



ST IGNATIUS  
& ST LUKE'S

15 March 2020

## THE YOKE OF CHRIST

### *On the necessity of Suffering*

...Our Saviour says, "Come unto Me," and then He adds, "Take My yoke upon you, and learn of Me." Thus He first calls us to Him, and next shows us the way. "Come unto Me," He says, "and I will give you rest;" and then adds, "Take My yoke upon you, and ye shall find rest for your souls." He told the Apostles that they must come to Him, but did not at once tell them the way; He told them they must bear a yoke, but did not at once tell them what it was. St. Peter, in consequence, inquired about it on one occasion, and was bid to wait awhile, and he should know of it more plainly. Our Lord had said, "Whither I go, thou canst not follow Me now, but thou shalt follow Me afterwards." "Ye shall seek Me," He said, "and whither I go ye cannot come." [John iii. 36, 33.] He spoke of His yoke, the way of His cross, as St. Peter found when at length, after His resurrection, he was told plainly what should befall him. "When thou wast young," said our Lord to him, by the lake of



Tiberias, when thou wast a child in the faith, and hadst thine own way, "thou girded thyself, and walkedst whither thou wouldest," as just before St. Peter had girt his fisher's coat unto him, and cast himself into the sea; "but when thou

shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." [John xxi. 18.] And then He added, "Follow Me." St. Peter, indeed, was called upon literally to take Christ's yoke upon him, to learn of Him and walk in His ways; but what he underwent in fulness, all Christ's disciples must share in their measure, in some way or other. Again, in another place, our Lord speaks more expressly; "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." [Matt. xvi. 24.] Here we have the words of the text emphatically repeated. To come to Christ, is to come after Him; to take up our cross, is to take upon us His yoke; and

though He calls this an easy yoke, yet it is easy because it is His yoke, and He makes it easy; still it does not cease to be a yoke, and it is troublesome and distressing, because it is a yoke.

Let us set it down then, as a first principle in religion, that all of us must come to Christ, in some sense or other, through things naturally unpleasant to us; it may be even through bodily suffering, such as the Apostles endured, or it may be nothing more than the subduing of our natural infirmities and the sacrifice of our natural wishes; it may be pain greater or pain less, on a public stage or a private one; but, till the words "yoke" and "cross" can stand for something pleasant, the bearing of our yoke and cross is something not pleasant; and though rest is promised as our reward, yet the way to rest must lie through discomfort and distress of heart.

... Nothing short of suffering, except in rare cases, makes us what we should be; gentle instead of harsh, meek instead of violent, conceding instead of arrogant, lowly instead of proud, pure-hearted instead of sensual, sensitive of sin instead of carnal. This is the especial object which is set before us, to become holy as He who has called us is holy, and to discipline and chasten ourselves in order that we may become so; and we may be quite sure, that unless we chasten ourselves, God will chasten us. If we judge ourselves, through His mercy we shall not be judged of Him; if we do not afflict ourselves in light things, He will afflict us in heavy things; if we do not set about changing ourselves by gentle measures, He will change us by severe remedies. "I refrain my soul," says David, "and keep it low, like as a child that is weaned from his mother." "I keep under my body, and bring it into subjection," says St. Paul. Of course Satan will try to turn all our attempts to his own purposes. He will try to make us think too much of ourselves for what we do; he would fain make us despise others; he will try to ensnare us in other ways. Of course he turns all things to evil, as far as he can; all our crosses may become temptations: illness, affliction, bereavement, pain, loss of worldly prospects, anxiety, all may be instruments of evil; so likewise may all methods of self-chastisement, but they ought not to be, and need not. And their legitimate effect, through the grace of the Holy Spirit, is to make us like Him who suffered all pain, physical and moral, sin excepted, in its fulness....

From Sermon 8, *The Yoke of Christ*,  
by St. John Henry Newman

## REMEMBER IN YOUR PRAYERS

All who are suffering or sick and all caregivers who minister to the sick: Amy Howard, Mary Morehead and family, Curtis Bailey, Leondre Massey, Sister Constance Ward, George Cochran, Mark Anthony Turner, Rachel Fisher, Patricia Ransom, Jacqueline Chancio, Victoria P.; M.M., R.M., K.M., 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

### **15 March** *Third Sunday in Lent*

Exodus 17: 3-7; Psalm 95: 1-2, 6-9;

Romans 5: 1-2, 5-8; John 4: 5-42

### **16 March** *Lenten Feria*

2 Kings 5: 1-15b; Psalm 42: 2-3, 43: 3-4; Luke 4: 24-30

### **17 March** *Patrick, Bishop*

Daniel 3: 25, 34-43; Psalm 25: 4-9; Matthew 18: 21-35

### **18 March** *Cyril of Jerusalem, Bishop and Doctor of the Church*

Deuteronomy 4: 1, 5-9; Psalm 147: 12-13, 15-16, 19-20;

Matthew 5: 17-19

### **19 March** JOSEPH, SPOUSE OF THE BLESSED VIRGIN MARY

2 Samuel 7: 4-5a, 12-14a, 16; Psalm 89: 2-5, 27, 29;

Romans 4: 13, 16-18, 22; Matthew 1: 16, 18-21, 24a

### **20 March** *Lenten Feria*

Hosea 14: 2-10; Psalm 81: 6c-11b, 14, 17; Matthew 12: 28-34

### **21 March** *Lenten Feria*

Hosea 6: 1-6; Psalm 51: 3-4, 18-21b; Luke 18: 9-14

### **22 March** *Fourth Sunday in Lent*

1 Samuel 16: 1b, 6-7, 10-13a; Psalm 23: 1-6;

Ephesians 5: 8-14; John 9: 1-41

## MASS INTENTIONS

### **Saturday, 14 March**

*Anticipated Mass for Sunday*

4:30 pm Harold Kruse + [Lorraine LaValley]

### **Sunday, 15 March**

*Third Sunday in Lent*

8 am Pro populo

9:30 am Barbara Monroe [Jane Slattery]

11 am for fallen-away Catholics

### **Monday, 16 March**

*Monday in the Third Week of Lent*

9 am *no public mass*

### **Tuesday, 17 March**

*Patrick, Bishop*

9 am John Gillespie + [Fran Doyle]

### **Wednesday, 18 March**

*Cyril of Jerusalem, Bishop and Doctor of the Church*

9 am Rev. Anselm Strittmatter +

### **Thursday, 19 March**

JOSEPH, SPOUSE OF THE BLESSED VIRGIN MARY

9 am Baraquel Maraan + [Lily M. Quinones]

### **Friday, 20 March**

*Friday in the Third Week of Lent*

9 am needs and intentions of

Archbishop William Lori of Baltimore

### **Saturday, 21 March**

*Anticipated Mass for Sunday*

4:30 pm for the forgotten souls in our graveyard +

### **Sunday, 22 March**

*Fourth Sunday in Lent, called Laetare*

8 am Pro populo

9:30 am William Henry Cardinal Keeler +

11 am Russell and Anne White [Susan White]

#### St. Ignatius Finance Council

Florian Hocke - *Co-Chair*

Jackie Chancio

Deacon Clark Glenn

Joseph Somerville

Clifford Woods

office@saint-ig.org • SAINT-IG.ORG

301-567-4740

*historic*  
**ST IGNATIUS**  
CATHOLIC CHURCH

#### **Rev. John Vidal**

Administrator, St. Ignatius

Pastor, St. Luke's

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Joseph Chancio • Rosemary Collier

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 • Mario Enzler

David Lewis • Franco Madan

Susan White - *ex officio*

Karen King - *ex officio*

stlukesdcordinariate@gmail.com

STLUKESORDINARIATE.COM

202-999-9934

*Saint* Luké's at  
IGNATIUS CHURCH