



MASSES

Saturday [anticipated] **4:30 pm**

Sunday **8 am, 9:30 am, 11 am**

Mass Tuesday-Friday in the chapel at 9 am

CONFESSIONS

Tuesday **7-7:30 pm**

Saturday **3-4 pm**

in the chapel

ST IGNATIUS & ST LUKE'S

29 November 2020

THE THREEFOLD MYSTERY OF ADVENT

from The Liturgical Year by Dom Gueranger

...The mystery of the Coming, or Advent, of Jesus is at once simple and threefold. It is simple for it is the one same Son of God that is coming; it is threefold because He comes at three different times and in three different ways.

'In the first coming,' says St. Bernard, 'He comes in the flesh and in weakness; in the second, He comes in spirit and in power; in the third, He comes in glory and in majesty; and the second coming is the means whereby we pass from the first to the third.'

This, then, is the mystery of Advent. Let us now listen to the explanation of this threefold visit of Christ, given to us by Peter of Blois, in his third sermon *de Adventu*: 'There are three comings of our Lord; the first in the flesh; the second in the soul; the third at the judgment. The first was at midnight according to those words of the Gospel: At Midnight there was a cry made, Lo, the Bridegroom cometh! But this first coming is long since past for Christ has been seen on the earth and has conversed among men. We are now in the second coming, provided only we are such as that He may thus come to us; for He has said that if we love Him, He will come unto us and take up His abode with us. So that this second coming is full of uncertainty to us; for who, save the Spirit of God, knows them that are of God? They that are raised out of themselves by the desire of heavenly things, know indeed when He comes, but whence He cometh or whither He goeth they know not. As for the third coming, it is most certain that it will be, most uncertain when it will be; for nothing is more sure than death, and nothing less sure than the hour of death. When they shall say, peace and security, says the apostle, then shall sudden destruction come upon them, as the pains upon her that is with child, and they shall not escape. So that the first coming was humble and hidden, the second is mysterious and full of love, the third will be majestic and terrible. In His first coming, Christ was judged by men unjustly; in His second, He renders us just by His grace; His third, He will judge all things with justice. In His first, a lamb; in His last, a lion; in the one between the two, the tenderest of friends.'

The holy Church, therefore, during Advent, awaits in tears and with ardour the arrival of her Jesus in His first coming. For this, she borrows the fervid expressions of the prophets, to which she joins her own supplications. These longings for the Messiah expressed by the Church, are not a mere commemoration of the desires of the ancient Jewish people; they have a reality and efficacy of their own, an influence in the great act of God's munificence, whereby He gave us His own Son. From all eternity, the prayers of the ancient Jewish people and the prayers of the Christian Church ascended together to the prescient hearing of God; and it was after receiving and granting them, that He sent, in the appointed time, that blessed Dew upon the earth, which made it bud forth the Saviour.

The Church aspires also to the second coming, the

consequence of the first, which consists, as we have just seen, in the visit of the Bridegroom to the bride. This coming takes place, each year, at the feast of Christmas, when the new birth of the Son of God delivers the faithful from that yoke of bondage, under which the enemy would oppress them. The Church, therefore, during Advent, prays that she may be visited by Him Who is her Head and her Spouse; visited in her hierarchy; visited in her members, of whom some are living, and some are dead, but may come to life again; visited, lastly, in those who are not in communion with her, and even in the very infidels, that so they may be converted to the true light, which shines even for them. The expressions of the liturgy which the Church makes use of to ask for this loving and invisible coming, are those which she employs when begging for the coming of Jesus in the flesh; for the two visits are for the same object. In vain would the Son of God have come, nineteen hundred years ago, to visit and save mankind, unless He came again for each one of us and at every moment of our lives, bringing to us and cherishing within us that supernatural life, of which He and His holy Spirit are the sole principle.

But this annual visit of the Spouse does not content the Church; she aspires after a third coming which will complete all things by opening the gates of eternity. She has caught up the last words of her Spouse, 'Surely I am coming quickly,' and she cries out to Him, 'Ah! Lord Jesus! Come!' She is impatient to be loosed from her present temporal state; she longs for the number of the elect to be filled up, and to see appear, in the clouds of heaven, the sign of her Deliverer and her Spouse. Her desires, expressed by her Advent liturgy, go even as far as this: and here we have the explanation of these words of the beloved disciple in his prophecy: 'The nuptials of the Lamb are come, and His wife hath prepared herself.'

But the day of this His last coming to her will be a day of terror. The Church frequently trembles at the very thought of that awful judgment, in which all mankind is to be tried. She calls it 'a day of wrath, on which, as David and the Sibyl have foretold, the world will be reduced to ashes; a day of weeping and of fear.' Not that she fears for herself, since she knows that this day will for ever secure for her the crown, as being the bride of Jesus; but her maternal heart is troubled at the thought that, on the same day, so many of her children will be on the left hand of the Judge, and having no share with the elect, will be bound hand and foot, and cast into the darkness, where there shall be everlasting weeping and gnashing of teeth. This is the reason why the Church, in the liturgy of Advent, so frequently speaks of the coming of Christ as a terrible coming, and selects from the Scriptures those passages which are most calculated to awaken a salutary fear in the mind of such of her children as may be sleeping the sleep of sin.

This, then, is the threefold mystery of Advent.

REMEMBER IN YOUR PRAYERS

All who are suffering or sick and all caregivers who minister to the sick: Anne Marie Whittaker, Greg and Felicia Yohe, Joe Coleman, John Hogan, 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, Beverly A. Woods, Kerianna Prather, Victoria P.; D.K.C., M.M., R.M., K.M., C.M., C.A., E.D., E.G., W.B., 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 [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.

ANNOUNCEMENTS

THANKSGIVING FOOD DRIVE

The Ladies of Charity are collecting money in their “virtual food drive” for World Day of the Poor. The funds from this drive will go to food pantries in our neighborhood. Your check contribution [made out to **Ladies of Charity**, with *Pandemic Food Drive* in the memo line] can be mailed to the office or placed in the collection baskets. The Ladies thank you in advance for your generosity to our struggling neighbors.

THE KNIGHTS OF COLUMBUS is looking for men 18 years old and older that are in good standing with the Catholic Church to join the parish's own St John Fisher council 16499. If you are interested, please contact brother Knight Joe Chancio at 301-751-2368 or email jchan319@comcast.net. Wives, mothers, sisters, fiancées, and girlfriends: please encourage the men you know to consider joining.

ADVENT LESSONS AND CAROLS

Mark your calendars now for our annual Advent Lessons and Carols on Sunday December 6th at 5 pm. Don't miss it!

FR. VIDAL OUT OF TOWN

The pastor will be out of town Thursday, November 26th through Thursday, December 3rd. Our usual mass schedule will continue, thanks to the assistance of Frs. Aquinas and Bonaventure OP.

MASS INTENTIONS

Saturday, 28 November

Anticipated Mass for Sunday

4:30 pm Alice Novy

Sunday, 29 November

The First Sunday of Advent

8 am Pro populo

9:30 am Jane Slattery

11 am Jamison Clark +

Monday, 30 November

Andrew, Apostle

9 am no public mass

Tuesday, 1 December

Advent FERIA

9 am June Coles + [month's mind]

Wednesday, 2 December

Ember Wednesday in Advent

9 am Jane Slattery

Thursday, 3 December

Francis Xavier, Priest

9 am Jack Grubber

Friday, 4 December

Ember Friday in Advent

John Damascene, Priest and Doctor of the Church

9 am Madeline's intentions [George F. Hickey, Jr.]

Saturday, 5 December

Ember Saturday in Advent

Anticipated Mass for Sunday

4:30 pm Guadalupe Manlapaz + [Susie Martinez]

Sunday, 6 December

The Second Sunday of Advent

8 am Pro populo

9:30 am Millie Sampson + [Mr. and Mrs. James Guinivan]

11 am special intention [S. White]

St. Ignatius Finance Council

Florian Hocke - *Co-Chair*

Jackie Chancio

Deacon Clark Glenn

Joseph Somerville

Clifford Woods

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historic
ST IGNATIUS
CATHOLIC CHURCH

Rev. John Vidal

Pastor, St. Ignatius

Pastor, St. Luke's

Joint Pastoral Council

Randy King - *Co-chair*

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 • Dave Hoppe

David Lewis • Franco Madan

Susan White - *ex officio*

Karen King - *ex officio*

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Saint Luké's at
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