

But you are not in the flesh,
but in the Spirit,
if so be that the Spirit of God dwell in you...

Romans 8:9



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**

8 November 2020

THE MERCIFUL OFFICE OF GOD THE HOLY GHOST, TOWARDS US CHRISTIANS:

...“The Holy Spirit has from the beginning pleaded with man. We read in the Book of Genesis, that, when evil began to prevail all over the earth before the flood, the Lord said, ‘My Spirit shall not always strive with man;’ [*Gen. vi. 3.*] implying that He had hitherto striven with his corruption. Again, when God took to Him a peculiar people, the Holy Spirit was pleased to be especially present with them. Nehemiah says, ‘Thou gavest also Thy Good Spirit to instruct them,’ [*Neh. ix. 20.*]...Further, He manifested Himself as the source of various gifts, intellectual and extraordinary, in the Prophets, and others. Thus at the time the Tabernacle was constructed, the Lord filled Bezaleel ‘with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works’ [*Exod. xxxi. 3, 4.*] in metal, stone, and timber. At another time, when Moses was oppressed with his labours, Almighty God vouchsafed to ‘take of the Spirit’ which was upon him, and to put it on seventy of the elders of Israel, that they might share the burden with him. ‘And it came to pass, that, when the Spirit rested upon them, they prophesied, and did not cease.’ [*Numb. xi. 17, 25.*] These texts will be sufficient to remind you of many others, in which the gifts of the Holy Ghost are spoken of under the Jewish covenant. These were great mercies; yet, great as they were, they are as nothing compared with that surpassing grace with which we Christians are honoured; that great privilege of receiving into our hearts, not the mere gifts of the Spirit, but His very presence, Himself, by a real not a figurative indwelling.

When our Lord entered upon His Ministry, He acted as though He were a mere man, needing grace, and received the consecration of the Holy Spirit for our sakes. He became the Christ, or Anointed, that the Spirit might be seen to come from God, and to pass from Him to us. And, therefore, the heavenly Gift is not simply called the Holy Ghost, or the Spirit of God, but the Spirit of Christ, that we might clearly understand, that He comes to us from and instead of Christ. Thus St. Paul says, ‘God hath sent forth the Spirit of His Son into your hearts;’ and our Lord breathed on His Apostles, saying, ‘Receive ye the Holy Ghost;’ and He says elsewhere to them, ‘If I depart, I will send Him unto you.’ [*Gal. iv. 6. John xx. 22; xvi. 7.*] Accordingly this ‘Holy Spirit of promise’ is called ‘the earnest of our inheritance,’ ‘the seal and earnest of an Unseen Saviour;’ [*Eph. i. 14. 2 Cor. i. 22; v. 5.*] being the present pledge of Him who is absent,—or rather more than a pledge, for an earnest is not a mere token which will be taken from us when it is fulfilled, as a pledge might be, but a something in advance of what is one day to be given in full.

This must be clearly understood; for it would seem to follow, that if so, the Comforter who has come instead of Christ, must have vouchsafed to come in the same sense in which Christ came; I mean, that He has come, not merely in the way of gifts, or of influences, or of operations, as He came to the Prophets, for then Christ's going away would be a loss, and not a gain, and the Spirit's presence would be a mere pledge, not an earnest; but He comes to us as Christ came, by

a real and personal visitation. I do not say we could have inferred this thus clearly by the mere force of the above cited texts; but it being actually so revealed to us in other texts of Scripture, we are able to see that it may be legitimately deduced from these. We are able to see that the Saviour, when once He entered into this world, never so departed as to suffer things to be as before He came; for He still is with us, not in mere gifts, but by the substitution of His Spirit for Himself, and that, both in the Church and in the souls of individual Christians.

For instance, St. Paul says in the text, ‘Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God *dwelleth in you.*’ Again, ‘He shall quicken even your mortal bodies by His Spirit that *dwelleth in you.*’ ‘Know ye not that your body is the Temple of the Holy Ghost which is in you?’ ‘Ye are the Temple of the Living God, as God hath said, I will dwell in them, and walk in them.’ The same Apostle clearly distinguishes between the indwelling of the Spirit, and His actual operations within us, when he says, ‘The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us;’ and again, ‘The Spirit Himself beareth witness with our spirit that we are the children of God.’ [*Rom. viii. 9, 11. 1 Cor. vi. 19. 2 Cor. vi. 16. Rom. v. 5; viii. 16.*]

[...]

To proceed: The Holy Ghost, I have said, dwells in body and soul, as in a temple. Evil spirits indeed have power to possess sinners, but His indwelling is far more perfect; for He is all-knowing and omnipresent, He is able to search into all our thoughts, and penetrate into every motive of the heart. Therefore, He pervades us (if it may be so said) as light pervades a building, or as a sweet perfume the folds of some honourable robe; so that, in Scripture language, we are said to be in Him, and He in us. It is plain that such an inhabitation brings the Christian into a state altogether new and marvellous, far above the possession of mere gifts, exalts him inconceivably in the scale of beings, and gives him a place and an office which he had not before. In St. Peter's forcible language, he becomes ‘partaker of the Divine Nature,’ and has ‘power’ or authority, as St. John says, ‘to become the son of God.’ Or, to use the words of St. Paul, ‘he is a new creation; old things are passed away, behold all things are become new.’ His rank is new; his parentage and service new. He is ‘of God,’ and ‘is not his own,’ ‘a vessel unto honour, sanctified and meet for the Master's use, and prepared unto every good work.’ [*2 Pet. i. 4. John i. 12. 2 Cor. v. 17. 1 John iv. 4. 1 Cor. vi. 19, 20. 2 Tim. ii. 21.*]....”

From the sermon The Indwelling Spirit, preached by John Henry Newman on a Pentecost Sunday between 1827 and 1831.

REMEMBER IN YOUR PRAYERS

All who are suffering or sick and all caregivers who minister to the sick: 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, Victoria P.; 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

MASS OF THE FIVE WOUNDS

St. Luke's will offer the votive **Mass of the Five Wounds** five times for the repose of the souls of the beloved dead of St. Luke's and St. Ignatius' parishioners and friends. With this intention, four low Masses of the Five Wounds will be offered at 9 am, Tuesday November 10th through Friday November 13th. A fifth sung Mass of the Five Wounds will take place on **Saturday November 14th at 10:30 am.**

THANKSGIVING FOOD DRIVE

The Ladies of Charity are collecting money in their "virtual food drive" for Pope Francis World Day of the Poor (November 15th). The funds from this drive will go to local food pantries at St. Stephen's Baptist Church on Brinkley Road, St. John's Episcopal Church on Livingston Road, Holy Family Catholic Church in Hillcrest Heights, and The Homeless Outreach (who specifically help homeless mothers and children). Your check contribution [made out to **Ladies of Charity**, with *Pandemic Food Drive* in the memo line] can be mailed to the office or placed in the collection baskets. If you contribute through one of our online giving portals, please email the office, so that we can flag that donation and direct it to the Ladies of Charity. The Ladies thank you in advance for your generosity to our struggling neighbors.

MASS INTENTIONS

Saturday, 7 November

Anticipated Mass for Sunday
4:30 pm special intention [S. White]

Sunday, 8 November

The Twenty-Second Sunday after Trinity
8 am Pro populo
9:30 am Msgr. William J. O'Donnell +
11 am those confirmed at this Mass

Monday, 9 November

Dedication of the Lateran Basilica
9 am no public mass

Tuesday, 10 November

Mass of the Five Wounds
9 am our beloved dead

Wednesday, 11 November

Mass of the Five Wounds
9 am our beloved dead

Thursday, 12 November

Mass of the Five Wounds
9 am our beloved dead

Friday, 13 November

Mass of the Five Wounds
9 am our beloved dead

Saturday, 14 November

Mass of the Five Wounds
10:30 pm our beloved dead
Anticipated Mass for Sunday
4:30 pm the souls of those buried in our graveyard +

Sunday, 15 November

The Twenty-Third Sunday after Trinity
8 am Pro populo
9:30 am Jane Slattery
11 am all those who have lost their faith

St. Ignatius Finance Council

Florian Hocke - *Co-Chair*
Jackie Chancio
Deacon Clark Glenn
Joseph Somerville
Clifford Woods

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Pastor, St. Ignatius
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Fran Doyle ♦ James Guinivan
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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
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