and clubs" ready to arrest Jesus. Matthew's fixation with Judas assigns a symbolic act in order for the chief priests and elders of the people to know who Jesus was, "The man I shall kiss is the one, arrest him." As had been true during the Passover meal, Judas betrays His Master with these seemingly innocent words, "Hail, Rabbi!" In typical fashion,

Jesus addresses Judas as *friend*. In a lame attempt at saving Jesus from that mob, some unknown companion cuts off the ear of one of the servants of the high priest. Jesus tells him to sheathe his sword and He warns the disciples not to return violence for violence. The enemies of Jesus now seem to have the upper hand, so out of fear "all the disciples left him and fled." He is led to Caiaphas and the assembled elders of the people. They listen to testimony against Him and, then, interrogate Jesus and ultimately condemn Him to death. However, during the exchange or formal hearing, Jesus remained fearless before His enemies. The testimony of the two witnesses was quite lame, though the High Priest's question enshrines the truth that that religious leader refused to see. In reply, Jesus prophesies that He will be exalted as the Son of Man, taking up His place at the right hand of the throne and that He will come again at the end of time. At dawn, the religious authorities reconvene and condemn Jesus to death which of necessity will involve the Roman governor. In regard to discipleship, though, the real focus is upon Peter, who unlike the others who fled, Peter had timidly followed the mob at a distance, even up to the courtyard of the high priest. Eventually, Peter's fear gets the best of him when a bystander recognizes him. As prophesied, he then categorically denies being a disciple saying, "I do not know the man." The fateful cock crows and Peter remembers what Jesus had said at the Passover meal, "...this very night before the cock crows, you will deny me three times." With his apostasy prophesied and, now, revealed, Peter slinks out of the courtyard "and began to weep bitterly." On trial before Pilate, the issue is no longer blasphemy but kingship and worldly allegiance. Pilate asks Jesus, "Are you the king of the Jews." Yet, Jesus remained silent. Then, invoking what had to be a custom, the choice between freeing Jesus or Barabbas "a notorious prisoner" that choice was presented to the rabble. They choose Barabbas and urge that Jesus be crucified. Reluctantly Pilate agrees and washes his hands of the whole situation saying he was innocent of the blood that will be spilt. Condemned by His own people and by imperial authorities, the soldiers mock Jesus by placing the symbols of royalty upon Him – the crown, the scepter, and royal purple. Then, the climax of the Passion narrative begins. Simon of Cyrene carries the Cross as Jesus stumbles under its weight on the Via Dolorosa. Reaching Golgotha, this statement is placed over His head, "This is Jesus, the King of the Jews." Passersby taunt Him hurling at Him that why could He have saved others, but not Himself. The two thieves, too, add to the chorus of ridicule. The Lord's final words are taken from Psalm 22, a psalm of lament. The psalmist depicts a faithful Jew praying amid suffering and loneliness and, as with Jesus, he is surrounded by people who ridicule him for trusting God. The plaintiff cry "My God, my God, why have you abandoned me" (Ps 22:2) is on the man's lips. In the psalm, the lament turns to triumph and praise, just as what happened on Calvary. The temple veil is torn, top to bottom, the earth trembles, rocks are split and tombs are opened. Those who have awaited the coming of the Messiah, those holy ones who have been trapped in Sheol, rise and enter the holy city of Jerusalem. The pagan soldiers declare, "Truly, this was the son of God." These women disciples were present: Mary Magdalene, the mother of James and Joseph, and the mother of the sons of Zebedee. When evening came, Joseph of Arimathea asks Pilate to hand over the body of Jesus to him and he wrapped the seemingly lifeless body in burial cloths and placed Jesus in an unused tomb. A rock was placed over the burial site. The following day, the Lord's enemies petitioned Pilate to place soldiers at the tomb, to which Pilate agreed and a seal was placed on the stone, too.