

THE EUCHARISTIC PRESENCE

This is the Bread which cometh down from heaven, that a man may eat thereof and not die. *John vi. 50.*

The text speaks of the greatest and highest of all the Sacramental mysteries, which faith has been vouchsafed, that of Holy Communion.

... At Capernaum, in the chapter now before us, He solemnly declares to His Apostles that none shall live for ever, but such as eat and drink His flesh and blood; and then afterwards, just before He was crucified, as related in the other three Gospels, He points out to them the way in which this mystery of grace was to be fulfilled in them. He assigns the consecrated Bread as that Body of which He had spoken, and the consecrated Wine as His Blood; and in partaking of the Bread and the Cup, they were partakers of His Body and Blood.

... When, then, Christ used the words of the text and of other parts of the chapter containing it, He was describing prospectively that gift, which, in due season, the consecrated bread and wine were to convey to His Church for ever. Speaking with reference to what was to be, He says, "I am that Bread of Life. Your fathers did eat manna in the wilderness, and are dead. This is the Bread which cometh down from heaven, that a man may eat thereof and not die. I am the Living Bread which came down from heaven: if any man eat of this Bread he shall live for ever: and the Bread that I will give is My flesh, which I will give for the life of the world."

... Consider our Lord's allusion to the Manna. Persons there are who explain our eating Christ's flesh and blood, as merely meaning our receiving a *pledge* of the *effects* of the *passion* of His Body and Blood; that is, in other words, of the *favour* of Almighty God: but how can Christ's giving us His Body and Blood mean merely His giving us a pledge of His favour? Surely these awful words are far too clear and precise to be thus carelessly treated. Christ, as I have said, surely would not use such definite terms, did He intend to convey an idea so far removed from their meaning and so easy of expression in simple language. Now it increases the force of this consideration to observe that the manna, to which He compares His gift, was not a figure of speech, but a something definite and particular, really given, really received. The manna was not simply health, or life, or God's favour, but a certain something which caused health, continued life, and betokened God's favour. The manna was a gift external to the Israelites, and external

also to God's own judgment of them and resolve concerning them, a gift created by Him and partaken by His people. And Christ, in like manner, says, that He Himself is to us the *true* Manna, the *true* Bread that came down from heaven; not like that manna which could not save its partakers from death, but a life-imparting manna. What therefore the manna was in the wilderness, that surely is the spiritual manna in the Christian Church; the manna in the wilderness was a real gift, taken and eaten; so is the manna in the Church. It is not God's mercy, or favour, or imputation; it is not a state of grace, or the promise of eternal life, or the privileges of the Gospel, or the new covenant; it is not, much less, the doctrine of the Gospel, or faith in that doctrine; but it is what our Lord says it is, the gift of His own precious Body and Blood, really given, taken, and eaten as the manna might be (though in a way unknown), at a certain particular time, and a certain particular spot; namely, as I have already made it evident, at the time and spot when and where the Holy Communion is celebrated.

... Let us pray Him to give us an earnest longing after Him—a thirst for His presence—an anxiety to find Him—a joy on hearing that He is to be found, even now, under the veil of sensible things,—and a good hope that *we* shall find Him there. Blessed indeed are they who have not seen, and yet have believed. They have their reward *in* believing; they enjoy the contemplation of a mysterious blessing, which does not even enter into the thoughts of other men; and while they are more blessed than others, in the gift vouchsafed to them, they have the additional privilege of knowing that they are vouchsafed it.

From the Sermon II The Eucharistic Presence by St. John Henry Newman



REMEMBER IN YOUR PRAYERS

All who are suffering or sick and all caregivers who minister to the sick: Peter Queen, Fredrick Taggart, 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

PHOTO DIRECTORY

We are signing up parishioners for our photo directory for St. Ignatius and St. Luke's. Photos will be taken September 9-11. Every family photographed will receive a complimentary directory and a complimentary 8 x 10 portrait. Your families have the option of purchasing additional portraits.

1. Go to <https://ucdir.com/> and click on the box Photography Appointment Scheduling Login on the right side of the screen.
2. You will be prompted to give the Church Code, which is MD181, and the Church Password, which is photos.

Pick your day and time and you're done! So sign up today--it's easy.

BACK TO SCHOOL SUPPLIES

The Ladies of Charity will be collecting back-to-school supplies for Samuel Chase Elementary School. Donations, either monetary or actual supplies, will be accepted until August 29th. Checks should be made out to *Ladies of Charity* with *school supplies* in the memo line. They can be placed in the box marked school supplies or in the Offertory during Mass. A list of requested supplies may be found on the information table in the school lobby.

MASS INTENTIONS

Saturday, 7 August

Anticipated Mass for the Tenth Sunday after Trinity
4:30 pm Henry Haynes +

Sunday, 8 August

The Tenth Sunday after Trinity [OT 19]

8 am Pro populo

9:30 am Susan Mercado +

11 am Sister Katherine Zigadio, Sister Colleen Wilson, & Samuel Burrige

Monday, 9 August

Teresa Benedicta of the Cross, Virgin and Martyr

9 am Julia Hess [Jane Slattery]

Tuesday, 10 August

Lawrence, Deacon and Martyr

9 am living and deceased friends of the Madan-Casas family

Wednesday, 11 August

Clare, Virgin

9 am Jane Slattery

Thursday, 12 August

Jane Frances de Chantal, Religious

9 am Jean Vidal +

Friday, 13 August

Pontian, Pope, and Hippolytus, Priest, Martyrs

9 am Mary Thompson + [month's mind]

Saturday, 14 August

Maximilian Mary Kolbe, Priest and Martyr

10 am Anne Whelan

Anticipated Mass for the Assumption

4:30 pm Lina Privitera + [Frank and Mary Privitera]

Sunday, 15 August

THE ASSUMPTION OF THE BLESSED VIRGIN MARY

8 am Pro populo

9:30 am Patrick Donovan [Jane Slattery]

11 am Helen Macko Michalco +

St. Ignatius Finance Council

Florian Hocke - *Co-Chair*

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

Michael Taylor

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 ♦ Dave Hoppe

David Lewis ♦ Franco Madan

Susan White - *ex officio*

Karen King - *ex officio*

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Saint Luke's at
IGNATIUS CHURCH