



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**

6 June 2021

COME AGAIN?

The Eucharist and the Fulfillment of the Kingdom

Jesus promised repeatedly that the kingdom was coming without delay. Midway through the “little apocalypse” of Matthew’s Gospel, Jesus says: “Truly, I say to you, this generation will not pass away till all these things take place” (Matt 24:35).

The early Christians expected immediate fulfillment of Jesus’ prophecies. They expected an imminent *Parousia**. Modern historians have found evidence of this expectation throughout the New Testament and the earliest Christian writings. The most ancient Eucharistic prayer that has survived, in the Didache, ends with the Aramaic word *Maranatha*, that is, “Come, Lord!” The Book of Revelation begins with a promise to show “what must soon take place” (Rev 1:1) and ends with the same words as the liturgy in the Didache: “Come, Lord Jesus!” Biblical scholar Margaret Barker has identified this word—*Maranatha!*—as the Church’s primal Eucharistic prayer: “This links the return of the LORD to the Eucharist. Other lines of the [Didache’s] prayer are ambiguous: ‘Let this present world pass away’, for example, could imply either a literal understanding of the LORD’s return or the present transforming effect of the Eucharist. *Maranatha* in the Eucharist, however, must be the original *epiclesis**, praying for the coming of the LORD.”

Modern historians are right to point out the expectation of the apostolic age. They go wrong, however, when they conclude that the early Christians must have been disappointed with the passing of time. The apostate scholar Alfred Loisy observed that Jesus came promising the kingdom, but all He left behind was the Church. Loisy was disappointed by this turn of events, but the early Christians most certainly were not.

The early Christians knew that there would indeed be a *parousia* at the end of time, but there was no less a *parousia* right now, whenever they celebrated the Mass. When Christ comes at the end of time, He will have no less glory than He has whenever He comes to His Church in the Mass. The only difference, then, is in what we see.

***Parousia:** [Greek, literally *arrival*] the Second Coming of Christ

***Epiclesis:** [Greek, literally *invocation*] the part of the Eucharistic Prayer by which the priest invokes the Holy Spirit (or the power of God’s blessing) upon the Eucharistic bread and wine. In most Eastern Christian traditions, the Epiclesis comes after the Anamnesis (remembrance of Jesus’ words and deeds); in the Western Rite it usually precedes.

Faced with the evidence of the ancient liturgies, skeptics will sometimes resort to psychoanalyzing the ancients. They say that the idea of a “liturgical *parousia*” was a late development and a coping mechanism for a disappointed Church. But it wasn’t late. Gregory Dix notes that it is in the very earliest documents; indeed, some scholars estimate that the liturgy of the Didache could have been written no later than 48 A.D. After reviewing all the ancient Eucharistic texts, Jaroslav Pelikan concludes: “The Eucharistic liturgy was not a compensation for the postponement of the *parousia*, but a way of celebrating the presence of one who had promised to return.”



After all, it was Jesus Himself Who set such a high level of expectation in the Church; and it was Jesus Himself Who pointed to its imminent fulfillment. Indeed, it was Jesus Who established the Eucharist as an eschatological event—a *parousia*—a coming of the King and the kingdom. We must not miss the small but significant details in the scriptural accounts of the Last Supper. As Jesus takes the bread and wine, He says to His apostles: “I have earnestly desired to eat this Passover with you before I suffer; for I tell you I shall not eat it until it is fulfilled in the kingdom of God. . . . I shall not

drink of the fruit of the vine until the kingdom of God comes” (Lk 22:15–16, 18). As He institutes the sacrament, He institutes the kingdom. A moment later, He is speaking of the kingdom in terms of a “table” (22:27) and a “banquet” (22:30)—language that will recur in the final chapters of the Book of Revelation. If we are looking for familiar apocalyptic language, we will find it aplenty in Luke’s account of the Last Supper—but we will find it always expressed in Eucharistic terms. Jesus goes on to speak of apocalyptic trials, in which believers are “sift[ed] like wheat” (22:31).

No less an authority than Joseph Ratzinger has noted that the New Testament’s apocalyptic imagery is overwhelmingly liturgical, and the Church’s liturgical language is overwhelmingly apocalyptic. “The *parousia* is the highest intensification and fulfillment of the liturgy,” he writes. “And the liturgy is *parousia*. . . . Every Eucharist is *parousia*, the Lord’s coming, and yet the Eucharist is even more truly the tensed yearning that He would reveal His hidden Glory.”

Dr. Scott Hahn is a world-renowned biblical scholar and author of over forty books. This article is adapted from his book Scripture Matters: Essays on Reading the Bible from the Heart of the Church.

REMEMBER IN YOUR PRAYERS

All who are suffering or sick and all caregivers who minister to the sick: Peter Queen, Fredrick Taggart, 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 [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

EVANGELISM INITIATIVE

We are undertaking evangelization work in our surrounding community. But as Scripture tells us, *Unless the Lord builds the house, the builders labor in vain.* So we need to undergird all of our work with prayer. We invite all of our parish family to pray that the Holy Spirit may quicken our hearts and abide with us, that we may be eager to do the Father's will by spreading the Good News of Jesus Christ to all around us.

ALTAR SERVERS

We need altar servers for our Masses. Please speak to Fr. Catania or email him at fr.jason.catania@ordinariate.net if you are interested in serving at the altar.

FRIDAY IS A SOLEMNITY

Friday being the Solemnity of the Most Sacred Heart of Jesus, all Catholics are dispensed from the obligation to abstain from meat or perform some other penitential act that day.

MASS INTENTIONS

Saturday, 5 June

Anticipated Mass for the Feast of Corpus Christi

4:30 pm the mission of this parish

Sunday, 6 June

THE FEAST OF THE MOST HOLY BODY AND BLOOD OF CHRIST, *commonly called Corpus Christi*

8 am Pro populo

9:30 am Kathleen Hickey Lee + [George F. Hickey Jr]

11 am William Richardson +

Monday, 7 June

Feria of Trinity 1 [OT 10]

9 am Edith G. Hickey + [George F. Hickey Jr]

Tuesday, 8 June

Feria

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

Wednesday, 9 June

Columba, Abbot

Ephrem, Deacon and Doctor of the Church

9 am Bonnie Woody + [month's mind]

Thursday, 10 June

Feria

9 am Norma Hayes +

Friday, 11 June

MOST SACRED HEART OF JESUS

9 am Caroline Manlapaz + [Susie Martinez]

Saturday, 12 June

Immaculate Heart of the Blessed Virgin Mary

10 am widows and widowers of the parish

[George F. Hickey Jr]

Anticipated Mass for the Second Sunday after Trinity

4:30 pm special intention [Rafael A. Madan]

Sunday, 13 June

The Second Sunday after Trinity [OT 11]

8 am Pro populo

9:30 am Madeline's intentions [George F. Hickey Jr]

11 am Gen. Victor J. Hugo, Jr. + [Tim Frank]

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

Michael Taylor

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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