



ST LUKE'S & ST IGNATIUS

Oxon Hill
Roman Catholic Church

MASSES

Saturday 4:30 pm [anticipated]
Sunday 8 am, 9:30 am, 11 am

Daily Mass *in the chapel*
Monday-Friday at 9 am
Saturday at 10 am
(First Saturdays *in the church*)

CONFESSIONS

Saturday 9-9:45 am
in the chapel
(*in the church on 1st Saturdays*)

3:30-4:15 pm
in the church

Tuesday 6:30-7:30 pm
in the church

HOLY HOURS

*confessions &
eucharistic adoration
in the church*

Tuesday 6:30-7:30 pm
First Saturday 9 am
(*followed by Mass at 10 am*)

Rev. John Vidal, *pastor*
Rev. Jason Catania, *parochial vicar*
Rev. David Ousley, *assisting priest*

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WELCOME to all our visitors! We ask that you fill out the visitor's card found in the narthex of the church (ask an usher!). We offer a Mass once a month for the needs and intentions of those who visit our parish.

THERE WILL BE NO WEDNESDAY BIBLE STUDY CLASSES ON SEPTEMBER 28 OR OCTOBER 5.

IS YOUR CHILD IN NEED OF SACRAMENTAL PREPARATION?

Email the parish office with your name and contact information and DRE Megan Scott will get in touch.

SUNDAY SCHOOL RESUMES ON SUNDAY, OCTOBER 9TH AT 9:30 AM IN THE SCHOOL.

Continuing Formation for Adults gathers in the Library Room behind the stage. This year they will be examining the biblical roots of the Eucharist. *Knowledge of Scripture* meets in the last classroom on the main floor. It is open to all young people who have completed their sacraments of initiation.

SAVE THE DATE!

Mark your calendars now for Sunday, October 16th for a Parish Potluck Lunch after the 11 am Mass in celebration of the Feast of St. Luke. We hope to see EVERYONE there!

DO YOU HAVE FAMILY MEMBERS AND FRIENDS WHO HAVE LEFT THE PRACTICE OF THEIR FAITH? Join the Sodality of St. Monica in prayer! Prayer cards are available in the narthex for daily petition, and the Rosary will be offered for this intention at the 1st Saturday Holy Hours.

YOU CAN GIVE ONLINE!

TEXT 301-231-1333 to give to St. Luke's;
301-900-5871 to give to St. Ignatius.

Both one-time and recurring donations can be made in this way. It's quick and easy.

25 SEPTEMBER 2022

THE FIFTEENTH SUNDAY AFTER TRINITY

FIRST READING *Amos 6: 1a, 4-7*

Thus says the LORD almighty: "Woe to those who are at ease in Zion, and to those who feel secure on the mountain of Samaria. Woe to those who lie upon beds of ivory, and stretch themselves upon their couches, and eat lambs from the flock, and calves from the midst of the stall; who sing idle songs to the sound of the harp, and like David invent for themselves instruments of music; who drink wine in bowls, and anoint themselves with the finest oils, but are not grieved over the ruin of Joseph! Therefore they shall now be the first of those to go into exile, and the revelry of those who stretch themselves shall pass away."

RESPONSORIAL PSALM *Psalms 146: 1, 6-10*

℟️ Praise the Lord, O my soul!

The LORD keeps faith for ever;

he executes justice for the oppressed;

he gives food to the hungry.

The Lord sets the prisoners free **℟️**

The LORD opens the eyes of the blind.

The LORD lifts up those who are bowed down;

the LORD loves the righteous.

The LORD watches over the sojourners, **℟️**

He upholds the widow and the fatherless;

but the way of the wicked he brings to ruin.

The LORD will reign for ever,

your God, O Zion, to all generations.

Praise the LORD! **℟️**

SECOND READING *1 Timothy 6: 11-16*

O man of God, aim at righteousness, godliness, faith, love, steadfastness, gentleness. Fight the good fight of the faith; take hold of the eternal life to which you were called when you made the good confession in the presence of many witnesses. In the presence of God who gives life to all things, and of Christ Jesus who in his testimony before Pontius Pilate made the good confession, I charge you to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ; and this will be made manifest at the proper time by the blessed and only Sovereign, the King of kings and Lord of lords, who alone has immortality and dwells in unapproachable light, whom no man has

ever seen or can see. To him be honor and eternal dominion. Amen.

GOSPEL *Luke 16: 19-31*

At that time: Jesus said to the Pharisees, "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if some one goes to them from the dead, they will repent.' He said to him, 'If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead.'"

PROCESSIONAL HYMN

#5499 *Before Thy Throne, O God, We Kneel*

OFFERTORY HYMN

#323 *Jesus, Name of Wondrous Love*

RECESSIONAL HYMN

#562 *Stand Up, Stand Up for Jesus*

THE MASS ACCORDING TO DIVINE WORSHIP

promulgated in 2015 by the Vatican's Congregation for the Doctrine of the Faith

THE INTRODUCTORY RITES

PROCESSIONAL HYMN #499 *Before Thy Throne, O God,
We Kneel*

INTROIT *Inclina, Domine* [Psalm 86: 1, 2, 3, 4]
Bow down, O Lord, Thine ear to me, and hear me: O my
God, save thy servant that trusteth in thee; have mercy
upon me, O Lord, for I have called daily upon thee.
Ps. Comfort the soul of thy servant: for unto thee, O
Lord, do I lift up my soul.

*All, standing, sign themselves with the Sign of the Cross,
whilst the Priest, facing the altar, sings or says:*

✠ In the Name of the Father, and of the Son, and of the
Holy Spirit.

The People respond: Amen.

THE COLLECT FOR PURITY

ALMIGHTY God, unto whom all hearts be open, all
desires known, and from whom no secrets are hid: cleanse
the thoughts of our hearts by the inspiration of thy Holy
Spirit, that we may perfectly love thee, and worthily
magnify thy holy Name; through Christ our Lord. Amen.

THE SUMMARY OF THE LAW

Hear what our Lord Jesus Christ saith:
Thou shalt love the Lord thy God with all thy heart, and
with all thy soul, and with all thy mind. This is the first
and great commandment. And the second is like unto it:
Thou shalt love thy neighbour as thyself. On these two
commandments hang all the Law and the Prophets.

KYRIE (4:30 PM) #710 *Second Service* [Willan] ALL
(11 AM) *Missa XI, Orbis Factor* choir

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

When appointed, the Gloria is sung or said, all standing.

GLORIA (4:30 PM) #713 *Second Service* [Willan] ALL
(11 AM) *Anglican Folk Mass* [Shaw] ALL

GLORY be to God on high,

and on earth peace, good will towards men.

**We praise thee, we bless thee, we worship thee,
we glorify thee,**

we give thanks to thee for thy great glory,

O Lord God, heavenly King,

God the Father Almighty.

O Lord, the Only Begotten Son, Jesus Christ;

O Lord God, Lamb of God, Son of the Father,

that takest away the sins of the world,

have mercy upon us.

**Thou that takest away the sins of the world,
receive our prayer.**

**Thou that sittest at the right hand of God the
Father, have mercy upon us.**

**For thou only art holy; thou only art the Lord; thou
only, O Christ, with the Holy Ghost, ✠
art the Most High in the glory of God the Father.
Amen.**

THE COLLECT OF THE DAY

The Lord be with you.

People: And with thy spirit.

Priest: Let us pray.

Keep, we beseech thee, O Lord, thy Church with thy
perpetual mercy: and, because the frailty of man without
thee cannot but fall; keep us ever by thy help from all
things hurtful, and lead us to all things profitable to our
salvation; through Jesus Christ thy Son our Lord, who
liveth and reigneth with thee, in the unity of the Holy
Spirit, ever one God, world without end. **Amen.**

THE LITURGY OF THE WORD

Then the reader proclaims the reading while all sit and listen.

THE FIRST READING *Amos 6: 1a, 4-7* [pg.2]

The Word of the Lord.

People: Thanks be to God.

THE GRADUAL *Bonum est confiteri* [Psalm 92: 1, 2]
It is a good thing to give thanks unto the Lord: and to
sing praises unto thy Name, O Most Highest. *V.* To tell
of thy loving kindness early in the morning: and of thy
truth in the night season.

THE APPOINTED PSALM *Psalm 146: 1, 6-10*
Lauda, anima mea.

PRAISE the Lord, O my soul: while I live, will I |
praise the | Lord; * yea, as long as I have any being, I
will sing | praises un- | to my | God.

6 Who helpeth them to right that | suffer | wrong; *
who | feedeth the | hun- | gry.

7 The Lord looseth men | out of | prison; * the Lord
giveth | sight_ | to the | blind.

8 The Lord helpeth them | that are | fallen; * the Lord
| careth | for the | righteous.

9 The Lord careth for the strangers; he defendeth the
fatherless | and_ | widow: * as for the way of the
ungodly, he | turneth it | upside | down.

10 The Lord thy God, O Sion, shall be King for | ever-
| more, * and through- | out all | gene- | rations.

THE SECOND READING *1 Timothy 6: 11-16* [pg.2]

THE GOSPEL ACCLAMATION

ALLELUIA *Quoniam Deus magnus* [Psalm 95: 3]
Alleluia, alleluia. For the Lord is a great God: and a great King over all the earth. Alleluia.

When appointed, the Sequence follows. All stand.

THE GOSPEL *Luke 16: 19-31* [pg.2]

The Lord be with you.

People: And with thy spirit.

A reading from the holy Gospel according to N.

People: Glory be to thee, O Lord.

After the Gospel, the Deacon or Priest sings or says:

The Gospel of the Lord.

People: Praise be to thee, O Christ.

THE HOMILY

THE NICENE CREED *Anglican Folk Mass* [Shaw] ALL

I BELIEVE in one God, **the Father Almighty, maker of heaven and earth, and of all things visible and invisible; And in one Lord Jesus Christ, the Only Begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men and for our salvation came down from heaven,**

Genuflect

and was incarnate by the Holy Ghost of the Virgin Mary, and was made man;

Stand

and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end. And I believe in the Holy Ghost the Lord, the Giver of Life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spake by the Prophets. And I believe one holy Catholic and Apostolic Church; I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, ✕ and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE

Let us offer our prayers to Almighty God.

Father, we pray for thy holy Catholic Church;

People: That we all may be one.

Grant that every member of the Church may truly and humbly serve thee;

People: That thy Name may be glorified by all people.

We pray for our Holy Father, Pope N., N., our Bishop, and for all Bishops, Priests, and Deacons;

People: That they may be faithful ministers of thy Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;

People: That they may work for thy peace on earth.

Give us grace to do thy will in all that we undertake;

People: That our works may find favour in thy sight.

Have compassion on (N. and on) those who suffer from any grief or trouble;

People: That they may be delivered from their distress.

Give to (N. and to) all the departed eternal rest;

People: And let light perpetual shine upon them.

We praise thee for the Blessed Virgin Mary, (for Saint N.) and for all thy Saints who have entered into joy;

People: May we also come to share in thy heavenly kingdom.

The Priest concludes with one of the Collects appointed for use at the Intercessions

THE PENITENTIAL RITE

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: draw near with faith, and make your humble confession to Almighty God, meekly kneeling upon your knees.

The People kneel. Silence may be kept, and then the Priest, and the People join in saying:

Almighty God,

Father of our Lord Jesus Christ, maker of all things, judge of all men:

We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed,

by thought, word, and deed, against thy divine majesty, provoking most justly thy wrath and indignation against us.

We do earnestly repent,

and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us, the burden of them is intolerable.

Have mercy upon us,

have mercy upon us, most merciful Father;

for thy Son our Lord Jesus Christ's sake,
forgive us all that is past;
and grant that we may ever hereafter serve and
please thee in newness of life, to the honour and
glory of thy Name; through Jesus Christ our Lord.
Amen.

The Priest says:

May Almighty God, our heavenly Father, who of his
great mercy hath promised forgiveness of sins to all those
who with hearty repentance and true faith turn unto him,
have mercy on us, pardon and deliver us from all our
sins, confirm and strengthen us in all goodness, and bring
us to everlasting life; through Jesus Christ our Lord.
Amen.

THE COMFORTABLE WORDS

Hear what comfortable words our Saviour Christ saith
unto all who truly turn to him.

Come unto me, all ye that travail and are heavy
laden, and I will refresh you. *Matthew 11:28*

God so loved the world, that he gave his Only
Begotten Son, to the end that all that believe in
him should not perish, but have everlasting life.
John 3:16

Hear also what Saint Paul saith:

This is a true saying, and worthy of all men to be
received, that Christ Jesus came into the world
to save sinners. *1 Timothy 1:15*

Hear also what Saint John saith:

If any man sin, we have an Advocate with the
Father, Jesus Christ the righteous; and he is the
propitiation for our sins (and not for ours only,
but for the sins of the whole world). *1 John 2:1 2*

THE LITURGY OF THE EUCHARIST

OFFERTORY *Expectans expectavi* [Psalm 40: 1, 3]
I waited patiently for the Lord, and he inclined unto me:
he heard my calling, and hath put a new song in my
mouth, even a thanksgiving unto our God.

OFFERTORY HYMN #323 *Jesus, Name of Wondrous Love*

Priest: Pray, brethren, that my sacrifice and yours may be
acceptable unto God, the Father Almighty.

The People stand and respond:

**May the Lord accept the sacrifice at thy hands,
for the praise and glory of his Name,
for our good and the good of all his holy Church.**

THE PRAYER OVER THE OFFERINGS

*The Priest sings or says the Prayer over the Offerings, at the
end of which the People acclaim: Amen.*

THE EUCHARISTIC PRAYER

The Priest then begins the Eucharistic Prayer with the

*Preface Dialogue. The Priest, extending his hands, sings or
says:*

The Lord be with you.

People: And with thy spirit.

Lift up your hearts.

People: We lift them up unto the Lord.

Let us give thanks unto the Lord our God.

People: It is meet and right so to do.

The Priest sings or says the Preface.

*At the end of the Preface he concludes the Preface with the
People, saying:*

SANCTUS (4:30 PM) #797 *Second Service* [Willan] ALL
(11 AM) *Missa XI, Orbis Factor* choir

**HOLY, HOLY, HOLY, Lord God of Hosts:
heaven and earth are full of thy glory.
Glory be to thee, O Lord Most High.**

**✠ Blessed is he that cometh
in the Name of the Lord.
Hosanna in the Highest.**

THE ROMAN CANON

The People kneel. The Priest says:

THEREFORE, most merciful Father, we humbly pray
thee, through Jesus Christ thy Son our Lord, and we ask,
that thou accept and bless these gifts, these offerings, these
holy and unblemished sacrifices.

WE offer them unto thee, first, for thy holy Catholic
Church: that thou vouchsafe to keep her in peace, to guard,
unite, and govern her throughout the whole world; together
with thy servant N., our Pope, N., our Bishop, (or N., our
Ordinary), and all the faithful guardians of the catholic and
apostolic faith.

COMMEMORATION OF THE LIVING

REMEMBER, O Lord, thy servants and handmaids (N.
and N.) and all who here around us stand, whose faith is
known unto thee and their steadfastness manifest, on whose
behalf we offer unto thee, or who themselves offer unto thee
this sacrifice of praise; for themselves, and for all who are
theirs; for the redemption of their souls, for the hope of
their health and well-being; and who offer their prayers
unto thee, the eternal God, the living and the true.

WITHIN THE ACTION

UNITED in one communion, we venerate the memory,
first of the glorious ever-Virgin Mary, Mother of our God
and Lord Jesus Christ; of Blessed Joseph her spouse; as also
of thy blessed Apostles and Martyrs, Peter and Paul,
Andrew, James, John, Thomas, James, Philip, Bartholomew,
Matthew, Simon and Thaddeus; Linus, Cletus, Clement,
Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John
and Paul, Cosmas and Damian, and of all thy Saints; grant
that by their merits and prayers we may in all things be
defended with the help of thy protection.

WE beseech thee then, O Lord, graciously to accept this
oblation from us thy servants, and from thy whole family;
order thou our days in thy peace, and bid us to be delivered

from eternal damnation, and to be numbered in the fold of thine elect.

VOUCHSAFE, O God, we beseech thee, in all things to make this oblation blessed, approved, and accepted, a perfect and worthy offering; that it may become for us the Body and Blood of thy dearly beloved Son, our Lord Jesus Christ.

Who the day before he suffered, took bread into his holy and venerable hands, and with eyes lifted up to heaven, unto thee, God, his almighty Father, giving thanks to thee, he blessed, broke and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT:
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

He genuflects, shows the consecrated Host to the People, places it on the paten, and again genuflects in adoration. He continues:

Likewise, after supper, taking also this goodly chalice into his holy and venerable hands, again giving thanks to thee, he blessed, and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL
COVENANT, WHICH WILL BE Poured OUT FOR
YOU AND FOR MANY FOR THE FORGIVENESS OF
SINS.

DO THIS IN MEMORY OF ME.

Then he sings or says:

The mystery of faith:

And the People, or Choir, continue, acclaiming:
**O Saviour of the world, who by thy Cross and
precious Blood hast redeemed us: save us and help
us, we humbly beseech thee, O Lord.**

WHEREFORE, O Lord, we thy servants, and thy holy people also, remembering the blessed Passion of the same Christ thy Son our Lord, as also his Resurrection from the dead, and his glorious Ascension into heaven; do offer unto thine excellent majesty of thine own gifts and bounty, the pure victim, the holy victim, the immaculate victim, the holy Bread of eternal life, and the Chalice of everlasting salvation.

Vouchsafe to look upon them with a merciful and pleasant countenance; and to accept them, even as thou didst vouchsafe to accept the gifts of thy servant Abel the righteous, and the sacrifice of our patriarch Abraham; and the holy sacrifice, the immaculate victim, which thy high priest Melchisedech offered unto thee.

We humbly beseech thee, Almighty God, command these offerings to be brought by the hands of thy holy Angel to thine altar on high, in sight of thy divine majesty; that all we who at this partaking of the altar shall receive the most sacred Body and Blood of thy Son, may be fulfilled with all

heavenly benediction and grace.

COMMEMORATION OF THE DEAD

REMEMBER also, O Lord, thy servants and handmaids, (N. and N.), who have gone before us sealed with the seal of faith, and who sleep the sleep of peace. To them, O Lord, and to all that rest in Christ, we beseech thee to grant the abode of refreshing, of light, and of peace.

TO us sinners also, thy servants, who hope in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all thy Saints: within whose fellowship, we beseech thee, admit us, not weighing our merit, but granting us forgiveness;

THROUGH Jesus Christ our Lord, through whom, O Lord, thou dost ever create all these good things; dost sanctify, quicken, bless, and bestow them upon us.

BY whom and with whom and in whom, to thee, O Father Almighty, in the unity of the Holy Spirit, be all honour and glory throughout all ages, world without end.

The People respond: Amen. The People stand.

THE COMMUNION RITE

As our Saviour Christ hath commanded and taught us, we are bold to say,

OUR Father, **who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.**

The Priest alone continues:

Deliver us, O Lord, we beseech thee, from all evils, past, present, and to come; and at the intercession of the blessed and glorious ever-Virgin Mary, Mother of God, with thy blessed Apostles Peter and Paul, and with Andrew, and all the Saints, favourably grant peace in our days, that by the help of thine availing mercy we may ever both be free from sin and safe from all distress.

The People respond:

For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE PEACE

O LORD Jesus Christ, who saidst to thine Apostles, Peace I leave with you; my peace I give unto you: regard not our sins, but the faith of thy Church; and grant to her peace and unity according to thy will; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

The peace of the Lord be always with you.

People: And with thy spirit.

The People kneel.

As the Priest takes the Host and breaks it, he sings or says:

(Alleluia.) Christ our Passover is sacrificed for us;

People: Therefore let us keep the feast. (Alleluia.)

Then the Agnus Dei is sung or said:

AGNUS DEI (4:30 PM) #712 *Second Service* [Willan] ALL
(11 AM) *Missa XI, Orbis Factor* choir

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, grant us thy peace.

PRAAYER OF HUMBLE ACCESS

WE do not presume to come to this thy Table,

O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies.

We are not worthy so much as to gather up the crumbs under thy Table.

But thou art the same Lord

whose property is always to have mercy.

Grant us therefore, gracious Lord,

so to eat the flesh of thy dear Son Jesus Christ, and to drink his Blood,

that our sinful bodies may be made clean by his Body,

and our souls washed through his most precious

Blood, and that we may evermore dwell in him, and

he in us. Amen.

The Priest genuflects, and, turning to the People, holds the Host slightly raised above the paten or the Chalice and says:

Behold the Lamb of God, behold him that taketh away the sins of the world. Blessed are those who are called to the Supper of the Lamb.

The People respond together with Priest [said once or three times, according to custom]:

Lord, I am not worthy that thou shouldst come under my roof, but speak the word only, and my soul shall be healed.

During the distribution of Holy Communion, appropriate hymns, psalms, or anthems may be sung:

COMMUNION *Panis, quem ego dederō* [John 6: 51]

The bread that I will give is my Flesh: which I will give for the life of the world.

COMMUNION MOTET *O Worship the Lord in Beauty*
[Handel]

After Communion, silence may be kept.

Then the Priest standing and the People kneeling, the Priest and the People together, say the following:

ALMIGHTY and everliving God,
we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of

the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom, by the merits of the most precious death and Passion of thy dear Son. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Spirit, be all honour and glory, world without end. Amen.

Then the Priest says: Let us pray.

Then the Priest says the Postcommunion Prayer, at the end of which the People acclaim: Amen.

THE CONCLUDING RITES

Turning to the People, the Priest says:

The Lord be with you.

People: And with thy spirit.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, ✠ the Father, the Son, and the Holy Spirit, be amongst you, and remain with you always. Amen.

Then the Deacon, or the Priest sings or says:

Depart in peace.

Thanks be to God.

The People stand.

THE LAST GOSPEL

RECESSIONAL #562 *Stand Up, Stand Up for Jesus*



REMEMBER IN YOUR PRAYERS *All who are suffering or sick and all caregivers who minister to the sick:* Lorraine Killion, Marie Norment, Theresa Koshut, Jackie Windsor, Jack Figel, Sonya Estrada, Dave Hoppe, Barbara Manning; Andy, Paula, and Marian Luther; Jackie Chancio, Carolyn Grimm, Mark Mangione, Richard Thompson, Barbara Jo Russell, Harold Joyce, Levi Harris, Joanne Newsom, Anne Marie Whittaker, Greg and Felicia Yohe, Joe Coleman, John Hogan, Danny Hart, Amy Howard, Mary Morehead and family, Curtis Bailey, Leondre Massey, Sister Constance Ward, Mark Anthony Turner, Rachel Fisher, Patricia Ransom, Beverly A. Woods, Kerianna Prather.; M.M., R.M., K.M., C.M., C.A., E.D., E.G., W.B., and J.M.,
*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.***

MASS INTENTIONS

Saturday, 24 September

Anticipated Mass for the Fifteenth Sunday after Trinity
4:30 pm pro populo

Sunday, 25 September

The Fifteenth Sunday after Trinity

8 am for Charles

9:30 am Ida Hounson +

11 am Gary Schenk + [St. John Fisher KOC]

Monday, 26 September

Cosmas and Damian, Martyrs

9 am Lorraine Killion

Tuesday, 27 September

Vincent de Paul, Priest

9 am for those who have died by abortion +

Wednesday, 28 September

Wenceslaus, Martyr

Lawrence Ruiz and Companions, Martyrs

9 am Rachel Wolford

Thursday, 29 September

Michael, Gabriel, and Raphael, Archangels

9 am Michael Joseph Sobran +

Friday, 30 September

Jerome, Priest and Doctor of the Church

9 am Rev. Arthur Woolley +

Saturday, 1 October

Thérèse of the Child Jesus, Virgin and Doctor of the Church

10 am the Guinivan family

Anticipated Mass for the Sixteenth Sunday after Trinity

4:30 pm pro populo

Sunday, 2 October

The Sixteenth Sunday after Trinity

8 am John Keble +

9:30 am in thanksgiving for Nora Rose

11 am the living and deceased descendants
of Rafael F. & Lilian C. Madan

...**The Eucharist is justice:** Is this going too far? It will be seen jarring to people in the West, whose dominant concept of justice is one that was incubated in Roman Law, enshrined in the Christian tradition by St. Thomas Aquinas, and passed down into contemporary times: the constant will to render another his due....

...The meaning of the Bible’s justice unfolds over the course of its story. In many instances, justice is an action that God performs. In the Psalms, justice often describes God’s establishment and upholding of moral order—comprehensive right relationship. Justice also describe God’s restoration of right relationship between himself and humanity in the aftermath of sin. In Second Isaiah, *sedeq* means the “saving justice” through which God restores the Israelites after their exile in Babylon. In the Letter to the Romans (3:21-26), Paul employs the “justice of God” to describe God’s salvation of the world through cross and resurrection. The Apostle Peter (2 Pet 3:13) uses justice to describe the new heavens and new earth where this restoration of right relationship has been completed.

Here lies the connection between justice and the Eucharist. The body and blood of Christ, present under the sacramental signs of bread and wine, are the divine action that represents to people Christ’s sacrifice, the work of the cross and resurrection, through which God restores right relationship between himself and humanity—the saving justice of the Bible.

Here, too, can be seen the contrast between biblical justice and the justice of rendering due. Biblical, or Eucharistic, justice does not reject what is due but rather enfolds and exceeds it. Numerous metaphors for Christ’s saving action in the New Testament connote the rendering of due: acquittal, debt for sin, expiation, and ransom. Yet, Paul also insists that this same action is a “gracious gift” that God bestowed “while we were still sinners,” meaning that God did not give humanity its due. In God’s strange justice, God graciously renders what is due on behalf of those who owe what is due but cannot pay it. The same justice restores sinners to right relationship within their souls, with others, and with God.

...As carried out by Christians, Eucharistic justice again involves both rendering what is due and giving beyond what is due....The Bible’s justice, though, also involves generosity, mercy, solicitude for the poor and the stranger, hospitality, and sacrificial love, and, towards past wrongs, love for enemies and reconciliation, all of which involve giving to others in excess of what they are owed, have a right to, or had coming to them. Jesus’s command to forgive exceeds what is due pointedly, for it is precisely our debts—that which is owed, that we are told to forego (Matt 6:12)....

From The Eucharist Is Justice by Daniel Philpott, Professor of Political Science at the University of Notre Dame, March 24, 2022, in the Church Life Journal of the McGrath Institute for Church Life