



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*

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.

STATIONS OF THE CROSS will be walked every Friday in Lent, following the 9 am Mass in the chapel and at 7 pm in the church.

LOOKING TO DEEPEN YOUR PRAYER LIFE this Lent? Come to the Holy Hour held each 1st Saturday at 9 am in the church. Or every Tuesday morning in the chapel following the 9 am Mass. Or join us in the chapel each 2nd-5th Saturday at 9 am for Mattins, a short service of Scripture and morning prayer. Mass follows at 10 am.

THE LADIES OF CHARITY are having their annual Lenten Virtual Food Drive. The drive will run until April 9th, collecting funds for our local food pantries. All contributions by check, no matter how small, should be made out to *Ladies of Charity* (in your memo line please put: *Lenten Food Drive*). Donations may be mailed to the parish office or dropped in the LOC poor box in the church. Your generous support feeds the hungry in our community.

YOU CAN GIVE ONLINE!

venmo



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 MARCH 2023
THE FOURTH SUNDAY IN
LENT

FIRST READING *1 Samuel 16: 1b, 6-7, 10-13a*

In those days: The LORD said to Samuel, "Fill your horn with oil, and go; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons." When they came, he looked on Eliab and thought, "Surely the LORD's anointed is before him." But the LORD said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him; for the LORD sees not as man sees; man looks on the outward appearance, but the LORD looks on the heart." And Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, "The LORD has not chosen these." And Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest, but behold, he is keeping the sheep." And Samuel said to Jesse, "Send and fetch him; for we will not sit down till he comes here." And he sent, and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. And the LORD said, "Arise, anoint him; for this is he." Then Samuel took the horn of oil, and anointed him in the midst of his brothers; and the Spirit of the LORD came mightily upon David from that day forward.

RESPONSORIAL PSALM *Psalms 23:1-6*

℟️ 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. ℟️

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. ℟️

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

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. ℟️

SECOND READING *Ephesians 5: 8-14*

Brethren: Once you were darkness, but now you are light in the Lord; walk as children of light (for the fruit of light is found in all that is good and right and true), and try to learn what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is a shame even to speak of the things that they do in secret; but when anything is exposed by the light it becomes visible, for anything that becomes visible is light. Therefore it is said, "Awake, O sleeper, and arise from the dead, and Christ shall give you light."

GOSPEL *John 9: 1-41*

At that time, As Jesus passed by, he saw a man blind from his birth. And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. We must work the works of him who sent me, while it is

day; night comes, when no one can work. As long as I am in the world, I am the light of the world." As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, saying to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar, said, "Is not this the man who used to sit and beg?" Some said, "It is he"; others said, "No, but he is like him." He said, "I am the man." They said to him, "Then how were your eyes opened?" He answered, "The man called Jesus made clay and anointed my eyes and said to me, 'Go to Siloam and wash'; so I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know." They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, "He put clay on my eyes, and I washed, and I see." Some of the Pharisees said, "This man is not from God, for he does not keep the sabbath." But others said, "How can a man who is a sinner do such signs?" There was a division among them. So they again said to the blind man, "What do you say about him, since he has opened your eyes?" He said, "He is a prophet." The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself." His parents said this because they feared the Jews, for the Jews had already agreed that if any one should confess him to be Christ, he was to be put out of the synagogue. Therefore his parents said, "He is of age, ask him." So for the second time they called the man who had been blind, and said to him, "Give God the praise; we know that this man is a sinner." He answered, "Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you too want to become his disciples?" And they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Why, this is a marvel! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but if any one is a worshiper of God and does his will, God listens to him. Never since the world began has it been heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing." They answered him, "You were born in utter sin, and would you teach us?" And they cast him out. Jesus heard that they had cast him out, and having found him he said, "Do you believe in the Son of man?" He answered, "And who is he, sir, that I may believe in him?" Jesus said to him, "You have seen him, [continued back page]

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

Ist time Cantor *All*
Thou shalt purge me* with hys - sop, O Lord,
and I shall be clean: Thou shalt wash me,
and I shall be whi - ter than snow.
Cantor
Psalm 51 *All* Have mer - cy upon me, O God, af - ter thy great good - ness:*
ac - cor - ding to the multitude of thy mercies, do a - way
Cantor
mine of - fen - ces. Glo - ry be to the Father,
and to the Son, and to the Ho - ly Ghost.*
All
as it was in the beginning, is now, and e - ver shall be,
All
world with - out end. A - men. Thou shalt purge me. ...

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: The 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 #258 *Christ is the World's True Light*

INTROIT *Laetare Jerusalem* [Isaiah 66: 10, 11; Psalm 122: 1]
Rejoice ye with Jerusalem; and be glad for her, all ye that delight in her: exult and sing for joy with her, all ye that in sadness mourn for her; that ye may suck, and be satisfied with the breasts of her consolations. *Ps.* I was glad when they said unto me: we will go into the house of the Lord.

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 de San Lucano* [Alfred Smith] ALL

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.

THE COLLECT OF THE DAY

The Lord be with you.

People: And with thy spirit.

Priest: Let us pray.

Grant, we beseech thee, Almighty God: that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace, may mercifully be relieved; 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 *1 Samuel 16: 1b, 6-7, 10-13a* [pg.2]

The Word of the Lord.

People: Thanks be to God.

THE GRADUAL *Laetatus sum* [Psalm 122: 1, 7]

I was glad when they said unto me: we will go into the house of the Lord. ☩ Peace be within thy walls: and plenteousness within thy palaces.

THE SECOND READING *Ephesians 5: 8-14* [pg.2]

THE GOSPEL ACCLAMATION

TRACT *Qui confidunt* [Psalm 125: 1, 2]

They that put their trust in the Lord shall be even as the mount Sion: which may not be removed, but standeth fast forever.

∞. The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.

When appointed, the Sequence follows. All stand.

THE GOSPEL *John 9:1-41* [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 *Laudate Dominum* [Psalm 135: 3, 6]

O praise the Lord, for the Lord is gracious; O sing praises unto his Name, for it is lovely: whatsoever the Lord pleased, that did he in heaven and in earth.

OFFERTORY HYMN #189 *And Now, O Father*

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 de San Lucano* [Alfred Smith] ALL

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 de San Lucano* [Alfred Smith] ALL

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 *Lutum fecit* [John 9: 6, 11, 38]

The Lord spat on the ground and made clay of the spittle: and he anointed mine eyes, and I went and washed, and I received sight and believed in God.

COMMUNION MOTET *How Dazzling Fair* [Wood]

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 HYMN #499 *Before Thy Throne*



REMEMBER IN YOUR PRAYERS *All who are suffering or*

sick and all caregivers who minister to the sick: Rebecca Michalco, Ruth Will, E.L. Grimm, J.M. Duffell, Vanessa de Ingardia, Ginni Lamp Thomas, Fr. Gus Peters, Cate Mueller, Don Seward, Chelsea Ransom, Lorraine Killion, Marie Norment, Theresa Koshut, Jackie Windsor, Jack Figel, Sonya Estrada, Barbara Manning; Andy, Paula, and Marian Luther; Jackie Chancio, Carollyn Grimm, Mark Mangione, Easter and 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 [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, 18 March

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

Sunday, 19 March

The Fourth Sunday in Lent, called Laetare [Mothering Sunday]

8 am Josefa Yanez
9:30 am Ida Hounsou +
11 am Rev. Lucien Lindsey Jr. +

Monday, 20 March

JOSEPH, SPOUSE OF THE BLESSED VIRGIN MARY

9 am the Madan-Trujillo family

Tuesday, 21 March

Tuesday in the Fourth Week of Lent

9 am Rafael Madan y Diago +

Wednesday, 22 March

Wednesday in the Fourth Week of Lent

9 am Gene and Shirley Morris +

Thursday, 23 March

Turibius de Mogrovejo

9 am John Harrison +

Friday, 24 March

Friday in the Fourth Week of Lent

9 am James Gibbons +

Saturday, 25 March

THE ANNUNCIATION OF THE LORD

10 am the sick of the parish

Anticipated Mass for the Fifth Sunday in Lent

4:30 pm pro populo

Sunday, 26 March

The Fifth Sunday in Lent

8 am those who have fallen away from the faith

9:30 am J. Alberto Casas +

11 am Alfonso and Hilda Gamboa

THE GOSPEL *[continued]*

and it is he who speaks to you." He said, "Lord, I believe"; and he worshipped him. Jesus said, "For judgment I came into this world, that those who do not see may see, and that those who see may become blind." Some of the Pharisees near him heard this, and they said to him, "Are we also blind?" Jesus said to them, "If you were blind, you would have no guilt; but now that you say, 'We see,' your guilt remains.

PROCESSIONAL HYMN #258 *Christ is the
World's True Light*

OFFERTORY HYMN #189 *And Now, O Father*

RECESSIONAL HYMN #499 *Before Thy
Throne*

No one among us can prevail by his own unaided strength over the devices and wiles of the evil one; he can prevail only through the invincible power of Christ. Vainly, therefore, do conceited people wander about claiming that they have abolished sin through their ascetic accomplishments and their free will. Sin is abolished only through the grace of God, for it was made dead through the mystery of the Cross. This is why that luminary of the Church, St. John Chrysostom, says: 'A man's readiness and commitment are not enough if he does not enjoy help from above as well; equally help from above is no benefit to us unless there is also commitment and readiness on our part. These two facts are proved by Judas and Peter. For although Judas enjoyed much help, it was of no benefit to him, since he had no desire for it and contributed nothing from himself. But Peter, although willing and ready, fell because he enjoyed no help from above. So holiness is woven of these two strands. Thus I entreat you neither to entrust everything to God and then fall asleep, nor to think, when you are striving diligently, that you will achieve everything by your own efforts.

—St. Theodorus the Great Ascetic