



# 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)

## CONFESIONS

Saturday 9-9:45 am  
in the chapel  
(in the church on 1st Saturdays)  
3:30-4:15 pm  
in the church

Tuesday 7-7:30 pm  
in the chapel

## HOLY HOURS

confessions &  
eucharistic adoration  
Tuesday 10 am  
in the chapel following the 9 am Mass  
First Saturday 9 am  
in the church 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.

## THE ANNUAL APPEALS

Both the Archdiocese of Washington and the Ordinariate of the Chair of Saint Peter are running their annual appeals now. Please give generously to support the work of your diocese.

## SHROVE TUESDAY PANCAKE SUPPER

Lent is coming. Shrove Tuesday is this Tuesday, February 21st. Once again, the Knights of Columbus will be holding a Shrove Tuesday Pancake Supper from 5 to 7 pm. Tickets are \$5/person or \$15/family. Come and have a Fat Tuesday, and get shriven-- confessions will be heard in the chapel throughout the dinner.

**ASH WEDNESDAY SERVICES** will be on Wednesday February 22nd at 7 am, 9 am, 5:30 pm, and 7 pm. There will be the Penitential Office with distribution of ashes at 7 am and 5:30 pm; there will be Mass with distribution of ashes at 9 am and 7 pm.

## LOOKING FOR SOME SPIRITUAL READING FOR LENT?

## OR JUST HOPING TO DEEPEN YOUR PRAYER LIFE?

St. Ignatius parishioner Magdalena Edmonson has written *Grace and Gratitude*, a creative and practical guide to developing and empowering a new personal prayer life, with encouragement to regularly practice prayer. Available for \$19 from Amazon and B&N, you can get a copy here at the parish for \$15.

Copies will be available at the Shrove Tuesday Pancake Supper. Or call the office to make other arrangements for pick-up.

## YOU CAN GIVE ONLINE!



Or 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.

# 19 FEBRUARY 2023

## THE SOLEMNITY OF THE CHAIR OF SAINT PETER

*transferred*

## FIRST READING *Isaiah 22:19-23*

Thus says the LORD to Shebna, who is over the household: "I will thrust you from your office, and you will be cast down from your station. In that day I will call my servant Eliakim the son of Hilkiah, and I will clothe him with your robe, and will bind your belt on him, and will commit your authority to his hand; and he shall be a father to the inhabitants of Jerusalem and to the house of Judah. And I will place on his shoulder the key of the house of David; he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him like a peg in a sure place, and he will become a throne of honor to his father's house."

## RESPONSORIAL PSALM *Psalm 23*

**R**The Lord is my shepherd, I shall not want.

The Lord is my shepherd, I shall not want; he makes me lie down in green pastures. He leads me beside still waters; he restores my soul. **R**

He leads me in paths of righteousness for his name's sake. Even though I walk through the valley of the shadow of death, I fear no evil; for you are with me; your rod and your staff, they comfort me. **R**

You prepare a table before me in the presence of my enemies; you anoint my head with oil, my cup overflows. **R**

Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord for ever. **R**

## SECOND READING *1 Peter 5:1-4*

Beloved: I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ as well as a partaker in the glory that is to be revealed. Tend the flock of God that is your charge, not by constraint but willingly, not for shameful gain but eagerly, not as domineering over those in your charge but being examples to the flock. And when the chief Shepherd is manifested you will obtain the unfading crown of glory.

## GOSPEL *Matthew 16:13-19*

At that time: When Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do men say that the Son of man is?" And they said, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter replied, "You are the Christ, the Son of the living God." And Jesus answered him, "Blessed are

you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."

## PROCESSIONAL HYMN *For All Thy Saints in Warfare*

KING'S LYNN

English



1. From all Thy saints in warfare,  
For all Thy saints at rest,  
To Thee, O blessed Jesus,  
All praises be addressed;  
Thou, Lord, didst win the battle,  
That they might conquerors be;  
Their crowns of living glory  
Are lit with rays from Thee.

2. Praise for Thy great apostle,  
The eager and the bold;  
Thrice falling, yet repentant,  
Thrice charged to feed Thy fold.  
Lord, make Thy pastors faithful  
To guard their flocks from ill,  
And grant them dauntless courage,  
With humble, earnest will.

3. Then praise we God the Father,  
And praise we God the Son,  
And God the Holy Spirit,  
Eternal Three in One;  
Till all the ransomed number  
Fall down before the throne,  
And honor, power, and glory,  
Ascribe to God alone.

## OFFERTORY HYMN

#210 *Deck Thyself, My Soul, with Gladness*

## RECESSIONAL HYMN

#579 *Jerusalem the Golden*

# THE MASS ACCORDING TO DIVINE WORSHIP

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

## ASPERGES ME [11 AM] p. 36 in the *pew missal*

Priest: O Lord, show thy mercy upon us. (Alleluia.)

People: **And grant us thy salvation.** (Alleluia.)

Priest: O Lord, hear my prayer.

People: **And let my cry come unto thee.**

Priest: T he Lord be with you.

People: **And with thy spirit.**

Priest: Let us pray.

O LORD, holy Father, Almighty, everlasting God, we beseech thee to hear us; and vouchsafe to send thy holy Angel from heaven, to guard and cherish, protect and visit, and evermore defend all who are assembled in this place; through Christ our Lord. Amen.

## THE INTRODUCTORY RITES

### PROCESSIONAL HYMN p. 2 *For All Thy Saints*

#### INTROIT *Statuit ei* [Sirach 45: 24, Psalm 132: 1]

The Lord hath established a covenant of peace with him, and made him a chief of his people: that he should have the priestly dignity for ever and ever. Ps. Lord, remember David: and all his trouble.

*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 brevis for 2 Countertenors [Willan] 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 #713 Second Service [Willan] 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.

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Peter many excellent gifts, and commandest him earnestly to feed thy flock: make, we beseech thee, all

Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same; that they may receive the crown of everlasting glory; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and 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** *Isaiah 22:19-23* [pg.2]

The Word of the Lord.

**People:** Thanks be to God.

**THE GRADUAL** *Exaltent eum* [Psalm 107: 32, 31]

Let them exalt him in the congregation of the people: and praise him in the seat of the elders V. O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men.

**THE SECOND READING** *1 Peter 5:1-4* [pg.2]

### THE GOSPEL ACCLAMATION

**TRACT** *Tu es Petrus* [Matthew 16: 18, 19]

Thou art Peter, and upon this rock: I will build my Church.  
V. And the gates of hell shall not prevail against it: and I will give unto thee the keys of the kingdom of heaven.  
V. Whatsoever thou shalt bind on earth: shall be bound in heaven.  
V. Whatsoever thou shalt loose on earth: shall be loosed in heaven.

*When appointed, the Sequence follows. All stand.*

**THE GOSPEL** *Matthew 5:17-37* [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 a Collect appointed for use .*

## 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** *In omnem terram* [Psalm 19: 4]

Their sound is gone out into all the lands: and their words unto the ends of the world.

**OFFERTORY HYMN #210** *Deck Thyself, My Soul*

*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 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 brevis for 2 Countertenors* [Willan] 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 brevis for 2 Countertenors [Willan]* 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.

### PRAYER 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 shouldest 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** *Tu es Petrus* [Matthew 16: 18]

Thou art Peter, and upon this rock: I will build my Church.

### COMMUNION MOTET

[4:30 PM] *Cantante Domino* [Pitoni]

[11 AM] *When God is Near* [Bach]

*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, **X** 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 HYMN #579** *Jerusalem the Golden*

**REMEMBER IN YOUR PRAYERS** All who are suffering or sick and all caregivers who minister to the sick: Ginni Lamp Thomas, Fr. Gus Peters, Cate Mueller, Don Seward, Chelsea Ransom, Lorraine Killion, Marie Norment, Theresa Koshut, Jackie Windsor, Jack Figel, Sonya Estrada, Dave Hoppe, Barbara Manning; Andy, Paula, and Marian Luther; Jackie Chancio, Carollyn Grimm, Mark Mangione, Richard Thompson, 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.; 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 for a member of his family about adding the name—we do not want to inadvertently disregard someone's desire for privacy.**

### **MASS INTENTIONS**

#### **Saturday, 18 February**

*Anticipated Mass for the Chair of Peter [transferred]*  
4:30 pm pro populo

#### **Sunday, 19 February**

*Solemnity of the Chair of Saint Peter the Apostle*  
8 am Elizabeth Carter +  
9:30 am visible unity in the Church  
11 am Miles Coverdale +

#### **Monday, 20 February**

*Pre-Lenten Feria*  
9 am those wronged by the Madan-Casas family

#### **Tuesday, 21 February**

*Shrove Tuesday*  
*Peter Damian, Bishop and Doctor of the Church*  
9 am Encarnacion Estropia +

#### **Wednesday, 22 February**

*Ash Wednesday*  
9 am Charles Jones +  
7 pm those killed in the Syrian & Turkish earthquakes +

#### **Thursday, 23 February**

*Polycarp, Bishop and Martyr*  
9 am Deborah Whelan

#### **Friday, 24 February**

*Friday after Ash Wednesday*  
9 am visitors to our parish

#### **Saturday, 25 February**

*Saturday after Ash Wednesday*  
10 am Thomas Moore +

*Anticipated Mass for the First Sunday in Lent*  
4:30 pm pro populo

#### **Sunday, 26 February**

*The First Sunday in Lent*  
8 am Burt Bacharach +  
9:30 am Jimmie Jackson +  
11 am the godchildren of Rafael A. Madan

The idea that the Church is a spiritual communion, identified and unified by sharing the same faith and sacraments, while excellent as an affirmation, is inadequate as a definition of the Church that Christ founded, since this idea fails to account for the governmental and hierarchical principle of the Church, as symbolized by the keys of the kingdom of heaven. These keys are no more divided and internally opposed than the faith or the sacraments themselves. Thus, the Church must be every bit as united in government as she is in faith and sacraments. Furthermore, our Lord's words to Simon Peter concerning the Church, recorded in Matthew 16, suggest that the government of the universal church is not only invisible (i.e., in heaven), but visible (i.e., on earth).

An invisible or balkanized universal Church would be unable to speak her mind or regulate her life. Yet, it seems clear from Sacred Scripture (Matthew 16:18-19) that the Church that Christ founded would be governed as one Church on earth. If a visible and visibly unified universal Church has never existed, then it is difficult to make sense of Christ's promises. If such a Church did exist, but has subsequently been destroyed or rendered inoperative, well, forget about difficulty of making sense—Our Lord would have manifestly broken his promises. But that is not possible.

The "catholic" Church is, of course, present in the manner described by St. Ignatius: where the bishop is present, particularly in the Eucharistic celebration, there is the catholic Church....The local church is a microcosm of the universal Church, but it is also a part of that Church. Thus, for example, the Apostles and presbyters assembled at Jerusalem (Acts 15) could exercise authority over the local church in Antioch. The universal Church was adjudicating upon a doctrinal and a disciplinary matter. The judgment of the universal Church was binding upon all local churches. As it was then, so it is now, precisely because the universal Church founded by Jesus Christ is yet protected by his power according to his own promise. Some non-Catholics are fond of referring to widespread dissent from Church teaching, among Catholic clergy, religious and laity, as an indication that the Catholic Church is no more united than Protestantism, and far less so than Orthodoxy. But what is actually established by the undeniable fact of dissenting Catholics is that there is more than one way to become separated from the unity of the universal Church. Once we distinguish the various ways of schism, we can more accurately assess whether dissent from Church teaching or departures from Church discipline dissolves the essential unity of the Catholic Church. One assessment is that what is dissolved or perilously weakened by dissent is not the essential unity of the Church but the dissenters' own participation in that unity. The only way that dissent within the Church could imply the disunity of the Church would be if each of the disputants had equal ecclesial authority, such that the power of the keys could be exercised in mutually exclusive ways. But this is not [ultimately] the case in the Catholic Church.

*From The Keys of the Kingdom and the Visible Catholic Church*  
by Andrew Preslar, *from calledtocommunion.com*, 27 September 2010.