



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

31 January 2021

THE DEMONS AND THE HOLY ONE

"In Mark, the earliest Gospel, the demons are in the center of the stage, and they are the only witnesses who publicly recognize Jesus as the Messiah. A quotation from Mark 1: 24 will indicate the problem. A demon addresses Jesus in these words: 'What have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God.' Other similar records appear in Mark 1: 34, 2: 20, 3: 11, 5: 11, etc., indicating that these events were of frequent occurrence. The demons speak through the mouths of persons whose personalities they are believed to have invaded....

"...Invariably, when demons are being exorcised from possessed persons, a conversation either vocally or by signs takes place between the demon and the exorcist. This weird repartee has a definite function in the process. It is the expression of a struggle. The exorcist seeks to overcome the demon and expel him. The demon on his part tries to defend himself. The conversations are not to be understood as a mere passing of the time of day or as an exchange of compliments. The dialogue is not between admiring friends but deadly enemies. The exorcist attempts, if not to destroy the demon, at least to rout him. The demon defends himself as best he can. They both make use of the most potent devices or words at their disposal.

"Thus the recognition that the conversations reflect a struggle between the demon and the exorcist is the first step in the solution of the problem of the so-called 'confessions.' What the demon says is his effort to protect himself—an element which characterizes exorcism wherever it occurs in the whole history of religion. The demon first opposes and then defies the exorcist. Here is the basic motif of these strange features of the Gospel stories.

"But why should this effort of the demon to protect himself involve the recognition or 'confession' of the Messiah? The answer to this question is probably to be found in the widely prevalent belief that if one knows the name—the identity—of a person or a spirit, one has stripped him of his power, has rendered him impotent and harmless. The recognition of the Messiah by the demons would thus be the reflection of a characteristic of exorcism practically wherever it is found. The demons are trying to immobilize Jesus—to neutralize his power—by shouting out his identity, his name. ...

"...This humble prophet is none other than the Messiah who is going about teaching and casting out demons incognito! That is his true role, his real identity. This is also the secret of his power over demons. The demons then, on their part, try, by unmasking the real identity of the exorcist, to rob him of his power and thus to save themselves....the identifications, as they were made in the first place, were not intended by the demons as testimonies to the Messiah. They were efforts of self-defense. ...

"..The conversations between Jesus and the demons reflect a desperate struggle between enemies who are bent on thwarting or destroying one another; they are not friendly confessions or recognitions. I believe that this point is objective and beyond serious question. The second point is that the "confessions" are really not confessions but identifications intended to strip the exorcist of his power. ...The belief is widespread in early cultures that the knowledge of the name or identity of a person places him in one's power. Whether or not the 'Holy One of God' means the Messiah, whatever it means it is intended to give the identity of the exorcist in these stories. ...

"In this light these stories in the Gospels become intelligible. Features which have seemed artificial and highly legendary take on the character of historical events which may well have really happened in all essential respects just as they are reported. Wherever demon possession and exorcism occur one finds the evidences of a grim struggle. Threatened with expulsion, the demon turns upon the exorcist furiously with the most defiant language that he knows in an effort to save himself. Thus whatever the precise meaning of the words used by demons in the Gospels may be, we may be certain that they express defiance.

"The attitude of Jesus in rebuking the demons and charging them to be silent likewise becomes comprehensible. Regardless of what he believed about his own nature, he is here engaged in banishing or destroying the demons. What they shout at him in their rage could not be regarded by him in a favorable light; and the defiant will which the words of the demons reflected had to be overcome....Charging and compelling the demons to be silent was a necessary part of the healing process."

From The Demonic "Confessions" of Jesus by S. Vernon McCasland, The Journal of Religion (Jan., 1944), The University of Chicago Press

REMEMBER IN YOUR PRAYERS

All who are suffering or sick and all caregivers who minister to the sick: Joanne Newsom, Jackie Chancio, 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 [for 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

THE KNIGHTS OF COLUMBUS are 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.

HELP BEAUTIFY OUR CHURCH

Join us in praying that the work on repairing and beautifying the church will go quickly and smoothly, with no Covid or other delays in permitting or contracts.

O heavenly Father, who hast filled the world with loveliness; Grant, we beseech Thee, a swift consent to our bid to beautify thine house, giving the spirit of governance and of a sound mind to all in authority in this matter. Vouchsafe to hear our prayer, O merciful and gracious Father, for the love of thy dear Son, our Saviour Jesus Christ. Amen.

MASS INTENTIONS

Saturday, 30 January

Anticipated Mass for Sunday

4:30 pm those who have wronged the Madan-Casas family

Sunday, 31 January

Septuagesima

8 am Patrician Brown + [Joe Chancio]

9:30 am Pro populo

11 am María López +

Monday, 1 February

Pre-Lenten Feria

9 am *no public mass*

Tuesday, 2 February

Feast of the Presentation of the Lord

9 am Candido Mercado + [Susie Martinez]

Wednesday, 3 February

Blaise, Bishop and Martyr

Ansgar, Bishop

9 am Leslie Lee + [Lester Lee]

Thursday, 4 February

Gilbert of Sempringham, Religious

9 am descendants of Rafael F. & Lilian C. Madan

Friday, 5 February

Agatha, Virgin and Martyr

9 am Rafael F. Madan +

Saturday, 6 February

Anticipated Mass for Sunday

4:30 pm Meta Ann Guinivan +

Sunday, 7 February

Sexagesima

8 am Pro populo

9:30 am Juliana Manlapaz + [Susie Martinez]

11 am godchildren of Rafael A. Madan

St. Ignatius Finance Council

Florian Hocke - *Co-Chair*

Jackie Chancio

Deacon Clark Glenn

Joseph Somerville

Clifford Woods

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CATHOLIC CHURCH

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Pastor, St. Luke's

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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
IGNATIUS CHURCH