

# ST IGNATIUS & ST LUKE'S

16 January 2022



## CONFESSIONS

**Saturday 9-9:45 am**

*in the chapel*

*(in the church on 1st Saturdays)*

**3:30-4:15 pm**

*in the church*

**Tuesday 6:30-7:30 pm**

*in the church*

## MASSES

**Saturday 4:30 pm** [anticipated]

**Sunday 8 am, 9:30 am, 11 am**

*Daily Mass in the chapel*

*Monday-Friday at 9 am*

*Saturday at 10 am*

*(First Saturdays in the church)*

## HOLY HOURS

*confessions &  
eucharistic adoration  
in the church*

**Tuesday 6:30-7:30 pm**

**First Saturday 9 am**

*(followed by Mass at 10 am)*

## THE MIRACLE AT THE WEDDING IN CANA

*The third Gospel event traditionally commemorated at the Epiphany is the miracle at the wedding in Cana. It is always an option as the Gospel reading of the Second Sunday after Epiphany [the Second Sunday in Ordinary Time].*

When the wine gave out, the Gospel writer tells us, Jesus' mother said to him, "They have no wine." And Jesus said to her, "What is this to me and to you?" (John 2:3-4)....

The dialectical form of the question realizes a Semitic idiom. It asks: Do we have something in common between us here? It probes: What business is that of ours?...Why are we involved? How is this a concern of me and you?

Jesus's question looks like a refusal, but that view is deceptive. It is easily noted that no request has been made. Mary simply comments, the way anyone might, that the wine is gone. There is no directive, no command. No request is made of her son. The mother appropriates the shattering embarrassment, the pain of others, and represents it to Jesus. But he reads much more than that into her comment. Jesus transforms her remark and takes it as if it were a request. He then meets a request that has not been made with what seems to be its refusal. He refers to Mary, his mother, as "woman"—the way "woman" would appear in John 19 before the cross, and in the sign that appears in the heavens in Revelation 12. "Woman" transposes the symbolic significance of this interchange into what it is to become for all times and all places. Mary becomes the symbol of the entire church.

Mary ignores the refusal that seems to have been made of a request that had not been put. Then she carries this interchange one level deeper, ignoring the surface meaning of what Jesus had just said. In Rudolf Bultmann's words: "The mother has understood her son: all she can do now is to await the miracle worker. So she directs the servants to do whatever Jesus tells them."

Mary comments—and Jesus understands what is beneath. Jesus questions Mary—and she discerns the actual depth and meaning informing the seeming denial. She understands that this concern touches him so much that she can direct the servers to a more general openness and availability: "Do whatever he commands you." Why did she have to say that? Would the narrative not have found them obeying Jesus without this directive? The Gospel discloses that the servants did what they did at the direction of Mary. This fact seems to be strongly paradigmatic of her continual influence

within the church.

In fact, are there not times in the history of the church in which the influence of Mary has made the influence of Jesus both present and directive in a way it otherwise would not have been? In the Guadalupe culture of Mexico? In the piety of 19th-century France? In the ordinary piety and understanding of Catholics for centuries...? Is it not simply a palpable fact that the presence of Mary and the historic identification of Mary with the poor and the unlettered gave them a unique and powerful access to Jesus, and that her symbolic, unrealized presence and influence within the church kept them Catholic in a deeper sense than may have met a theologian's eye? Here is the mystery and source of authentic Marian piety: Mary giving birth to Jesus, her endless service to the church.

For this question of Jesus continues through history to stand before his mother, and in her, to stand before the church: "How are we involved in the needs of these people?" It is of great importance to the life and mission of the church that we hear this question....

Christians become more Christian as they realize in themselves the mysterious promise that is the church—and what it means to become church. The church, in its turn, becomes more itself the more it realizes the call of the mother of God in her appropriation of the pain and sorrow of others. This may be the embarrassment of a wedding couple, or the pain of her son at his death, or the hidden church praying for the Spirit that would give it insight and courage. The church becomes more the church as the pain of the human race comes more and more into its consciousness and into its effective action, its experience and understanding and affectivity—as the condition of human beings gets a stronger purchase on the lives of Christians....

For others are absolutely essential to one's union with God. Without the love of others, there would be no Christian relationship to God. Here is where one becomes capable of responding to the question of Jesus: "What is this to me and to you?" Wisely Thomas Aquinas insisted that the love of charity in which we love God is the same capacity of charity by which we love other human beings. It is in charity that one becomes capable of responding fully to Jesus.

*Excerpts from* What Mary saw at Cana: The indispensability of others *by Michael J. Buckley, SJ*

From <https://www.christiancentury.org/article/2016-08/what-mary-saw-cana>

**REMEMBER IN YOUR PRAYERS** *All who are suffering or sick and all caregivers who minister to the sick:*

Barbara Jo Russell, Marie Norment, Andy Luther, Paula Luther, Marian Luther, Harold Joyce, Levi Harris, Gary Schenk, Joanne Newsom, Anne Marie Whitaker, 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.

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**ANNOUNCEMENTS**

**HOSPITALITY MINISTRY**

If you would like to support the parish ministry of hospitality by cooking dinner or donating a takeout meal to new mothers, by preparing finger foods for after-service receptions, or by making food for funeral repasts, please contact the parish office at [stlukesdcordinariate@gmail.com](mailto:stlukesdcordinariate@gmail.com) or [office@saint-ig.org](mailto:office@saint-ig.org); we will give your contact information to our hospitality organizers.

**MONTHLY PARISH MEETING**

We are resuming [after a lengthy pandemic hiatus] our monthly parish meetings on the second Saturday of the month.

Our next meeting will be on Saturday February 12th in the school auditorium, following the 10 am Mass.

**VITA TAX SERVICES**

The Catholic Charities Financial Stability Network is again offering free tax preparation services. To register, go to [www.catholiccharitiesdc.org/vita-registration](http://www.catholiccharitiesdc.org/vita-registration). VITA applicants may complete and submit the registration form, and VITA volunteers will begin contacting registrants in mid-January.

For those who live further out in southern Maryland: There is a **NEW CATHOLIC HIGH SCHOOL** in Charlotte Hall, Maryland. Chesterton Academy of St. Mary's just started this school year and is still accepting 9th-, 10th- and 11th-graders. Please see [chestertonstmarys.org](http://chestertonstmarys.org) for more information.

**MASS INTENTIONS**

**Saturday, 15 January**

*Anticipated Mass for the Second Sunday after Epiphany*  
4:30 pm pro populo

**Sunday, 16 January**

*The Second Sunday after Epiphany*  
8 am Gene and Shirley Morris +  
9:30 am Teresita Bantug [Edwin Smith]  
11 am Monica Hayes +

**Monday, 17 January**

*Anthony, Abbot*  
9 am William Rutherford Dennis +

**Tuesday, 18 January**

*Feria*  
9 am Mary Ann Smith [Edwin Smith]

**Wednesday, 19 January**

*Feria*  
9 am Karis Lim

**Thursday, 20 January**

*Fabian, Pope and Martyr*  
*Sebastian, Martyr*  
9 am in thanksgiving [Rosemary Coller]

**Friday, 21 January**

*Agnes, Virgin and Martyr*  
9 am those deceived into the sin of abortion

**Saturday, 22 January**

*Day of Prayer for the Legal Protection of Unborn Children*  
10 am the victims of abortion +  
*Anticipated Mass for the Third Sunday after Epiphany*  
4:30 pm pro populo

**Sunday, 23 January**

*The Third Sunday after Epiphany*  
8 am ancestors of Rafael F. & Lilian C. Madan +  
9:30 am Donna Conlon + [Rosemary Coller]  
11 am Lilian C. Madan

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St. Ignatius Finance Council

Jackie Chancio ♦ Deacon Clark Glenn  
Joseph Somerville ♦ Clifford Woods

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*historic*  
**ST IGNATIUS**  
CATHOLIC CHURCH

**Rev. John Vidal, pastor**  
**Rev. Jason Catania, parochial vicar**

Joint Pastoral Council

Joseph Chancio ♦ Rosemary Coller  
Michael Taylor ♦ 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

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