



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

19 September 2021

THE SUFFERING OF THE RIGHTEOUS

...With respect to suffering and evil, Christianity turns the atheistic position on its head. While the atheist sees suffering as evidence that God does not exist, the Christian sees suffering as a great gift from God. It is a gift of mercy by which we are being led to repentance and eternal life. It is also a gift by which we know that God is working some great good in us. In addition, it is another sort of divine gift, an opportunity to give something great to God, just as Christ did in accepting His sufferings. Finally, for a Catholic, suffering is an opportunity to participate in Christ's sufferings, sharing in the fellowship of His sufferings.

Here is an example of the way Christianity turns suffering on its head. St. Gregory the Great, commenting on the book of Job, writes that God's providential ways, though difficult to understand, are *still more mysterious when things go well with good people here, and ill with bad people ...When things go well with good people here, and ill with bad people, a great uncertainty arises whether good people receive good so that they might be stimulated to grow into something [even] better or whether by a just and secret judgment they see the rewards of their deeds here so that they may be void of the rewards of the life to come. ...*

For the Christian, says St. Gregory, one should be more concerned when things go well here, than when one faces suffering and loss and trials. Sufferings and trials in this life are evidence that God our Father loves us, and is working in us to prepare us for Heaven, and the rewards to be received in the life to come. But the one who comes into prosperity and ease in this life, should be concerned that he is receiving his reward in this life, instead of in the life to come.

Here is more turning of suffering on its head: In Colossians, St. Paul writes, "*Now I rejoice in my sufferings for your sake.* (Col 1:24); also, "*through many tribulations we must enter the Kingdom of God*" (Acts 14:22) And "*Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.* (Romans 5:3-5)

The early Christian martyrs all had the same attitude. Why did the early Christians rejoice in their suffering? Notice the contrast with those who think that suffering is pointless. ... The early Christians saw things quite differently from those around them. They saw this present world already, as it were, from the perspective of the life to come. Suffering for Christ, in this present life, is a great honor, when seen from the divine perspective. And this is the Catholic perspective, that when we suffer, our suffering is an opportunity both to grow in our faith and love for God, but also to honor and glorify God, by loving Him in the midst of our sufferings, and so storing up an incomparable reward in the life to come. Suffering itself is nothing we desire, but sharing in Christ's sufferings is a gift.

Contrast the Catholic perspective on suffering with that of what is called the "Health and Wealth" gospel. According to

that position, since Christ on the cross paid the full price for the salvation of our soul and body, therefore, ... there is no point to suffering, because Christ has already suffered for us. All suffering must therefore be of the devil, due to a lack of faith.... This position fails to recognize that in our suffering we are given the great gift, through our union with Christ, of participating in Christ's own sufferings. Our suffering is not meaningless, but meaningful precisely because it is joined to Christ's own sufferings, as a sharing in His suffering.

In Romans 8, St. Paul writes: *Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory. I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.*

This is the gospel; it is a gospel of suffering. "*If any man would come after me... let him take up his cross daily.*" Elsewhere Jesus says, "*Be faithful, even to the point of death, and I will give you the crown of life.*" Only when we take up our cross can we begin to understand the meaning of redemptive suffering. We cannot see its meaning in the stance of resistance or distrust.... Only from the stance of humble trust does the possibility of its meaning come into our field of vision.

For a Catholic, suffering is even an opportunity for merit. What do we mean by 'merit'? Aquinas writes, "*Merit implies a certain equality of justice: hence the Apostle says (Romans 4:4): 'Now to him that worketh, the reward is reckoned according to debt.' But when anyone by reason of his unjust will ascribes to himself something beyond his due, it is only just that he be deprived of something else which is his due; ... So likewise when any man through his just will has stripped himself of what he ought to have, he deserves that something further be granted to him as the reward of his just will. And hence it is written (Luke 14:11): 'He that humbleth himself shall be exalted.'*"

In this way, by embracing the cross of suffering given to us in this life, those in a state of grace may merit an eternal reward. In 2 Thessalonians St. Paul says, "*We ourselves boast of you... for your steadfastness and faith in all your persecutions and in the afflictions which you are enduring. This is evidence of the righteous judgment of God, that you may be made worthy of the Kingdom of God, for which you are suffering*"

Notice that by being steadfast in faith, in the midst of their persecutions and afflictions, the Thessalonian believers were being made worthy of the Kingdom of God. Pope John Paul II says of this passage, "*Thus to share in the sufferings of Christ is, at the same time, to suffer for the Kingdom of God. In the eyes of the just God, before his judgment, those who share in the suffering of Christ become worthy of this Kingdom. Through their sufferings, in a certain sense they repay the infinite price of the Passion and death of Christ, which became the price of our Redemption.*"

From *A Catholic Reflection on the Meaning of Suffering*, by Bryan Cross, Aug 9th, 2009, for calledtocommunion.com

REMEMBER IN YOUR PRAYERS

All who are suffering or sick and all caregivers who minister to the sick: Marian Luther, Harold Joyce, Levi Harris, 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

NOVENA OF THANKSGIVING

The 9th of October marks the tenth anniversary of the entrance of the parish of St Luke's Episcopal Church [Bladensburg] into the Roman Catholic Church. We celebrate this happy event annually with a Novena of Thanksgiving that runs from October 9th [the Feast of St. John Henry Newman] to October 18th [the Feast of St. Luke].

We will be celebrating our tenth anniversary with especial jubilation:

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| CHORAL EVENSONG <i>on the Vigil of the Feast of St. John Henry Newman</i> | Friday, October 8th at 7 pm Fr. Mark Lewis, preacher Reception following |
| FESTAL MASS <i>on the Tenth Anniversary of the Reception of St. Luke's</i> | Saturday, October 9th at noon Rt. Rev. Steven Lopes, celebrant Pig roast following |
| SOLEMN MASS <i>for the Feast of St. Luke</i> | Sunday October 17th at 11 am Coffee hour following |

MASS INTENTIONS

Saturday, 18 September

Anticipated Mass for the 16th Sunday after Trinity
4:30 pm Lina Privitera + [Paula Sutphin]

Sunday, 19 September

The 16th Sunday after Trinity

8 am Pro populo

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

11 am Rev. Arthur Woolley + [Jane and Steve Lawrence]

Monday, 20 September

*Andrew Kim Tae-gon, Priest, Paul Chong Ha-sang
and Companions, Martyrs*

9 am Jay Maraan + [Lily Quinones]

Tuesday, 21 September

Matthew, Apostle and Evangelist

9 am Graziella H. de Madan + [Rafael. A. Madan]

Wednesday, 22 September

Feria

9 am Daniel S. Brennan + [Edwin Smith]

Thursday, 23 September

Pius of Pietrelcina, Priest

9 am special intention

Friday, 24 September

Our Lady of Walsingham

9 am James Donovan [Jane Slattery]

Saturday, 25 September

Feria

10 am Nicholas Loney

Anticipated Mass for the 17th Sunday after Trinity

4:30 pm Pro populo

Sunday, 26 September

The 17th Sunday after Trinity

8 am Lorraine Killion [Edwin Smith]

9:30 am John Donovan [Jane Slattery]

11 am Clay Saunders +

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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Saint Luke's at
IGNATIUS CHURCH