

ST IGNATIUS
& ST LUKE'S
29 March 2020



PASSIONTIDE

During the four weeks that have preceded, the Church has been leading the sinner to his conversion; so far, however, this conversion has been but begun: now she would perfect it. It is no longer our Jesus fasting and praying in the desert, that she offers to our consideration; it is this same Jesus, as the great Victim immolated for the world's salvation. The fatal hour is at hand; the power of darkness is preparing to make use of the time that is still left; the greatest of crimes is about to be perpetrated. A few days hence the Son of God is to be in the hands of sinners, and they will put Him to death. The Church no longer needs to urge her children to repentance; they know too well, now, what sin must be, when it could require such expiation as this. She is all absorbed in the thought of the terrible event, which is to close the life of the God-Man on earth; and by expressing her thoughts through the holy liturgy, she teaches us what our own sentiments should be.

Dom Prosper Guéranger,

“Practice during Passiontide”, from *The Liturgical Year*

Beginning on the fifth Sunday of Lent (sometimes called Passion Sunday, and formerly also known as *Judica* Sunday after the first words of the introit “Judge me, O Lord”) the Church begins the two week period of Passiontide, the closing days of Lent. The emphasis of this time is on the Passion and Death of our Lord.

A number of changes take place as we enter the final stretch of the Lenten season. The *Glory Be* disappears from the introit [and the *Asperges me*, if used]. The preface to the Eucharistic prayer used throughout Lent (on both its Sundays and weekdays), with its emphasis on cleansing from sin, changes to one which stresses the Passion and Death of Jesus for our redemption. And during this first week of Passiontide, you will see that a number of churches have now veiled all statues, images, and crosses in purple cloth.

Many theories exist as to the historical origins of this practice. During the ninth century in Germany, a cloth known as the *Hungertuch* hid the altar during Lent and was not removed until the reading of the Passion at the words “the veil of the temple was rent in two.” Some people believe the tradition arose from the reading of the Gospel which speaks of Jesus hiding himself from the crowd that was about to stone him (John 8:59). Still others speculate that the custom developed in a period in which crosses were more ornate and covered in precious jewels. Covering these resplendent crosses helped the faithful meditate on the sufferings of Christ.

As the United States Conference of Catholic Bishops noted in 2006,

The veiling of crosses and images is a sort of ‘fasting’ from sacred depictions which represent the paschal glory of our salvation. Just as the

Lenten fast concludes with the Paschal feast, so too, our fasting from the cross culminates in a veneration of the holy wood on which the sacrifice of Calvary was offered for our sins. Likewise, a fasting from the glorious images of the mysteries of faith and the saints in glory, culminates on the Easter night with a renewed appreciation of the glorious victory won by Christ, risen from the tomb to win for us eternal life.

This veiling is a practice of long standing, and it is observed in both the Ordinary and Extraordinary Form of the Roman Rite. The rubrics in *The Third Edition of the Roman Missal* states,

In the Dioceses of the United States, the practice of covering crosses and images throughout the church from this Sunday may be observed. Crosses remain covered until the end of the Celebration of the Lord’s Passion on Good Friday, but images remain covered until the beginning of the Easter Vigil (*Fifth Sunday of Lent*, p. 256).

The cloths are to be plain fabric, preferably light material, with no decoration. Before the vigil Mass or the first Evening Prayer of the Fifth Sunday of Lent, all statues and images except the Stations of the Cross and stained-glass windows are veiled. Older liturgical books reference papal permission in 1878 to keep St. Joseph uncovered in March since it is his feast month. After the Good Friday ceremonies all crosses are unveiled. In the Ordinary Form, the coverings are removed without any liturgical ceremony before the Easter Vigil begins. Sometimes in the Extraordinary Form the images are not uncovered until the Gloria is sung at the Easter Vigil.

This engraving by Albrecht Durer shows Christ taking leave of his Mother, a subject most commonly found in Northern woodcuts of the 15th and 16th centuries. Christ says farewell to his mother Mary, often blessing her, before leaving for his final journey to Jerusalem, which he knows will lead to his Passion and death; indeed this scene marks the beginning of his Passion.



In early versions just these two figures are usually shown. Later depictions include attendants (usually the Three Marys) to Mary, who often swoons with distress and is held by them. Saints Peter, John the Evangelist, Mary Magdalen and other apostles may be shown.

REMEMBER IN YOUR PRAYERS

All who are suffering or sick and all caregivers who minister to the sick: Danny Hart, Amy Howard, Mary Morehead and family, Curtis Bailey, Leondre Massey, Sister Constance Ward, George Cochran, Mark Anthony Turner, Rachel Fisher, Patricia Ransom, Jacqueline Chancio, Beverly A. Woods, Kerianna Prather, Victoria P.; M.M., R.M., K.M., C.M., C.A., E.D., E.G., W.B., J.M., 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.

MASS READINGS THIS WEEK

29 March *Fifth Sunday in Lent*

Ezekiel 37: 12-14; Psalm 130: 1-8;

Romans 8: 8-11; John 11: 1-45

30 March *Lenten Feria*

Daniel 13: 1-9, 15-17, 19-30, 33-62; Psalm 23: 1-6;

John 8: 1-11

31 March *Lenten Feria*

Numbers 21: 4-9; Psalm 102: 2-3, 16-21; John 8: 21-30

1 April *Lenten Feria*

Daniel 3: 14-20, 91-92, 95; Daniel 3: 52-56; John 8: 31-42

2 April *Francis of Paola, Hermit*

Genesis 17: 3-9; Psalm 105: 4-9; John 8: 51-59

3 April *Lenten Feria*

Jeremiah 20: 10-13; Psalm 18: 2-7; John 10: 31-42

4 April *Isadore, Bishop and Doctor of the Church*

Ezekiel 37: 21-28; Jeremiah 31: 10-13; John 11: 45-56

5 April *Palm Sunday*

Matthew 21: 1-11 *in procession*

Isaiah 50: 4-7; Psalm 22: 8-9, 17-18, 19-20, 23-24;

Philippians 2: 6-11; Matthew 26: 14 — 27: 66

MASS INTENTIONS

Saturday, 28 March

Doris Pettko + [Rosemary Coller]

Sunday, 29 March

Fifth Sunday in Lent, called Passion Sunday

Pro populo

Monday, 20 March

Monday in Passion Week

9 am Richard Friend [Jane Slattery]

Tuesday, 31 March

Tuesday in Passion Week

William Henry Cardinal Keeler +

Wednesday, 1 April

Wednesday in Passion Week

special intention [Rosemary Coller]

Thursday, 2 April

Francis of Paola, Hermit

Barbara Monroe + [Jane Slattery]

Friday, 3 April

Saint Mary in Passiontide

Madeline's intentions [George F. Hickey Jr.]

Saturday, 4 April

special intention [Susan White]

Sunday, 5 April

Palm Sunday

Pro populo

Fr. Vidal will be saying private masses daily until the coronavirus protocols permit public celebration once more. Mass intentions will therefore be covered.

St. Ignatius Finance Council

Florian Hocke - *Co-Chair*

Jackie Chancio

Deacon Clark Glenn

Joseph Somerville

Clifford Woods

office@saint-ig.org • SAINT-IG.ORG

301-567-4740

historic
ST IGNATIUS
CATHOLIC CHURCH

Rev. John Vidal

Administrator, St. Ignatius

Pastor, St. Luke's

Joint Pastoral Council

Randy King - *Co-chair*

Joseph Chancio • Rosemary Coller

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 • Mario Enzler

David Lewis • Franco Madan

Susan White - *ex officio*

Karen King - *ex officio*

stlukesdordinariate@gmail.com

STLUKESORDINARIATE.COM

202-999-9934

Saint Luké's at
IGNATIUS CHURCH