



MASSES

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

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

Mass in the chapel Monday-Friday at 9 am

Saturday at 10 am

CONFESSIONS

Tuesday **7-7:30 pm**

Saturday **9-9:45 am & 3-4 pm**

in the chapel

& ST IGNATIUS
ST LUKE'S

18 April 2021

HE DID EAT BEFORE THEM

And as they thus spoke, Jesus Himself stood in the middle of them, and said to them, Peace be to you. But they were terrified and affrighted, and supposed that they had seen a spirit. And He said to them, Why are you troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit has not flesh and bones, as you see Me have. And when He had thus spoken, He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said to them, Have you here any meat? And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them. —Luke 24: 36-43

Christ our Savior manifested the corporality of his glorified body through two principal proofs: First, he allowed his disciples to touch him; second, he ate in their presence.

While spirits, whether angels or separated souls, are indeed capable of appearing in a bodily form, the sight of our Lord eating was taken by the apostles as a certain manifestation of the truth of the resurrection of the flesh.

Yet, we might ask, was it fitting for Christ to eat food after having risen from the dead?

The risen do not need food

Christ, having risen from the dead, had no need of food or drink – this is obvious. Eating and drinking appertains to mortal animal life, but the resurrection does not restore a man to animal life and mortality; hence (so runs the objection), it does not seem fitting that our Savior should eat after the Resurrection.

To this, the Fathers of the Church affirm that our Lord had no need of this food, but used the act of eating only as a means for the manifestation of the truth of the Resurrection. The eating of fish was given as a proof to his disciples that he had a true body, and that this body contained within it all the normal organs which human bodies possess.

That our Lord could eat proves that his risen body was neither a ghostly phantasm nor a mere exterior shell (hollow on the inside), but was a true and physical human body.

Angels and ghosts cannot eat

Yet, one objects, is it not possible for angels and ghosts to appear to eat? And does this not confute the proof which our Lord gives? Since it would seem that even an angel could have eaten this fish.

I respond that an angel cannot truly be said to eat, for he has not the organs necessary for eating. And, even if it may appear that angels eat (as indeed was done in the presence of Abraham and Tobias), we must affirm that there is no true eating in such cases, as we hear from St. Raphael (Tobias 12:18-19): When I was with you ... I seemed indeed to eat and to drink with you: but I use an invisible meat and drink, which cannot be seen by men – by which he means that he is fed spiritually and not corporeally, having no need of material food.

However, the disciples saw Christ eat and they knew that Truth himself could not deceive; therefore, since his eating was given as a proof both of his interior organs and of the corporality of his risen body, we must affirm these truths.

What happened to the fish eaten by our Savior?

And yet, although this eating was indeed a true act of eating – for our Lord did indeed take the food into his body which possessed all the organs necessary for the digestion and consumption of food – we must nevertheless assert that the effects of eating were not present.

In other words, while it is true that the risen Jesus did both chew and swallow the fish, and that he has within his glorified body all the organs which human bodies possess; nevertheless, this food was not in fact digested and absorbed into his body.

St. Thomas Aquinas (cf. Commentary on John 21 lecture 2; ST III, q.45, a.6) and St. Augustine affirm that this food was not transformed into Christ's body by the natural process of digestion, but was rather dissolved into pre-existing matter by the divine power.

Thus writes St. Augustine (as quoted by Fr. Cornelius a' Lapide), "The thirsty earth, and the burning rays of the sun absorb water, each in a different way; the one because of its need; the other by its power."

And so, although Christ did not take the food into his glorified body as nourishment (for the risen have no need of food), yet did he truly dissolve the food by his divine power.

Neither would it have been becoming for our Lord to digest food, since this process implies a certain bodily imperfection or defect – namely, the reliance upon external matter for strength.

By Fr. Ryan Erlenbush, a priest of the Diocese of Great Falls-Billings (Montana), on his blog The New Theological Movement.

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

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 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.

Pray especially this Tuesday, when our projected work on the exterior of the church building will go under the review of the Prince George's County Historic Preservation Commission. A positive result from the Commission's public hearing will allow us to obtain a necessary work permit.

MASS INTENTIONS

Saturday, 17 April

Anticipated Mass for the Third Sunday of Easter

4:30 pm Steven Frantz +

Sunday, 18 April

The Third Sunday of Easter

8 am Pro populo

9:30 am Gary Schenk

11 am Stella Brisson +

Monday, 19 April

Eastertide Feria

9 am Christina Vasa +

Tuesday, 20 April

Eastertide Feria

9 am Elizabeth Barton +

Wednesday, 21 April

Anselm, Bishop and Doctor of the Church

9 am Carol Ann Bianco +

Thursday, 22 April

Eastertide Feria

9 am those who have wronged the Madan-Casas family

Friday, 23 April

George, Martyr

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

Saturday, 24 April

Adalbert, Bishop and Martyr

Fidelis of Sigmaringen, Priest and Martyr

10 am Lucy Montgomery +

Anticipated Mass for the Fourth Sunday of Easter

4:30 pm Thomas and Lenore Wolford

Sunday, 25 April

The Fourth Sunday of Easter,

called Good Shepherd Sunday

8 am Pro populo

9:30 am Page and Martin Hogan +

11 am Maria López +

St. Ignatius Finance Council

Florian Hocke - *Co-Chair*

Jackie Chancio

Deacon Clark Glenn

Joseph Somerville

Clifford Woods

office@saint-ig.org • SAINT-IG.ORG

301-567-4740

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*

stlukesdcordinariate@gmail.com
STLUKESORDINARIATE.COM

202-999-9934

Saint Luke's at
IGNATIUS CHURCH