



### **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 March 2021**

## HOSANNA IN THE HIGHEST

*"Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our father David that is coming! Hosanna in the highest!"*

[Mark 11:9-10; cf. Psalm 118:26]

This acclamation is recounted by all four evangelists, albeit with some variation in detail....Let us try merely to understand the essential outlines, especially since the Christian liturgy has adopted this greeting, interpreting it in the light of the Church's Easter faith.

First comes the exclamation "Hosanna!" Originally this was a word of urgent supplication, meaning something like: Come to our aid! The priests would repeat it in a monotone on the seventh day of the Feast of the Tabernacles, while processing seven times around the altar of sacrifice, as an urgent prayer for rain. But as the Feast of Tabernacles gradually changed from a feast of petition into one of praise, so too the cry for help turned more and more into a shout of jubilation.

By the time of Jesus, the word had also acquired Messianic overtones. In the Hosanna acclamation, then, we find an expression of the complex emotions of the pilgrims accompanying Jesus and of his disciples: joyful praise of God at the moment of the processional entry, hope that the hour of the Messiah had arrived, and at the same time at prayer that the Davidic kingship and hence God's kingship over Israel would be established....

...It may be that this striking Davidic note, found only in St. Mark's text, conveys most accurately the pilgrims' actual expectations at that moment....All three Synoptic Gospels, as well as Saint John, make it very clear that the scene of Messianic homage to Jesus was played out on his entry into the city and that those taking part were not the inhabitants of Jerusalem, but the crowds who accompanied Jesus and entered the Holy City with him.

This point is made most clearly in Matthew's account through the passage immediately following the Hosanna to Jesus, Son of David: "When he entered Jerusalem, all the city was stirred, saying: Who is this? And the crowds said: This is the prophet Jesus from Nazareth of Galilee" (Mt 21:10-11)....

...People had heard of the prophet from Nazareth, but he did not appear to have any importance for Jerusalem, and the people there did not know him. The crowd that paid homage to Jesus at the gateway to the city was not

the same crowd that later demanded his crucifixion. In this account of the failure to recognize Jesus—through a combination of indifference and fear—we see something of the city's tragedy of which Jesus spoke a number of times, most poignantly in his eschatological discourse....

...The early Church, then, was right to read this scene as any anticipation of what she does in her liturgy. Even in the earliest post-Easter liturgical text that we possess—the Didache (ca. 100)—before the distribution of the holy gifts the Hosanna appears, together with the Maranatha\*: "Let his grace draw near and let this present world pass away. Hosanna to the God of David. Whoever is holy, let him approach; whoever is not, let him repent. Maranatha. Amen" (10,6).

The *Benedictus* also entered the liturgy at a very early stage. For the infant Church, "Palm Sunday" was not a thing of the past. Just as the Lord entered the Holy City that day on a donkey, so too the Church saw him coming again and again in the humble form of bread and wine.

The Church greets the Lord in the Holy Eucharist as the one who is coming now, the one who has entered into her midst. At the same time, she greets him as the one who continues to come, the one who leads us toward his coming. As pilgrims, we go up to him; as a pilgrim he comes to us and takes us up with him in his "ascent" to the Cross and Resurrection, to the definitive Jerusalem that is already growing in the midst of this world in the communion that unites us with his body.

*Excerpted from Jesus of Nazareth: Holy Week (pp.6-1) by Pope Benedict XVI, 2011.*



\* **Maranatha** is an Aramaic phrase romanized *maranatha*, lit. 'come, our lord!'. It occurs once in the New Testament (1 Corinthians 16:22). It also appears in Didache 10:14, which is part of the Apostolic Fathers' collection. The word is transliterated rather than translated [as are the words Hosanna and Amen]. The last chapter of the Book of Revelation (22:20) makes use of the same concept as the Aramaic "marana tha" by the Greek "erchou kurie Iesou", "Come, Lord Jesus".

## **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.; 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**

### **HOLY WEEK SCHEDULE**

Maundy Thursday: *Mass of the Lord's Supper* 7:30 pm

Good Friday: *Commemoration of the Passion & Death of Our Lord* 3pm

Holy Saturday: *Easter Vigil* 8 pm

Easter Sunday: *normal Sunday schedule*

### **NEW MASS SCHEDULE**

*effective Monday, April 5th*

Masses: Monday-Friday 9 am; Saturday 10 am & 4:30 pm  
Sunday 8 am, 9:30 am, 11 am

Confessions: Tuesday 7-7:30 pm,  
Saturday 9-9:45 am & 3-4 pm

### **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 has 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 March**

*Anticipated Mass for Sunday*

4:30 pm Julius Ames +

### **Sunday, 28 March**

*Palm Sunday, the Second Sunday in Passiontide*

8 am Pro populo

9:30 am Rev. David J. Conway +

11 am Adeline Stephen +

### **Monday, 29 March**

*Monday in Holy Week*

9 am *no public mass*

### **Tuesday, 30 March**

*Tuesday in Holy Week*

9 am Joan Brisson +

### **Wednesday, 31 March**

*Wednesday in Holy Week*

9 am Regina O'Connor

### **Thursday, 1 April**

*Maundy Thursday*

7:30 pm Pro populo

### **Friday, 2 April**

*Good Friday*

3 pm Pro populo

### **Saturday, 3 April**

*Easter Vigil*

8 pm Pro populo

### **Sunday, 4 April**

*Easter Sunday*

8 am Anne Whelan

9:30 am Joan Anderson +

11 am Monica Hayes +

#### 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*** **Rev. Jason Catania, *parochial vicar***

#### Joint Pastoral Council

Randy King - *Co-chair*

Joseph Chancio ♦ Rosemary Coller

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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