

**OUR LADY OF PROVIDENCE CHAPEL**  
**SAINT VINCENT HOSPITAL**  
**WORCESTER MEDICAL CENTER**  
**Twenty-fifth Sunday in Ordinary Time**  
**September 22, 2024**



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True humility is not thinking less of yourself;  
it is thinking of yourself less - C.S. Lewis

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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, September 21 *Vigil of the 25th Sunday of the Liturgical Year*

4:00pm +Joseph McGrath — 14th anniversary

Sunday, September 22 *Twenty-fifth Sunday in Ordinary Time*

7:30am +William Walsh by the family

4:00pm In gratitude to God for a favor requested and granted

Monday, September 23 *Saint Pius of Pietrelcina - Padre Pio, priest*<sup>2</sup>

12:00nn +Adelia Metro — 2nd anniversary

Tuesday, September 24

12:00nn +Antonio Ong

Wednesday, September 25

12:00nn +For repose of the soul of Most Rev. George Rueger

Thursday, September 26 *Ss. Cosmas & Damian, martyrs*<sup>2</sup>

12:00nn In gratitude to God for a favor requested and granted

Friday, September 27 *Saint Vincent-de-Paul, priest*<sup>1</sup>

12:00nn +Edward and Florence Sullivan

Saturday, September 28 *Vigil of 26th Sunday of the Liturgical Year*

4:00pm +Lucille Cunic — 20th anniversary

Sunday, September 29 *Twenty-sixth Sunday in Ordinary Time — Priesthood Sunday*

7:30am +For the souls in purgatory

4:00pm With God's help may all priests receive grace to follow Way of Perfection

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 the Gospels during Ordinary Time**

Saint Mark has kept a reminiscence of Jesus crossing Galilee almost unnoticed. The disciples were with Him and, within that larger crowd, were the Apostles with a prominent role. During that sojourn, Jesus devoted Himself to instructing them and, for the second time, He reveals His forthcoming passion, "The Son of Man is to be handed over to men and they will kill him, and three days after his death the Son of Man will rise." This revelation must have fallen on deaf ears because when it finally occurs they were confused – even surprised! The added element that foretold the resurrection had to be equally confounding. It is likely the disciples thought it had some hidden meaning that eluded them. The evangelist clearly states that "they did not understand...and they were afraid to question him." Though the human mind wonders more about Jesus' foreknowledge of what was going to happen, instead, it is more significant that we seek out and uncover the meaning Jesus gave to His freely accepted death. It had to be obvious to the Lord that those disciples did not have a clue as to what He was talking about. When they finally arrived at the house in Capernaum, where it was safe to discuss the matter, Jesus asked them, "What were you arguing about on the way?" Ashamed and embarrassed because Jesus overheard their conversation, they fell silent because they were debating "who [among them] was the greatest." Since they were so far afield in their manner of thinking, immediately, Jesus had to correct their erroneous thoughts. In sitting down, Jesus assumed the role of Master and Teacher and, so, He summons the Twelve from among the larger multitude of disciples to come closer. Only then was He ready to give them an answer to their debate over greatness. For someone who wants to be first, Jesus said, "he shall be the last of all and the servant of all." Linking this passage with a larger section of Saint Mark (Mk 9:33-50) you could label those verses as a kind of ecclesial discourse that is concerned with the life of the Church. The only distinction in the community of faith that matters is that of *ministeria* or services. Regardless of the function entrusted to someone within the Church, those so designated as ministers must consider themselves and be considered by others as servants of Christ. Or, as Saint Paul said, stewards of the mysteries of God (1 Cor 4:1), which demands that those stewards be trustworthy. Such an ecclesial role, not only entails duties and responsibilities, yet, it also does not yield any right or advantage – or even honors. Saint Augustine, in a sermon entitled *On the Anniversary of His Ordina-*

### *Saint Augustine —De Civitate Dei*

In a surprising way, there is something in humility to exalt the mind, and something in exaltation to debase it. It certainly appears somewhat paradoxical that exaltation debases and humility exalts. But devout humility makes the mind subject to what is superior. Nothing is superior to God; and that is why humility exalts the mind by making it subject to God. Exaltation, in contrast, derives from a fault in character, and spurns subjection for that very reason. Hence it falls away from him who has no superior, and falls lower in consequence. Thus the scripture saying is fulfilled, "You have thrown them down when they were being lifted up. It does not say, "'When they had been lifted up,' that is, that they were first lifted up and then thrown down; they were thrown down in the very act of being exalted. The exaltation itself is in fact already an overthrow.

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tion wrote, "Where I'm terrified by what I am for you, I am given comfort by what I am with you. For you I am a bishop, with you, after all, I am a Christian. The first is the name of an office undertaken, the second a name of grace; that one means danger, this one salvation. Finally, as if in the open sea, I am being tossed about by the stormy activity involved in that one; but as I recall by whose blood I have been redeemed, I enter a safe harbor in the tranquil recollection of this one; and thus while toiling away at my own proper office, I take my rest in the marvelous benefit conferred on all of us in common" (*The Works of Saint Augustine: a Translation for the 21st Century*. Sermo 340:292). After correcting their misconceptions, Jesus places a little child in their midst and tells them, "However receives one child such as this in my name, receives me; and whoever receives me, receives not me but the One who sent me." By the Lord's self-identification with that child, not only is Jesus both Master and Lord, but because He exercised those roles without pretense, He revealed Himself to them as one who serves, supremely illustrated by Him, in washing the feet of His apostles (Jn 13:12-16). In correcting their misconceptions, with Jesus illustrating what they should do by doing it, the disciples had to see that they must imitate Him and even rejoice at being the least important or the lowliest guest. The gradual unveiling of who Jesus really was and the miracles that accompanied His movement from village to village constitutes an ongoing symphony. After last week's confession by Peter that Jesus was the Messiah (Mk 8:29), He is inexorably heading to Jerusalem and the Cross, while the faithful crowd follows Him there. In private, "once inside the house," Jesus explains and deepens what He had told them on their way while traveling from yesterday's village, all the while looking ahead to another village on the horizon. To desire the position of being first in that dawning Kingdom requires a willingness to take the lowest place and become a true servant. Though decidedly countercultural, since today's prevailing practices are based upon rivalry, competition to the finish, a mad dash vying for the top position at any cost, it is patently obvious that such a worldly, secular aura to life makes inner peace and life in common virtually impossible.

#### **Jubilaem 2025 — Pilgrims of Hope & the Door of Great Pardon**

As you enter the narthex of Saint Peter's Basilica, the Porta Sancta or Holy Door is the last door on the right once. It will be opened on Christmas Eve 2024 for the upcoming Ordinary Holy Year. On that first day, Pope Francis will strike the brick wall with a hammer and open the Porta Sancta or Door of Great Pardon through which Jubilee pilgrims must walk in order to comply with some of the requirements needed to obtain the Holy Year indulgence. In its entirety, the bronze panels of the porta sancta represents Jesus, who is both the Good Shepherd and the Gate of the sheep pen: "I am the gate. Whoever enters through me, will be safe. He will go in and out, and find pasture" (Jn 10:9). The panels illustrate sin and the eventual redemption through God's mercy. The bronze door, created by Vico Consorti, known by the Italian title of *maestro degli usci*, is a work of art marked by expressive composure and symmetry. It is divided into sixteen rectangular panels distributed in four levels that are divided by the coat-of-arms of the thirty-six Popes, who celebrated the ordinary Holy Years. *Top Level*: Through disobedience Adam and Eve turned away from God and happiness. They were expelled from the garden; Mary receives the announcement of salvation from the angel and directs humanity back to God. *Second level*: Through Baptism, Jesus permits us to join his holy people; he comes to seek us when we stray from him, as the shepherd goes in search of a lost sheep; he awaits our return and welcomes us at the door, as the father welcomes the prodigal son; he cures those who are paralyzed sin. *Third level*: Jesus opens the door of new life to the woman who though sinful but still can love; Jesus tells Peter saying he must forgive seventy times seven times; Jesus trusts anew in Peter who promises fidelity and then denies him; Jesus opens the door of heaven to the thief who calls on him. *Fourth (or bottom) level*: Jesus unlocks the heart of doubting Thomas to the faith; he gives his Spirit to the Apostles to enable them to forgive sins; he knocks Paul from his horse and suddenly opens up a whole new world to him; finally, the Lord knocks at everyone's door and waits for them to open to Him.

#### *Holy Door Inscription*

From here the waters of divine grace flow abundantly, may they purify the soul of anyone who enters, restoring their spirit with divine peace and adorning them with Christian virtue. Holy Year, 1950.

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# The Passion Predictions in the Gospel according to Saint Mark

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## Introduction

The Passion of Christ, derived from the Latin word *pator* means several things: “to suffer, bear, or endure”. In religious circles, the expression refers to the sufferings that the Lord endured for the world’s redemption beginning with His agony in the garden until His death on Calvary. The Passion Narratives of the Gospels provide the details of the Lord’s passion. However, prior to those narratives, Jesus tells the Apostles on three occasions of what lies ahead for Him in Jerusalem. Since most biblical scholars contend that Saint Mark was the earliest of the Gospels, it seems appropriate to examine the Markan version of those passion predictions.

## Markan Passion Predictions

Three times, in Mark chapters 8–10, Jesus predicts His death. The disciples fail to understand or to respond appropriately, so then, Jesus expands the scope and teaches them about discipleship. The Gospel of Mark identifies three separate occasions when Jesus foretold His passion, death and resurrection to the disciples. Each prediction was limited to the Twelve: (Mk 8:31-32) – (Mk 9:31-32) – (Mk 10:32-34). *First*: “He began to teach them that the Son of Man must suffer greatly and be rejected by the elders, the chief priests, and the scribes, and be killed, and rise after three days” (Mk 9:31). *Second* passion prediction: “The Son of Man is to be handed over to men and they will kill him, and three days after his death he will rise” (Mk 9:31-32). And the *third* and final prediction: “Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death and hand him over to the Gentiles who will mock him, spit upon him, scourge him, and put him to death, but after three days he will rise” (Mk 10:32-34).

## Analysis of the First Prediction

First, note that the use of the title Son of Man has multiple meanings because the expression Son of Man is an enigmatic title. In the Book of Daniel, it is used as a symbol of “the saints of the Most High” who were the faithful Israelites who had received the everlasting kingdom from the Ancient One (Dan 7:13-14). They are represented by a human figure in contrast with the various beasts who represented the previous kingdoms of the earth. In the Jewish apocryphal books of 1 Enoch and 4 Ezra the “Son of Man” is not a group, as is true in the Book of Daniel, but is a unique figure of extraordinary spiritual endowments, who will be revealed as the one through whom the everlasting kingdom decreed by God will be established. The suffering mentioned in the prediction is hardly specific. Jesus had already experienced conflict with some Jewish teachers and scribes in Galilee, especially for His miraculous healings on the

Sabbath, and his exorcisms on that day of rest that could lead to a penalty of stoning

## Analysis of the Second Prediction

The second prediction is even simpler in its detail. There is no mention of the identity of the agents who are poised to take aggressive action against Jesus. Regardless of the lack of reference, the end result is prophesied to be the same – the Son of Man will be killed and rise again three days later. Saint Luke’s passion prediction offers a significant variant to this in that in that Gospel Jesus only says that “the Son of Man is going to be betrayed into human hands” (Lk 9:44). This simplest of the predictions in Luke indicates the range of detail among the variant versions of the predictions can go from this brevity to the elaborate presentation in the third and final of those predictions (Mk 10:33-34; Mt 20:18-19; Lk 18:31-33).

## Analysis of the Third Prediction

In this third prediction in Mark, there is still no specific description of the instrument with which Jesus will be killed, but with mention of the Romans as executioners, the possibility of crucifixion comes into play. Thus, it is not surprising that Matthew’s version specifically mentions that mode of execution (Mt 20:19). The Romans used crucifixion frequently during their subjugation of ancient Israel, particularly against any Jews judged to be seditious against Roman authority. Josephus in his *Antiquities of the Jews* recounts many mass crucifixions in Judea.

## Tentative Conclusion

Those three Markan passion predictions are not only to be analyzed on their own because they also display a certain interlocking quality with three admonitions to Jesus’ disciples that follow after them (Mk 8:34-9:1; 9:33-37; 10:35-45). All of this prepares the reader or listener to expect some sort of grave danger as Jesus arrives at Jerusalem, a city that Jesus visits only once in Mark, Matthew and Luke. In each of these predictions, the disciples are in a very different place than Jesus. The disciples manifest triumphalism, dreaming of a kingdom glory that will offer them places of honor and greatness. Conversely, Jesus is facing the hard reality that He will be betrayed, suffer, and die. The predictions stand in immediate contrast with the disciples’ skewed expectations. As such, then, their reaction is confusion, fear and avoidance. More of the faithful prefer focusing on the triumph and not the tragic aspect of the life of Christ. Even the holiest among us prefer the talk of victory rather than the prospect of self-surrender. Almost everyone universally prefers comfort over suffering; yet, such was not the outcome for the Lord Jesus.

Excerpted from [www.passionofchrist.us](http://www.passionofchrist.us) Paul Zilonka, CP, “Passion Predictions.”

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