



ST LUKE'S & ST IGNATIUS

Oxon Hill

12 March 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

Tuesday 10 am

in the chapel

following the 9 am Mass

First Saturday 9 am

in the church

followed by Mass at 10 am

2315 Brinkley Road ♦ Fort Washington, MD 20744

THEY MARVELED THAT HE WAS TALKING WITH A WOMAN...

The encounter with the Samaritan woman at the well is one of the best-known stories from John's Gospel and takes place in chapter 4: 4-30 before Jesus' return to Galilee. Although never named, her encounter with Jesus is the longest between him and any other person in John's Gospel. In speaking with her, Jesus breaks through the barriers of gender, ethnicity, and holiness. To be a female in a society where women are both demeaned and disregarded, and of a race traditionally despised by neighbouring Jews is bad enough but having had five husbands and now living with another man makes her a social outcast. But her extraordinary encounter with Christ, her opening of mind and heart to his message of salvation enables her, in turn, to bear witness to him among the people who had despised her and who now hear him through her preaching....

...In the story we have a two-part dialogue that changes this woman's life: the knowledge of the gift of God as 'living water' and the recognition of who Jesus is, so as to ask for that gift. This stands in direct contrast to the disciples' hesitation in grasping Jesus as the Messiah or indeed as to why he is greeting her in the first place. Yet this woman has nothing to lose either in her free encounter with Jesus, or in her open enquiry.

We know, from the cultural and historical traditions of Ancient Israel, that women typically drew water in groups in the morning, and it provided a social opportunity. The Samaritan woman was drawing water at midday during the hottest time, since with her 'moral record' she would have been unwelcome to the local women and shunned by them.

The fetching of water echoes back to Jacob's well in the Old Testament and probably alludes to the demand for water in the desert in Exodus 17:2 and for the gift of water at Beer in Numbers 21:16. The water motif provides the Samaritans with a tradition and biblical identity that transcends contempt from their Jewish neighbours. Nevertheless, while co-existence is sought, suspicion is maintained, and it takes Jesus' prophetic insight of knowing the woman's private life for her to respect his authority in this serendipitous event....

The Samaritan woman was deeply curious ... Her curiosity helped her to feel comfortable enough in front of Jesus. Not only was she able to talk with him but also to ask him specific questions. Her posture is relaxed, her body language at peace, Jesus is not threatening but liberating.

In John 4:9-12, her questions from our modern perspective, without understanding the tone of voice, any expressions or gestures, can appear stark and pointed. She asks Jesus:

"How is it that you, a Jew, ask a drink of me, a woman of Samaria?"

'Where can you get this living water?'

'Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his livestock?'

Jesus' responses were just as stark and pointed ... His answers are the turning point of salvation for this woman and to so many others along the way. What is fascinating is how this

story slowly unfolds. The way the Samaritan woman begins to see into Jesus' parables to perceive the truth behind them when so many others, including the disciples and the Jewish experts and scholars, could not. She is both spiritual and practical since the interplay between what the water is and how to drink it shape the ultimate revelation of Jesus as the Messiah (4:26). He is and has what she needs, and she wants it, but changed she also wants to share it with her village.

Jesus takes the conversation even further by explaining not just the difference between spirit and matter but of the significance of worship in one's heart rather than in a particular place. This reverses the Old Testament concept of holiness connected to a defined place and the orientation of a believer as more important than their location. To worship in spirit means to worship God at anytime and anywhere. When we have the Holy Spirit within us, God's very presence, then worship isn't confined to buildings....

"Woman," Jesus replied, "believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. Yet a time is coming and has now come when the true worshippers will worship the Father in (the) Spirit and in truth, for they are the kind of worshippers the Father seeks. God is spirit, and his worshipers must worship in (the) Spirit and in truth" (John 4: 21-24).

Before the exile the Samaritans were part of the greater Israel and indeed theirs is the oldest version of the Pentateuch. But the identities of the exiled community and of those left behind drifted apart, and while both communities shared the Pentateuch, the Samaritans located their cult on the holy mountain at Mount Gerazim and not at Mount Zion and the Jerusalem Temple. This is the ongoing debate in John 4: 20.

John, like Luke, is favourable towards the Samaritans throughout, and, while Matthew quotes Jesus early in his ministry as telling his followers not to evangelize any of the cities of the Samaritans in Matthew 10:5, this prohibition had been reversed by the time of Matthew's rallying call in 28:19...

... this Samaritan woman has seen it all: love, grief, rejection and despair. Woven together in the mystery of living, these experiences have found new meaning which no amount of hostility can diminish. And faith is for sharing when it's this good. So she forgets her jar of water in her haste to spread the good news. Jesus is greater than her ancestor Jacob, his teaching and wisdom replace the law's limitations. Like the spring of water which is continually flowing so also, God's spirit and grace through Christ, quench the soul's thirst. Once again, it is the seemingly unlikely people in Scripture who recognise Jesus and model missionary faithfulness beautifully.

In the Eastern Catholic and Orthodox traditions the Samaritan woman is venerated as a saint with the Greek name Photine or Luminous one.

Excerpted from The Samaritan Woman at the Well by Fleur Dorrell, from godwhospeaks.uk, of the UK Catholic Bishops' Conference and Bible Society, 26 October 2022

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

E.L. Grimm, J.M. Dufell, Vanessa de Ingardia, Ginni Lamp Thomas, 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, Carolyn 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, Kerianna 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

STATIONS OF THE CROSS will be walked every Friday in Lent, following the 9 am Mass in the chapel and at 7 pm in the church.

Come and practice this beautiful Lenten tradition.

**LOOKING FOR SOME SPIRITUAL READING FOR LENT?
OR JUST HOPING TO DEEPEN YOUR PRAYER LIFE?**

St. Ignatius parishioner Magdalena Edmonson has written a creative and practical guide to developing and empowering a new personal prayer life, with encouragement to regularly practice prayer. Available for \$19 from Amazon and B&N, you can get a copy here at the parish for \$15.

Call the office to make other arrangements for pick-up.

THE ANNUAL APPEALS

Both the Archdiocese of Washington and the Ordinariate of the Chair of Saint Peter are running their annual appeals now. Please give generously to support the work of your diocese.

HELP THE EARTHQUAKE VICTIMS

Cardinal Gregory has called on the local faithful to support relief efforts in Turkey and Syria by donating to Catholic Relief Services at crs.org. Your gift will help CRS provide shelter, food, clean water, and hygienic supplies in that region. Please be generous.

MASS INTENTIONS

Saturday, 11 March

Anticipated Mass for the Third Sunday in Lent
4:30 pm pro populo

Sunday, 12 March

The Third Sunday in Lent
8 am Sharon and David Gustafson
9:30 am Clark Glenn
11 am Lilian Madan Gamble +

Monday, 13 March

Monday in the Third Week of Lent
9 am Joy Vidal +

Tuesday, 14 March

Tuesday in the Third Week of Lent
9 am Maria Amalia Porta

Wednesday, 15 March

Wednesday in the Third Week of Lent
9 am those for whom Rafael Madan is obligated to pray

Thursday, 16 March

Thursday in the Third Week of Lent
9 am Deborah Keefer +

Friday, 17 March

Patrick, Bishop
9 am Rafael A. Madan

Saturday, 18 March

Cyril of Jerusalem, Bishop and Doctor of the Church
10 am Theresa Koshut

Anticipated Mass for the Fourth Sunday in Lent
4:30 pm pro populo

Sunday, 19 March

The Fourth Sunday in Lent, called Laetare [Mothering Sunday]
8 am Josefa Yanez
9:30 am Ida Hounsou +
11 am Rev. Lucien Lindsey Jr. +

St. Ignatius Finance Council

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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

Michael Taylor ♦ James Guinivan
Ada Okafor ♦ Elizabeth Shivone
Cesar Andaya ♦ Rosemary Coller
Patrick Delaney - *ex officio*

St. Luke's Finance Council

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

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ST LUKE'S
AT IGNATIUS CHURCH
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