



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

28 February 2021

From THE TRANSFIGURATION OF CHRIST REVEALS THE
TRANSFIGURATION OF THE HUMAN PERSON

By Father Marcus Mallick

In the Collect in the Roman Liturgy for the Feast of the Transfiguration of the Lord, the Church prays: “O God, who in the glorious Transfiguration of your Only Begotten Son confirmed the mysteries of faith by the witness of the Fathers and wonderfully prefigured our full adoption to sonship, grant we pray, to your servants, that listening to the voice of your beloved Son, we may merit to become co-heirs with him.”

Two passages of this collect address deification or divinization. The first one is, “and wonderfully prefigured our full adoption to sonship,” and, the second one, “we may merit to become co-heirs with him.”

As with any collect in the Roman Rite, the prayer begins with a statement followed by a petition. The statement asserts that the Son prefigures what the human person will receive by adoption: divine sonship. The petition subsequently asks that the faithful inherit divine sonship. Therein lies the genuine joy of the Gospel—the Good News! While oftentimes Christians in the West explain salvation principally as forgiveness of sins and redemption as being rescued from damnation (both of which are true), the Good News is something far more riveting. The English word “salvation” derives from the Latin word *salus*, which means healing. The act of healing is restored communion between God and the human person.

Nevertheless, Jesus Christ, as the new Adam, did more than restore the original communion that Adam enjoyed. The Lord divinized human nature. In the Collect of the Transfiguration, the Church, therefore, prays to God the Father, through the Son in the Holy Spirit, that her children, the baptized faithful, may become divinized. How can the Church make such a bold assertion? If Christ took to himself our human nature and by his Resurrection and Ascension glorified that same human nature, then we too will experience a similar glorification. Scripture, indeed, teaches that Jesus the Christ was like us in all things but sin (*Hebrews 4:5*). To say otherwise is to deny elements of Catholic doctrine revealed in Sacred Scripture and solidified during the Third and Fourth Ecumenical Councils. If it were true that Jesus of Nazareth was not like us in all things, then our human nature would have been neither redeemed nor glorified. The human person, therefore, has the potential to experience the very glory that the Lord now enjoys, a glory beyond even what the angelic nature can experience. The human person is able to experience divinity. The name for it is **theosis**. It begins at baptism and is a continued transformation or transfiguration into an icon or image of Christ throughout one’s entire life.

Divinization Explained by St. Paul

According to St. Paul, such a transformation or transfiguration literally means to put on the “mind (*nous*)

of Christ” (*1 Corinthians 2:16*: “But we have the mind of Christ.”). The mind (*nous*) means more than what a modern-day Westerner defines as the brain. It is not a reference to the intellect; it is more than a discursive exercise; it is not simply thinking differently. The mind (*nous*) as used by St. Paul refers to the “heart” or the “the very core” of one’s being. To “put on the mind of Christ” means literally to live, to think, to feel, to sense, to see, to hear, and to perceive as Christ does. To “put on the *nous* of Christ” means to share genuinely and actually in the very life of the glorified and resplendent Christ. Hence the radical statement by St. Paul: “I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God” (*Galatians 2:20*).

Learning from St. Paul, therefore, we understand that the reason for the Divine Incarnation was that the human person might become a child of God: “But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of his Son into our hearts, crying, ‘Abba! Father!’ So through God you are no longer a slave but a son, and if a son then an heir” (*Galatians 4:4-7*).

In the incarnate Jesus, one sees first the great God and Savior, and second one sees what and who the human person has been called to become—a child and heir of God the Father. “For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. When we cry, ‘Abba! Father!’ it is the Spirit himself bearing witness with our spirit that we are children of God, and if children then heirs, heirs of God and fellow heirs with Christ, provided that we suffer with him in order that we may also be glorified with him” (*Romans 8:15-17*). Therein lies the supreme, awesome, and wonderful dignity of the human person: each and every human being has the potential to participate in the actual life of the Most Holy Trinity—to become what St. Peter described as partakers of divine nature and what St. Paul describes as children and therefore heirs of God.



This well-known icon of the Trinity by Andrei Rublev depicts three persons seated around a table, representing Father, Son, and Holy Spirit. A vacant fourth place is depicted.

The Trinity of Persons invites those looking at the icon to commune with them—i.e., to become a sharer in their divine life, to become divinized.

REMEMBER IN YOUR PRAYERS

All who are suffering or sick and all caregivers who minister to the sick: Gary Schenk, 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, Domingo G., Adrian and Barbara, 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

STATIONS OF THE CROSS

The Stations of the Cross are walked each Friday in Lent:

- 1) following the 9 am Mass in the chapel, and
- 2) at 7:30 pm in the school auditorium.

Join us in this beautiful tradition.

BISHOP'S ANNUAL APPEAL Materials for both the Ordinariate and the Archdiocese are located on the information table in the school lobby. Please pick up the appropriate envelope and give what you can. I am looking for 100% participation. It is more important that you give something than how much you give..

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, 27 February

Ember Saturday in Lent

Anticipated Mass for Sunday

4:30 pm Guadalupe Manlapaz + [Susie Martinez]

Sunday, 28 February

The Second Sunday in Lent

8 am Pro populo

9:30 am Therese Lamontagne +

11 am Zelig Guinivan

Monday, 1 March

David, Bishop

9 am no public mass

Tuesday, 2 March

Tuesday in the Second Week of Lent

9 am living and deceased members of the Madan-Casas family

Wednesday, 3 March

Katharine Drexel, Virgin

9 am Leslie Lee + [Lester Lee]

Thursday, 4 March

Casimir

9 am J. Alberto Casas +

Friday, 5 March

Friday in the Second Week of Lent

9 am special intention [Rafael A. Madan]

Saturday, 6 March

Anticipated Mass for Sunday

4:30 pm Helene Vidal

Sunday, 7 March

The Third Sunday in Lent

8 am Pro populo

9:30 am Julia Haviland Avent +

11 am Joseph Norbert Kantor

St. Ignatius Finance Council

Florian Hocke - *Co-Chair*

Jackie Chancio

Deacon Clark Glenn

Joseph Somerville

Clifford Woods

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historic
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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

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