



ST LUKE'S & ST IGNATIUS

Oxon Hill

8 January 2023



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)

2315 Brinkley Road ♦ Fort Washington, MD 20744

The *Adoration of the Magi* by Hieronymus Bosch in Philadelphia [*detail on cover*] is in many respects a remarkable painting. The main figures in the scene are shown in a ruined stable, gathered around a heavy, rectangular wooden table whose size and central position suggest a hidden meaning beyond mere genre. The first clue to the significance of the picture is given by the large figures embroidered on the sleeve of the doublet worn by the Moorish king. They depict the Gathering of the Manna, a scene that always appears in mediaeval typology as the Old Testament prototype of the Last Supper or the Eucharist exclusively. In the context of an adoration of the Christ Child by the Three Kings, therefore, the manna can only be an allusion to Christ as the true bread from heaven (John 6:32) which has appeared in the world. The Epiphany of the Lord is thus represented here with a eucharistic aspect, and the inclusion of the table, which has the appearance of an altar surrounded by the community of saints gathered to receive the true manna, may likewise be connected with this meaning....

....Since the earliest times, the Incarnation of Christ, his appearance on earth, to which the shepherds and Magi first bore witness, has often been given a eucharistic interpretation in Greek and Latin theology and homiletics. A source ascribed to Athanasius already connects the birth of Christ, the bread of life, with the folk-etymological interpretation the name "Bethlehem" as *domus panis* (*house of bread*). Ambrose, John Chrysostom, Gregory the Great, and a considerable number of mediaeval theologians expanded and developed the idea. Increasingly, they took into the individual believer who, by accepting the word and body of should become the new Bethlehem (Bruno Astensis), or they the Church as the true *domus panis* (Aelredus). At the same the analogy was further elaborated by the incorporation of the manger as the equivalent of the altar on which the body rests in the form of bread for the faithful. The Magi and shepherds, however, appeared as prototypes of the church congregation, faithful veneration streams to the true Bethlehem, the Church, and true manger of the heavenly bread, the altar. These ideas likewise found their way into the liturgy and so a vital relevance in the consciousness of the Church. Thus, Gregory's eighth homily, *In die Natalis*, reappears in the Christmas office as the first lesson of the third Nocturn. The Benedictus antiphon and the Hours on Epiphany runs:

Hodie caelesti sponso iuncta est Ecclesia quoniam in Jordane lavit Christus eius crimina: currunt cum muneribus magi ad regales nuptias et ex aqua facto vino laetantur conviviae, alleluja

[Today the Church is joined to her heavenly Bridegroom; * because in Jordan Christ hath washed away her offences: the Wise Men with their offerings hasten to the royal marriage, and the guests are regaled with water made wine, alleluia.]

and so relates the coming of the Magi to the royal wedding feast, which from the beginning has been looked upon as the image of the eucharistic feast. A similar association is evoked by the *antiphona ad offertorium* of the feast of the Epiphany, which quotes Psalm 71:10-11 in reference to the adoration of the three Magi-*Reges Tharsis et insulae munera offerent: reges Arabum et Saba dona adducent: et adorabunt eum omnes*

reges terrae, omnes gentes servient ei [The kings of Tharsis and of the isles shall give presents; the kings of Arabia and Saba shall bring gifts: all kings shall fall down before him; all nations shall do him service.]—and thereby places the offering made by the congregation during the Mass under the guiding image of the gift-bearing Magi. While the connection in meaning between the Incarnation and the Eucharist is thus mirrored in the West in the variable liturgical texts of the Christmas season, in the Orthodox Church of the eleventh century it entered into the canon of the Mass itself. In the celebration of the Eastern rite, that is, during the Proskomide and the Transubstantiation of the offering, a utensil in the form of the star of Bethlehem, the *askeriskos*, stands above the bread lying on the *diskos*. The Proskomide and the Transubstantiation are thereby interpreted as the realization of the Incarnation. This is also indicated by the fact that the prothesis, the room used for the preparation and storage of the Eucharist, is called "Bethlehem"....

... At this point we take up the thread leading directly back to the painting that began this study, the *Adoration of the Magi* by Hieronymus Bosch...[which] groups the main figures around a table; and this table is at the same time both an altar and a manger. ... Mary sitting at the left in front of the table and the Child reaching down toward the eldest of the kings, who kneels before him with his gift....The table in Epiphany scenes had the meaning of an altar; further evidence shows that it retained this meaning in succeeding periods. Fifteenth and early sixteenth century painting, especially in Germany and the Netherlands, offers numerous pictures of the Adoration in which the stable or the ruin of Bethlehem are shown furnished with a small table, usually uncovered. Its shape is often circular, but four-sided and triangular forms also occur. It almost always stands directly beside the Madonna and serves as a depository for the gifts of the Three Kings, or for dishes and fruit, or sometimes a fish, a wine jug, and a piece of bread....

....The table around which the saints gather is the altar of Christ's self-sacrifice; the Child is the life-giving bread which the faithful receive at the altar. The meaning that other masters conveyed by wine, bread, and ears of grain, Bosch conveyed by the scene of the Gathering of the Manna on the sleeve of the Moor and with the secluded concentration of his pictorial conception. In general, however, it has become clear that even the late Middle Ages still remained intensely aware of the eucharistic interpretation of the Incarnation.



Excerpted from *The Epiphany and the Eucharist: On the Interpretation of Eucharistic Motifs in Mediaeval Epiphany Scenes* by Ursula Nigen [trans. Renate Franciscano], published in *The Art Bulletin*, December 1967.

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

Fr. Gus Peters, Cate Mueller, Don Seward, Chelsea Ransom, Lorraine Killion, Marie Norment, Theresa Koshut, Jackie Windsor, Jack Figel, Sonya Estrada, Dave Hoppe, Barbara Manning; Andy, Paula, and Marian Luther; Jackie Chancio, Carollyn Grimm, Mark Mangione, Richard Thompson, Harold Joyce, Levi Harris, Joanne Newsom, Anne Marie Whittaker, Greg and Felicia Yohe, Joe Coleman, John Hogan, Danny Hart, Amy Howard, Mary Morehead and family, Curtis Bailey, Leondre Massey, Sister Constance Ward, Mark Anthony Turner, Rachel Fisher, Patricia Ransom, Beverly A. Woods, Keriana Prather; C.M., C.A., E.D., E.G., W.B., and 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 for a member of his family about adding the name—we do not want to inadvertently disregard someone's desire for privacy.**

ANNOUNCEMENTS

THE ST. IGNATIUS LADIES OF CHARITY WOULD LIKE TO INVITE the generous parishioners of St. Ignatius and St. Luke to an Epiphany Party this Sunday, January 8, 2023, after the 11 am Mass (about 12:30 pm) in the school auditorium: "We need to say thank you to all who have funded our many endeavors for the past year. Every time we asked, you responded. Come on January 8 and let us serve you."

THE CHURCH CALENDARS FOR 2023 ARE HERE!

You can pick one up in the narthex after Mass. Every Catholic home should have one.

MASS INTENTIONS

The book is open for Mass intentions in 2023. If you would like to request Masses for this year, please email the office. Or fill out a Mass Intention request envelope and place it in the collection plate [please include contact information to confirm requested dates].

THE WEEKLY EMAIL

Are you interested in receiving our weekly email bulletin? It hits your inbox every Thursday morning at 9 am. Email the office at stlukesDCordinariate@gmail.com, and we will put you on the email list.

RIDE THE BUS TO THE MARCH FOR LIFE 2023

On Friday, January 20, 2023, a bus will be departing from St Mary's Piscataway [13401 Piscataway Rd, Clinton MD 20735] after the 8:15 am Mass. The bus will return to St. Mary's at 5 pm. They only have 41 seats. Sign up with link: <https://www.signupgenius.com/go/30E0B4DACAD2BA4FF2-smcprolife>

MASS INTENTIONS

Saturday, 7 January

Anticipated Mass for THE EPIPHANY OF OUR LORD
4:30 pm pro populo

Sunday, 8 January

THE EPIPHANY OF OUR LORD
8 am J.C. Smedberg
9:30 am Sr. Monica Baptiste
11 am Aline Dean

Monday, 9 January

The Baptism of the Lord
9 am ancestors of Rafael F. & Lilian C. Madan +

Tuesday, 10 January

Feria
9 am Stuart Rogerson + [month's mind]

Wednesday, 11 January

Feria
9 am Lorraine LaValley +

Thursday, 12 January

Benedict Biscop, Abbot
9 am Gil Estropia +

Friday, 13 January

Hilary, Bishop and Doctor of the Church
9 am Lilian Casas Madan

Saturday, 14 January

Feria
10 am Joseph Ratzinger +

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

Sunday, 15 January

The Second Sunday after the Epiphany
8 am those suffering from depression
9:30 am Pope Benedict XVI +
11 am John Dean

St. Ignatius Finance Council

Jackie Chancio ♦ George Hendrix
Joseph Somerville ♦ Clifford Woods

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historic
ST IGNATIUS
CATHOLIC CHURCH

Rev. John Vidal, pastor
Rev. Jason Catania, parochial vicar
Rev. David Ousley, assisting priest

Joint Pastoral Council

Joseph Chancio ♦ Rosemary Collier
Michael Taylor ♦ James Guinivan
Ada Okafor ♦ Elizabeth Shivone
Cesar Andaya ♦ Connie Somerville
Patrick Delaney - *ex officio*
Susan White - *ex officio*

St. Luke's Finance Council

Patrick Delaney *Co-chair* ♦ Dave Hoppe
David Lewis ♦ Franco Madan

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ST LUKE'S
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