



MASSES

Saturday [anticipated] 4:30 pm

Sunday 8 am, 9:30 am, 11 am

Mass Tuesday-Friday in the chapel at 9 am

CONFESSIONS

Tuesday 7-7:30 pm

Saturday 3-4 pm

in the chapel

**& ST IGNATIUS
ST LUKE'S**

14 March 2021

“The Church must breathe with her two lungs.” So wrote Pope Saint John Paul II in Ut Unum Sint in 1995. The lungs to which he refers are the Western (Roman Catholic) and Eastern (Orthodox) churches, known as “Sister Churches” since the lifting of their nearly millennium old mutual excommunications. One Body, two lungs — of which the Holy Father asserted must become a “unity bestowed by the Holy Spirit.” There is much to be learned from the theological perspective of the Eastern church—that of the Orthodox or of the 23 Eastern Catholic rites such as the Maronite Catholic, Greek (Melkite) Catholic, and Coptic Catholic churches in union with the Holy See.

JOY IN FASTING

..... Most Christians today in the West are radically estranged from the theology and spirituality of fasting, and it is rarely, if ever, mentioned in the churches today. Gone is the necessary eschatological horizon against which fasting makes sense....If we look to Orthodoxy for guidance on fasting, what do we find?....

In the first place, the most important lesson about fasting is that taught by Christ in the gospels: fasting is not to make us gloomy! It is not a bitter, excruciating ordeal: “And whenever you fast, do not look dismal, like the hypocrites ... But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father” (Matt. 6:16-17). Already the note is sounded: fasting, while a form of self-denial, is nonetheless a cause of our joy and it is this joy, rather than the fast, that we should manifest to the world. As the late Orthodox theologian Alexander Schmemmann wrote in his *For the Life of the World*:

The Church is in time and its life in this world is fasting, that is, a life of effort, sacrifice, self-denial and dying. The Church's very mission is to become all things to all men. But how could the Church fulfill this mission, how could it be the salvation of the world, if it were not, first of all and above everything else, the divine gift of Joy, the fragrance of the Holy Spirit, the presence here in time of the feast of the Kingdom?

Schmemmann expands on the joy of fasting in his later book, the short but very rich *Great Lent: Journey to Pascha*.... fasting, Schmemmann argues, “rather than weakening us makes us light, concentrated, sober, joyful, pure.”

This note of joy resounds throughout the Byzantine liturgical texts of Great Lent. Unlike the West, where the Gloria and the alleluias are suppressed during Lent, the Byzantine tradition re-doubles its singing of alleluias because it finds joy in the fast, but, more to the point, finds joy in the goal of the fast: risen life in and with Christ. In the *Triodion*, the major liturgical book of Great Lent, we are exhorted thus: “Let us receive the announcement of Lent with joy! The time of Lent is a time of gladness! With radiant purity and pure love, filled with resplendent prayer and all good deeds, let us sing with joy!” Lent, like Christianity properly so called, is incompatible with a morose sadness; the only sadness we can have—that over our sins—is tempered by the joy that knows no end, the joy that Christ wants to give us abundantly....Fasting, then, is not only a cause of joy but is undeniably an act of penance—but a penance never undertaken out of guilt or loathing, but only in joy.

Penance in the East is understood differently than it has been in the West, where a more juridical mentality has often been prevalent. ...Penance, as Schmemmann has said by way of a reflection on the Prodigal Son, is less an act of reparation for infractions committed than it is a “deep desire to return, to go back, to recover that lost home.” If sin, as Schmemmann has put it, is “the deviation of my love from God, preferring the ‘far country’ to the beautiful home of the Father,” then penance is that *therapia* which helps me come to my senses and realize what I have lost and what I need to do to recover it....

In addition to a fast from food, the Eastern tradition has also counseled the purification of our passions through a “fast” for the other senses. Inter alia, Schmemmann counsels a fast to “control our speech” so that we can recover a measure of silence in our spiritual life without which we cannot hear the voice of the Lord. Fr. Lev Gillet mentions other fasts and their rationale in his *The Year of Grace of the Lord*:

Is it possible to keep one's attention concentrated on Jesus, to look towards him, if one turns to dancing, the radio, television, films, the theatre or novels for one's pleasure? And I am not speaking only of erotic novels or entertainments; even things which, in themselves, are not bad ... distract our attention from the Saviour, and make us insensitive to His presence. A saint can find Jesus everywhere, but this is difficult for the ordinary Christian....

In sum,...true “Christian asceticism is a fight, not *against* but *for* the body.” The body is valuable and a precious gift of the Creator—who Himself of course took on human flesh—but its value is only recognizable paradoxically when it is not pampered but denied, as in fasting: “fasting in Christianity is only truly itself when it realizes the sacredness of the body.”

In addition to the rigors of the various fasts, especially those in Great Lent, the Eastern Churches also encourage those other crucial concomitants of fasting, viz., prayer and works of charity. As Schmemmann puts it, “fasting as a physical effort is totally meaningless without its spiritual counterpart: ‘by fasting and *prayer*.’” ...

Of the additional prayer encouraged of the faithful during Great Lent in particular, none is so beloved or well known as the Prayer of St. Ephrem, recited several times a day with full prostrations:

O Lord and Master of my life!
Take from me the spirit of sloth, faint-heartedness,
lust of power and idle talk
But give rather the spirit of chastity, humility,
patience and love to Thy servant.
Yes, O Lord and King!
Grant me to see my own errors and not to judge my
brother;
For Thou are blessed unto ages of ages. Amen.

Excerpted from *Catechesis of Fasting* by Ukrainian Rite sub-deacon Adam DeVillie; Homiletic and Pastoral Review [February 2004]

REMEMBER IN YOUR PRAYERS

All who are suffering or sick and all caregivers who minister to the sick: Gary Schenk, Joanne Newsom, Jackie Chancio, Anne Marie Whittaker, Greg and Felicia Yohe, Joe Coleman, John Hogan, Deirdre McQuade, Danny Hart, Amy Howard, Mary Morehead and family, Curtis Bailey, Leondre Massey, Sister Constance Ward, George Cochran, Mark Anthony Turner, Rachel Fisher, Patricia Ransom, Beverly A. Woods, Kerianna Prather, Domingo G., Adrian and Barbara; D.K.C., M.M., R.M., K.M., C.M., C.A., E.D., E.G., W.B., J.M., H.G., and J.G.

Please call or email the office to add a name to the prayer list.

Before calling, please be sure you have spoken to the person [or a member of his family] about adding the name—we do not want to inadvertently disregard someone's desire for privacy.

Names of those who are sick or suffering will be kept on the list for one month; to keep a name on the list for longer, you must email the parish office.

ANNOUNCEMENTS

STATIONS OF THE CROSS

The Stations of the Cross are walked each Friday in Lent:

- 1) following the 9 am Mass in the chapel, and
- 2) at 7:30 pm in the school auditorium.

Join us in this beautiful tradition.

MARYLAND STATE KNIGHTS OF COLUMBUS 51ST ANNUAL CAR RAFFLE

Drawing will be held May 1, 2021.

1st Prize – 2021 Ford Mustang or \$18,000 cash option

2nd Prize – IPAD

3rd Prize - \$200 Gift Card

Raffle tickets on sale in the school lobby between Masses: \$1/ticket. Proceeds will be divided to benefit the Maryland State Charity & Scholarship Programs and to assist St. John Fisher Council 16499 to purchase a memorial for the unborn, which will be located on the grounds of St. Ignatius Church.

EASTER EGG HUNT

There will be an Easter Egg Hunt for the parish children on Easter Sunday following the 11 am Mass. We are looking for donations of plastic eggs and the candy to fill them. Please leave your donations in the box in the school lobby.

THIS FRIDAY IS THE SOLEMNITY OF ST. JOSEPH.

Therefore the obligation to abstain from meat or to perform some other penitential act is dispensed on that day (CIC 1251).

MASS INTENTIONS

Saturday, 13 March

Anticipated Mass for Sunday

4:30 pm Joy Vidal +

Sunday, 14 March

The Fourth Sunday in Lent, called Laetare

8 am Pro populo

9:30 am victims of abortion +

11 am Alexander Hogan +

Monday, 15 March

Monday in the Fourth Week of lent

9 am no public mass

Tuesday, 16 March

Tuesday in the Fourth Week of lent

9 am Julius Ames +

Wednesday, 17 March

Patrick, Bishop

9 am Rafael Alberto Madan

Thursday, 18 March

Cyril of Jerusalem, Bishop and Doctor of the Church

9 am Benjamin Wenger +

Friday, 19 March

JOSEPH, SPOUSE OF THE BLESSED VIRGIN MARY

9 am Joseph Norbert Kantor

Saturday, 20 March

Anticipated Mass for Sunday

4:30 pm Roger Brisson +

Sunday, 21 March

The Fifth Sunday in Lent, called Passion Sunday

8 am Pro populo

9:30 am Minerva Diaz + [month's mind]

11 am the unremembered dead in our graveyard +

St. Ignatius Finance Council

Florian Hocke - *Co-Chair*

Jackie Chancio

Deacon Clark Glenn

Joseph Somerville

Clifford Woods

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Rev. Jason Catania, *parochial vicar*

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Fran Doyle ♦ James Guinivan

Ada Okafor ♦ Elizabeth Shivone

Connie Somerville

Patrick Delaney - *ex officio*

Susan White - *ex officio*

St. Luke's Finance Council

Patrick Delaney - *Co-chair*

Nicole Crawford ♦ Dave Hoppe

David Lewis ♦ Franco Madan

Susan White - *ex officio*

Karen King - *ex officio*

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