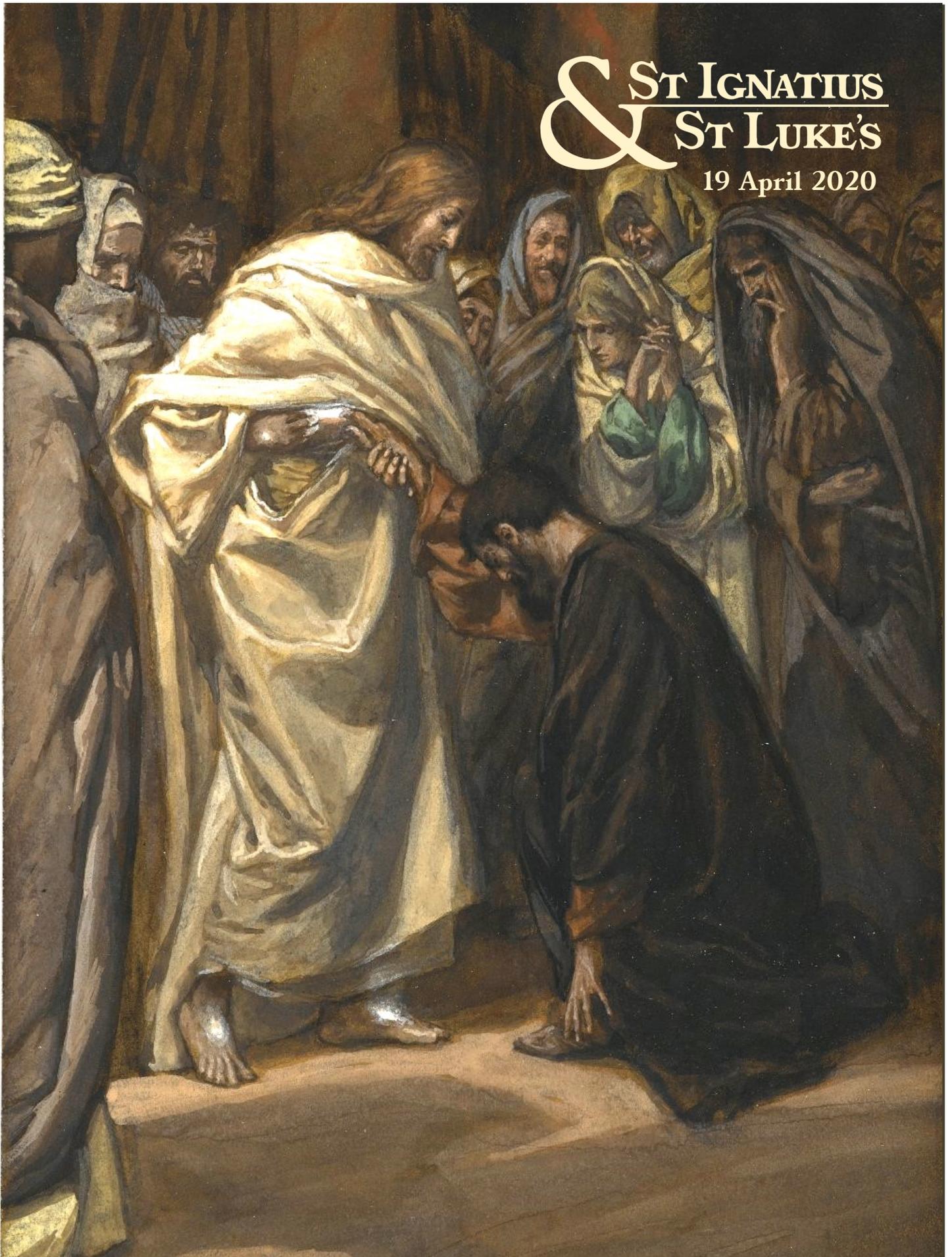


ST IGNATIUS
& ST LUKE'S

19 April 2020



ON CHRIST'S GLORIFIED WOUNDS

St. Thomas Aquinas provides five reasons that Christ's wounds are fitting in His glorified body. His reflections, from the *Summa Theologiae* III, Q. 54, Art. 4, are presented below in **bold**, with commentary below it.

It was fitting for Christ's soul at His Resurrection to resume the body with its scars. In the first place, for Christ's own glory. For Bede says on Luke 24:40 that He kept His scars not from inability to heal them, "but to wear them as an everlasting trophy of His victory." Hence Augustine says (De Civ. Dei xxii): "Perhaps in that kingdom we shall see on the bodies of the Martyrs the traces of the wounds which they bore for Christ's name: because it will not be a deformity, but a dignity in them; and a certain kind of beauty will shine in them, in the body, though not of the body."

When Christ rose, it was in His same, true body, but now glorified. When we rise on the last day, the same will be true of our bodies. Here we see that Our Lord's body perfected is His body wounded to save us. What will our perfection look like?

Secondly, to confirm the hearts of the disciples as to "the faith in His Resurrection" (Bede, on Luke 24:40).

Jesus showed the disciples His wounds to make clear to them that it was He who was crucified that stood before them; He was not a ghost, an apparition, or someone who looked like Jesus. Thus, Christ's wounds confirm the truth of the resurrection.

Thirdly, "that when He pleads for us with the Father, He may always show the manner of death He endured for us" (Bede, on Luke 24:40).

Fourthly, "that He may convince those redeemed in His blood, how mercifully they have been helped, as He exposes before them the traces of the same death" (Bede, on Luke 24:40).

Christ sits at the right hand of the Father begging mercy for us, and the Father sees always the marks that showed how great Jesus' love for us was—the wounds that we marked Him with.

Lastly, "that in the Judgment Day He may upbraid them with their just condemnation" (Bede, on Luke 24:40). Hence, as Augustine says (De Symb. ii): "... will [Christ] show His wounds to His enemies, so that He who is the Truth may convict them, saying: 'Behold the man whom you crucified; see the wounds you inflicted; recognize the side you pierced, since it was opened by you and for you, yet you would not enter.'"

We can do no better than to read the meditation of Msgr. Charles Pope on this passage by St. Augustine cited by St. Thomas Aquinas:

Such powerful and moving words, in this case from St. Augustine. There is also a refutation of the idea that God is simply harsh on Judgment Day. In effect, He will say, "I endured suffering from you out of love for you. When I was on the cross, the soldier pierced my side. My heart was literally opened for you and still you would not enter. What more could I have done than to allow your own sins to be your redemption? Still you refused."

In spite of receiving lifelong graces and unmerited favors and blessings, in spite of God's call echoing in their depths, many still refuse God's offer. It is a tragedy that some hearts are so hardened. Christ's wounds testify to the justice of God's only (and final) recourse: allowing them to live apart from Him. Accepting the choice of their free will, God's last act is simply to recognize their refusal and say, "you would not enter."

"The name 'Doubting Thomas' is unfair. The Risen Lord had shown his wounds to the others, who must then have doubted also. Thomas, brave and desolate, loved too dearly to hope on what might be their delusion. But when he himself saw, his whole being came into focus, and with a brilliant clarity unmatched by any other, he grasped the Messianic secret and uttered the most precise and profound confession of all the gospel."

—Sheldon Vanauken, *Lent 1989*

THOMAS OF THE WAY

[John 11] "They wait to stone you, tear you limb from limb."
—"Men, I must go," said Jesus, firm and brief.
Then Thomas, valiant liegeman of his chief:
"Let us go too, that we may die with him."

[John 14] A different journey, past the world's far rim:
He said, "But if you go without us, Lord,
How shall we know the way?" His eyes implored;
But "I'm the Way" he found obscure and grim.

[John 20] Then darkness. Dead his liege and lost the Way.
He durst not hope, not trust "He lives!" from folk
Who cried they'd seen. His lord was but a clod.
Then, soul alight, he touched the lively clay—
And *knew*. So Christ's great theologian spoke:
"My Lord," he said, "and (God! I see!) my God."

Sheldon Vanauken (1914 – 1996) was an American author, best known for his autobiographical book A Severe Mercy (1977), which recounts his and his wife's friendship with C. S. Lewis, their conversion to Anglican Christianity, and dealing with the tragedy of his wife's early death. He never remarried, and eventually entered the Roman Catholic Church in 1981.

REMEMBER IN YOUR PRAYERS

All who are suffering or sick and all caregivers who minister to the sick: 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, Jacqueline Chancio, Beverly A. Woods, Kerianna Prather, 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

19 April SECOND SUNDAY OF EASTER, *Divine Mercy Sunday*

Acts 2: 42-47; Psalm 118: 2-4, 13-15, 22-24;

1 Peter 1: 3-9; John 20: 19-31

20 April *Eastertide Feria*

Acts 4: 23-31; Psalm 2: 1-9; John 3: 1-8

21 April *Anselm, Bishop and Doctor of the Church*

Acts 4: 32-37; Psalm 93: 1-2, 5; John 3: 7b-15

22 April *Eastertide Feria*

Acts 5: 17-26; Psalm 34: 2-9; John 3: 16-21

23 April *George, Martyr*

Acts 5: 27-33; Psalm 34: 2, 9, 17-20; John 3: 31-36

24 April *Fidelis of Sigmaringen, Priest and Martyr*

Acts 5: 34-42; Psalm 27: 1, 4, 13-14; John 6: 1-15

25 April *Mark, Evangelist*

1 Peter 5: 5b-14; Psalm 89: 2-3, 6-7, 16-17; Mark 16: 15-20

26 April *Third Sunday of Easter*

Acts 2: 14, 22-33; Psalm 16: 1-2, 5, 7-11;

1 Peter 1: 17-21; Luke 24: 13-35

MASS INTENTIONS

Saturday, 18 April

SATURDAY IN THE OCTAVE OF EASTER

Pro populo

Sunday, 19 April

SECOND SUNDAY OF EASTER, *called Low Sunday*

Pro populo

Monday, 20 April

Eastertide Feria

The Moran Family [George F. Hickey, Jr.]

Tuesday, 21 April

Anselm, Bishop and Doctor of the Church

Carolina Manlapaz + [Susie Martinez]

Wednesday, 22 April

Eastertide Feria

Jay A. Maraan + [Lily M. Quinones]

Thursday, 23 April

George, Martyr

Msgr. William J. O'Donnell +

Friday, 24 April

Adalbert, Bishop and Martyr

Fidelis of Sigmaringen, Priest and Martyr

Leslie Lee + [Lester Lee]

Saturday, 25 April

Mark, Evangelist

Jose and Guadalupe Manlapaz + [Susie Martinez]

Sunday, 26 April

Third Sunday of Easter

Pro populo

Fr. Vidal will be saying private masses daily until the coronavirus protocols permit public celebration once more. Mass intentions will therefore be covered.

St. Ignatius Finance Council

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Jackie Chancio

Deacon Clark Glenn

Joseph Somerville

Clifford Woods

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Ada Okafor • Elizabeth Shivone

Connie Somerville

Patrick Delaney - *ex officio*

Susan White - *ex officio*

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