

ST IGNATIUS & ST LUKE'S

10 October 2021



MASSES

Saturday [anticipated] 4:30 pm

Sunday 8 am, 9:30 am, 11 am

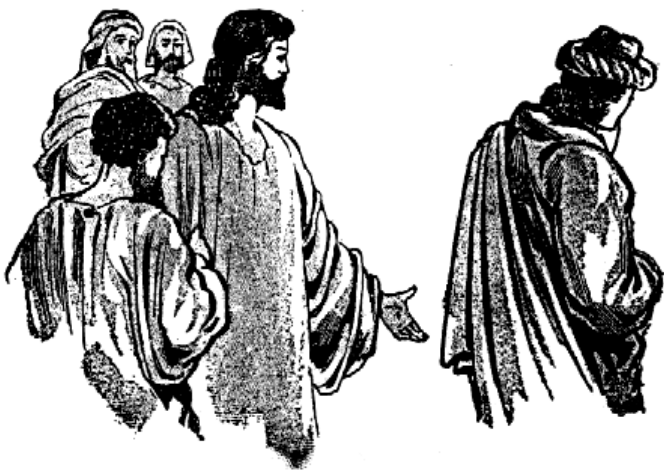
*Mass in the chapel Monday-Friday at 9 am
Saturday at 10 am*

CONFESSIONS

Tuesday 7-7:30 pm
in the chapel

Saturday 9-9:45 am
in the chapel
3:30-4:15 pm
in the church

FOUR REASONS WEALTH IS DANGEROUS



... Jesus said in Luke 18:24, “How difficult it is for those who have wealth to enter the kingdom of heaven!” He did not say, “How hard it will be for those who love riches to get into the kingdom of heaven.” In other words, it’s a warning about the danger of being rich, not just of wanting to be rich.

Now, why would that be? Why would Jesus say that? Why does wealth make it hard to get into heaven? Why is being wealthy dangerous? Let me mention four biblical pointers to why that would be.

1. Wealth tends to choke faith.

Jesus warns in the parable of the soils in Luke 8:14 that people are “choked by the cares and riches and pleasures of life.” These are not neutral; they have a tendency to choke the vitality of radical Christian living. So, the word to the rich like me should never be merely, “Oh, you’re okay if you’re honest.” Actually, you’re not necessarily okay. You’re in danger.

2. Wealth hinders us from radical obedience.

Jesus said in Luke 14:33, “Any one of you who does not renounce all that he has cannot be my disciple.” Now of course, from all the other texts, we know this doesn’t mean that Christians don’t own anything. It means they are radically free from the control of possessions and always ready to do the most life-threatening acts of obedience. But the more accustomed we become to the lap of luxury, the more difficult this is and the less it looks to outsiders as if we are in fact that free from things, and that ought to matter to us. It ought to matter to us what inferences people might be drawing.

3. Wealth confuses our true treasure.

In Philippians 1:20, Paul said that his goal in life was that Christ would be magnified in his body, “whether by life or by death.” In other words, he wanted to live and die in a way that would appear to the world that Christ was magnificent to him — more satisfying than possessions or life.

And to that end, he said in Philippians 3:8, “I count everything as loss [rubbish] because of the surpassing worth of knowing Christ Jesus my Lord.” In other words, we don’t magnify Christ just by being honest in our business dealings. We magnify Christ by living in such a way that communicates to the world that Christ is more valuable to us than houses and cars and lands and life itself.

4. Wealth distorts pure motives.

Which brings us finally to the fourth pointer to why it’s hard for the rich to enter heaven — namely, whether the motives for pursuing symbols of wealth (whether we think of them that way or not, they are) are pure. It is difficult to keep them pure ...

...Why would a Christian — whose treasure is in heaven, and whose life is devoted to doing as much good as he can, and whose desire is to show the world that Christ is more precious than things — why would a Christian want to look like riches are his treasure? What would be the motive for buying such a mansion and surrounding yourself with more and more and more than you need?

And maybe I should end with just one more question for the mansion owner: Who are you going to leave it to when you die? If you have experienced the miracle of treasuring Christ above all things and of living for the good of others, do you think that handing off all this wealth to others will help them experience that miracle? Do you think it will do your children good to make them wealthy or to put a palace in the hands of some ministry?

My position is this: without specifying what measure of wealth is destructive to the soul or to our witness, the New Testament relentlessly pushes us toward simplicity and economy for the sake of the gospel and away from luxury and affluence.

From *Should Rich Christians Downgrade Their Lifestyle?*
by John Piper on desiringgod.org

REMEMBER IN YOUR PRAYERS

All who are suffering or sick and all caregivers who minister to the sick: Pamela Taggert, Marie Norment, Andy Luther, Paula Luther, Marian Luther, Harold Joyce, Levi Harris, Gary Schenk, Joanne Newsom, 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.; 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

This weekend 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 conclude our Novena next weekend at the 11 am Mass.

THE MASS OF THE FIVE WOUNDS

We are gathering the names of our beloved dead to offer prayers for them throughout the month of November, but particularly on November 2nd, All Souls' Day, and during the week of November 15-20, when we will be offering the Votive Mass of the Five Wounds five times for the repose of their souls.

Taken directly from the Sarum Missal into the Divine Worship Missal, the Votive Mass of the Five Wounds, whose origin legend contained the assurance that any soul for whom five Masses of the Wounds were celebrated would be freed from his purgation, was during the Middle Ages one of the most requested masses to be specified in wills requesting prayer for the deceased.

MASS INTENTIONS

Saturday, 9 October

Anticipated Mass for the 19th Sunday after Trinity
4:30 pm James Hawkins + [Ladies of Charity]

Sunday, 10 October

The 19th Sunday after Trinity

8 am pro populo

9:30 am Edwin P. Smith

11 am Paul and Helen Michalco + [Rebecca Michalco]

Monday, 11 October

John XXIII, Pope

9 am Judy Murphy + [Karen Lanetti]

Tuesday, 12 October

Wilfrid, Bishop

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

Wednesday, 13 October

Edward the Confessor

9 am those who have wronged the Madan-Casas family

Thursday, 14 October

Callistus I, Pope and Martyr

9 am Yvonne Lamontagne +

Friday, 15 October

Theresa of Jesus, Virgin and Doctor of the Church

9 am June Coles + [anniversary commemoration]

Saturday, 16 October

Hedwig, Religious

Margaret Mary Alacoque, Virgin

10 am Anne Whelan

Anticipated Mass for the Feast of St. Luke [observed]

4:30 pm Eunice Gilbert + [Edwin Smith]

Sunday, 17 October

THE FEAST OF ST. LUKE [observed]

8 am Lourdes Iglesias

9:30 am special intention

11 am pro populo

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

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*

stlukesdordinariate@gmail.com

STLUKESORDINARIATE.COM

202-999-9934

Saint Luke's at
IGNATIUS CHURCH