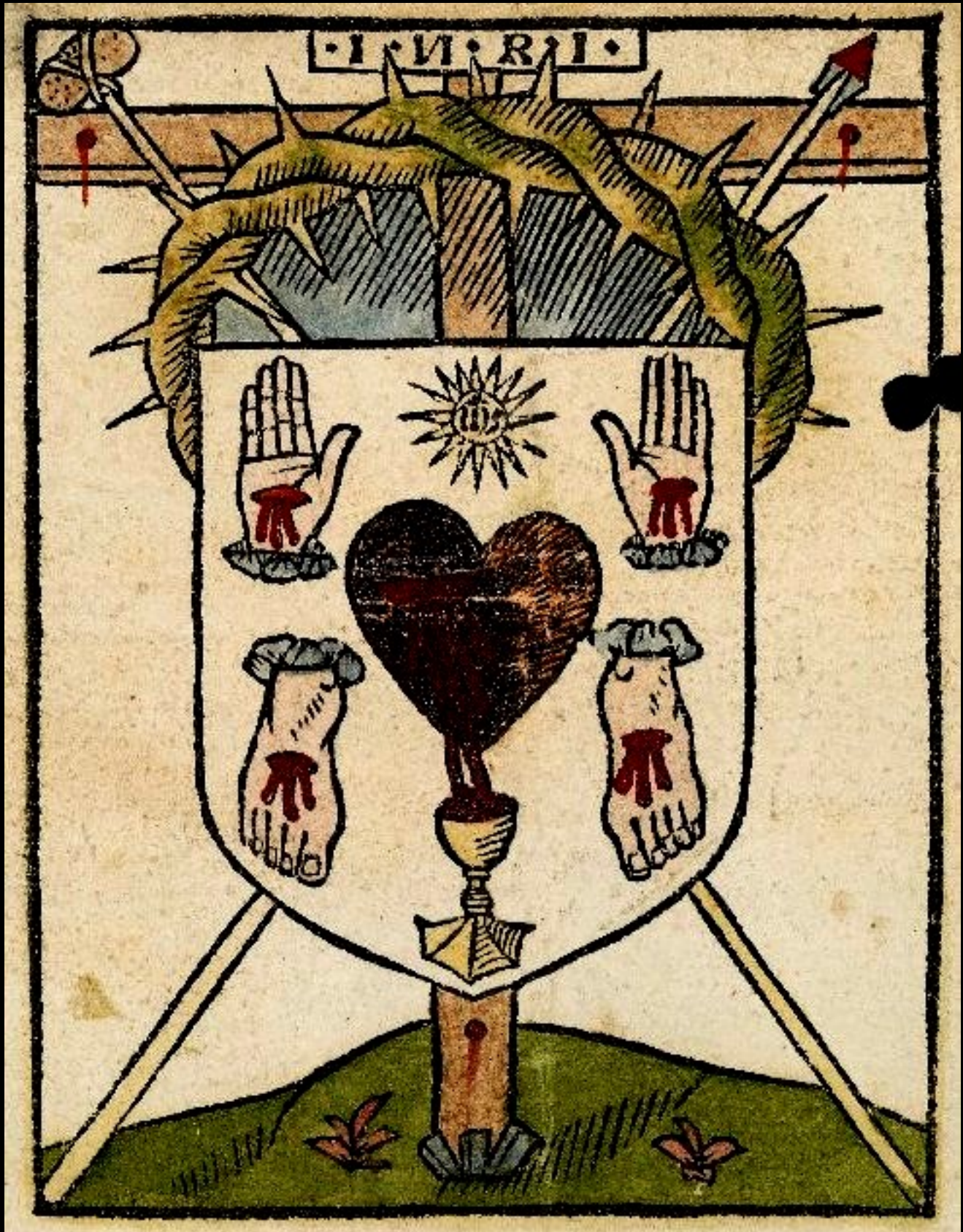


**ST IGNATIUS
& ST LUKE'S**

10 November 2019



In the Divine Worship Missal, there is one Mass that was taken in its entirety from the Sarum Missal*, the Mass of the Five Wounds [*Officium missæ de quinque vulneribus domini nostri Jesu Christi*].

Devotion to the Wounds of Jesus was extremely popular in medieval Europe, and increasingly so in England in the years leading up to the Reformation. Late medieval piety transformed the contemplation on Christ's Passion and Death, which was a natural and inevitable topic for devotion among Christians from the earliest years of the Church, into an emphasis on Christ's suffering—and on the love and pity for us sinners which led Him to undergo it for our salvation. The focus of prayer then came to rest on death and judgement.

Almost every copy of devotional Books of Hours used by lay people contained depictions of the Man of Sorrows called the *Image of Pity* [a wounded or dead Christ, frequently shown in front of his tomb and surrounded by the instruments of His torture and execution—the *Arma Christi*] accompanied by prayers addressed to the Wounds, most often the *Adoro te, Domine Jesu Christe*, part of which goes—

O LORD JESUS, I adore Thee hanging on the Cross, bearing a crown of thorns upon Thy head. I beseech Thee that Thy Cross may free me from the deceiving Angel. Amen.

O LORD JESUS, I adore Thee hanging wounded on the Cross, given vinegar and gall to drink. I beseech Thee that Thy wounds may be the remedy of my soul. Amen.

O LORD JESUS, I adore Thee placed in Thy tomb, anointed with myrrh and aromatic spices. I beg Thee that Thy death may be my life. Amen.

O LORD JESUS, I adore Thee descending into hell and freeing the captives from there. I beg Thee, that Thou mayest never permit me to enter there. Amen.

O LORD JESUS, I adore Thee rising from the dead, ascending into heaven, and sitting at the right hand of the Father. I beg Thee that I may be worthy to follow Thee and be with Thee. Amen.

*The Sarum Missal contains the Mass ordinary and propers of the Sarum Rite, the particular variant of the Roman Rite which was established by Saint Osmund, Bishop of Salisbury, and Richard Poore in the 11th century. Originally the local form of the Mass used in the Cathedral and Diocese of Salisbury [England], over time it became prevalent throughout most of England, Wales, Ireland, and eventually Scotland. When the Church of England separated from the Catholic Church in the 1530s, it initially retained the Sarum rite, with gradual modifications. Under King Edward VI, Protestant pressure for public worship in English resulted in its replacement by successive versions of the Book of Common Prayer in 1549 and 1552. Queen Mary I restored the Sarum rite in 1553, but it was finally abolished by Queen Elizabeth I in 1559. Catholic recusants continued to use the Sarum rite until it was gradually replaced by the Tridentine rite.

The prayer concluded thus:

O most kind Lord Jesus, turn to me, a miserable sinner, the eyes of mercy with which you looked upon Peter in the courtyard, Mary Magdalene at the banquet, and the thief on the cross; grant then that with Peter I may lament my sins, with Mary Magdalene I may faithfully serve you, and with the thief I may look upon you forevermore in Heaven; who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

The earliest versions of this prayer were probably compiled in northern Britain in a monastic setting. Certainly, a much



longer version (referring to many events from throughout salvation history) is to be found in the *Book of Cerne*, which belonged to Adeluald of Lichfield sometime before AD 830. Within a century or so, the sections concerning the Passion of our Lord appeared separately in other Anglo-Saxon collections. The inclusion of Peter, Mary Magdalene, and the “good thief” Dismas in the concluding collect served to lead the devout Christian to

emulate their penitence, and thus obtain mercy and forgiveness as they did. Thus the wounded Body of Jesus becomes the sinner's hope.

It is no accident that five invocations were selected to comprise this separate prayer. As Eamon Duffy points out in his magisterial history of the medieval faith of pre-Reformation England, *The Stripping of the Altars*, “...fivefold symbolism in connection with the Passion was to become a very striking feature of medieval English piety.” [p.243] This is seen in the Votive Mass of the Five Wounds, the origin legend of which contained the assurance that any soul for whom five Masses of the Wounds were celebrated would be freed from his purgation. Thus this votive Mass was one of the most requested masses to be specified in wills requesting prayer for the deceased. Devotion to the Five Wounds was intimately connected in the minds of Englishmen to intercession for the dead and delivery from Purgatory.

Images of and invocations to the Five Wounds were ubiquitous, appearing in church carvings, headstones, jewelry, and badges throughout the Middle Ages. (Indeed, the Jerusalem Cross itself is a visual reference to the Wounds.)

Duffy, in *The Stripping of the Altars*, reminds us that the *Image of Pity* depicts Christ displaying His wounds, which is not an image derived from the iconography of the Passion, but of the Last Judgement when Christ the Judge will show His wounds “to the elect as pledges of his love for them, to sinners as bitter reproach – ‘they shall look on him whom they have pierced’.” [p.246]

REMEMBER IN YOUR PRAYERS

All who are suffering or sick and all caregivers who minister to the sick: Wesley Jackson, Sister Constance Ward, George Cochran, Mark Anthony Turner, Deirdre McQuade, Rachel Fisher, Joyce Doyle, Patricia Ransom, David Hoppe, Marion Smedberg; 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

10 November [OT 32]

2 Maccabees 7: 1-2, 9-14; Psalm 17: 1, 5-6, 15;

2 Thessalonians 2:16–3:5; Luke 20: 27-38

11 November *Martin of Tours, Bishop*

Wisdom 1: 1-7; Psalm 139: 1-10 24b; Luke 17: 1-6

12 November *Josaphat, Bishop and Martyr*

Wisdom 2: 23–3: 9; Psalm 34: 1-2, 15-18; Luke 17: 7-10

13 November *Frances Xavier Cabrini, Virgin*

Wisdom 6: 1-11; Psalm 82: 3-4, 6-8; Luke 17: 11-19

14 November *Feria*

Wisdom 7: 22–8: 1; Psalm 119: 89-91, 130, 135, 175;

Luke 17: 20-25

15 November *Albert the Great, Bishop and Doctor of the Church*

Wisdom 13: 1-9; Psalm 19: 1-4; Luke 17: 26-37

16 November *Margaret of Scotland; Gertrude, Virgin*

Wisdom 18: 14-16, 19: 6-9; Psalm 105: 2-3, 5, 36-37, 42-43;

Luke 18: 1-8

17 November [OT 33]

Malachi 4: 1-2a; Psalm 98: 5-9;

2 Thessalonians 3:7-12; Luke 21: 5-19

MASS INTENTIONS

Saturday, 9 November

Dedication of the Lateran Basilica

4:30 pm Gloria Jones [Jane Slattery]

Sunday, 10 November

21st Sunday after Trinity [OT 32]

8 am Pro populo

9:30 am Patricia LaValley+ [Lorraine LaValley]

11 am Marion Smedberg

Monday, 11 November

Martin of Tours, Bishop

9 am *no public mass*

George Kelly [Jane Slattery]

Tuesday, 12 November

Mass of the Five Wounds

9 am Our Beloved Dead

Wednesday, 13 November

Mass of the Five Wounds

9 am Our Beloved Dead

Thursday, 14 November

Mass of the Five Wounds

9 am Our Beloved Dead

Friday, 15 November

Mass of the Five Wounds

9 am Our Beloved Dead

Saturday, 16 November

Mass of the Five Wounds

10:30 am Our Beloved Dead

Vigil for Sunday

4:30 pm Adelyn Leverett +

Sunday, 17 November

22nd Sunday after Trinity [OT 33]

8 am Pro populo

9:30 am Diana Gritz [Jane Slattery]

11 am Eunice Gilbert + [Ladies of Charity]

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IGNATIUS CHURCH**