



ST. LUKE'S ORDINARIATE PARISH ✦ WASHINGTON DC

The Epistle

BUILDING PROJECT ADVANCES; NEW NOVENA TO START

An important part of our journey towards our new church home was, and is, prayer. Over the last nine months we have prayed at every Mass during the Prayers of the People for God's guidance and wisdom as we seek His will for St. Luke's. Additionally, during the nine days before Pentecost we all prayed a Novena to the Holy Spirit asking for the presence and guidance of the Holy Spirit in our deliberations and search.

The results of these prayers have been real and palpable. We had already started looking at a number of areas and properties. Then first, one piece of property led to a better one and then to an even better one, each step refining our long-term vision as well as having features that will reduce the time before the building phase, and reduce the cost of construction. Second, our understanding of where we needed to look came clearly into focus, as we analyzed the impact of the location for our current membership in terms of travel time (better for half the congregation and

small impact for the majority of the rest). Third, our vision expanded from a small church and parish hall to a larger version of both, plus a long-term vision of a school for grades K-8. Fourth, the path to financing the project began to become clear. But the most important result? Our confidence in God's response to prayer has been strengthened with these concrete and measurable answers. We know He hears us and answers.

And so, as we prepare to make an offer on the land to build our church home, we are starting another novena. Because we only want this land if He wants us to have it.

Please help us with your prayers. We will take up again our Novena prayer to the Holy Ghost, this time with the prayer intention of the acquisition of land. Join us from Sunday, July 1st, to Monday, July 9th, the Feast of Our Lady of the Atonement.

A copy of the novena prayers is included in this issue of *The Epistle*. If you would like to receive daily email reminders with the novena prayer, [drop us a line](#).

And if you would like to support this project with a donation or ongoing pledge, no matter how small, please contact [Fr. Vidal](#).

Help us build our future.

BISHOP LOPES TO CONFIRM THREE ON JULY 29



Bishop Lopes administering the sacrament of Confirmation at his Cathedral in Houston.

On July 29, Bishop Steven J. Lopes will visit St. Luke's at Immaculate Conception to confirm three young members of our parish at Sunday Mass. Our confirmands are Paul Henderson, Delia Whitehead, and Jacob Arbeen. We will have a festive potluck afterwards, where you can chat with the bishop and congratulate the newly-confirmed. [Please bring a dish to share. Questions? Contact our Hospitality coordinator [La-Verne Williams](#).]

Along with Baptism and the Eucharist, Confirmation is one of the Church's three "sacraments of Christian initiation." The Catechism of the Catholic Church says that the unity of these sacraments is to be safeguarded, adding that it "must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace." According to the Catechism, "by the sacrament of Confirmation, [the baptized] are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed."

In the early history of the Church, Baptism and Confirmation were administered at the same time; this is still the custom when somebody is baptized as an adult. Because of the growth of infant baptisms and increase of far-flung parishes, the sacraments came to be administered separately. Bishop Lopes will confer the sacrament through anointing on the forehead with chrism and the laying on of his

hands, as he says, “Be sealed with the Gift of the Holy Spirit.”

At St. Luke's, parents prepare their children for confirmation. This acknowledges the Church's teaching that parents are the primary educators of children. The parish provides as a resource *Preparation for Confirmation: According to the Baltimore Catechism*. So when you stop after Mass to congratulate Paul, Delia, and Jacob—you might include their parents, who have also worked hard and prayerfully towards this day.

Nouena to the Holy Ghost

The Psalm

Psalm 132: 3-5, 7-9, 14-15 Memento, Domine

I will not come within the tabernacle of mine house, * nor climb up into my bed;

I will not suffer mine eyes to sleep, nor mine eyelids to slumber; * neither the temples of my head to take any rest;

Until I find out a place for the temple of the Lord; * an habitation for the Mighty God of Jacob.

We will go into his tabernacle, * and fall low on our knees before his footstool.

Arise, O Lord, into thy resting-place; * thou, and the ark of thy strength.

Let thy priests be clothed with righteousness; * and let thy saints sing with joyfulness.

For the Lord hath chosen Sion to be an habitation for himself; * he hath longed for her.

This shall be my rest for ever: * here will I dwell, for I have a delight therein.

The Collect

Holy Spirit, Giver of Life to the Church, grant us wisdom and understanding, enlightening our minds to perceive the path to which you call your people. Give us right judgment and courage, guiding us as we step out boldly into the future you have planned for us. Send us knowledge and reverence, helping us to see the lasting value of the gifts you have bestowed on this parish family. Spirit of the Living God, enflame our hearts with faith, hope, and love. Do a new thing with us and make us docile under your direction. Come, Holy Ghost, and renew the face of the earth. Amen.

WEDDING OF CAROLYN HANSEN AND FRANCO MADAN

Carolyn enters on her father's arm at the June 9th Nuptial Mass.

FIRST MASS AND BLESSINGS OF FR. MATTHEW WHITEHEAD

Fr. Whitehead is censed at his First Mass at St. Luke's on June 10th; afterwards he offered First Blessings to a flock of parishioners.



DEACON'S DESK

by Mark Arbeen



Liberty and Justice for All

In 1776, the United States of America was officially declared, by an Act of the Continental Congress. At that time, being Catholic was not the norm. In fact, all of the signers of the Declaration of Independence, save one, was Protestant (with 57% of the signers affiliated with the Anglican/ Episcopalian faith community), so it is not surprising that Catholic Social Teaching was not in the forefront of our Founding Fathers' minds. If it had been, the paragraph Jefferson drafted on the slave trade might not have been deleted from the Declaration as adopted by Congress.

242 years later, Catholic Social Teaching is again being ignored, even by Catholics. Today, social justice has been segregated between two hard camps, those strongly opposed to the sin of abortion and those who fight the sin of indifference to the marginalized and immigrant. For the Church, there is no distinction between defending life and promoting the dignity of the human person. Pope Emeritus Benedict XVI in *Caritas in Veritate*, quoted St. Pope John Paul II's *Evangelium Vitae*: "The Church forcefully maintains this link between life ethics and social ethics, fully aware that 'a society lacks solid foundations when, on the one hand, it asserts values such as the dignity of the person, justice and peace, but then, on the other hand, radically acts to the contrary by allowing or tolerating a variety of ways in which human life is devalued and violated, especially where it is weak or marginalized.'"

We have been inundated with multiple news stories, from all political sides, about the plight of immigrants at our borders, and the separation of children from their families. We have heard some say that the immigrants are criminals and should be deported immediately, no matter what. Others have said that we are a nation of immigrants, so we must accept everyone, no matter what. And others try to weave between these two extremes.

As we celebrate the birth of the United States, I ask you to take some time and truly study the whole of Catholic Social Teaching. It is imperative that you are armed with the entire truth of the Church's teaching so that you can make fully informed decisions about how to respond to the current situation. You can't take one part of the teaching and ignore the other. If you do that, you reject the entirety of that teaching. Read the Catechism of the Catholic Church, especially Part Three "Life in Christ." Paragraph 1931 sums it up most adroitly: "Respect for the human person proceeds by way of respect for the principle that 'everyone should look upon his neighbor (without any exception) as "another self," above all bearing in mind his life and the means necessary for living it with dignity.'" No legislation could by itself do away with the fears, prejudices, and attitudes of pride and selfishness which obstruct the establishment of truly fraternal societies. Such behavior will cease only through the charity that finds in every man a "neighbor," a brother.

As you hear me say every Sunday, "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 neighbor as thyself. On these two commandments hang all the Law and the Prophets."

Oremus pro Invicem

Deacon Mark

KNOW YOUR FAITH by Randy King



Brothers and Sisters of St. Luke's,

Last month I initiated a teaching series on the Church Fathers—those bishops, priests, deacons, monastics, and theologians who faithfully formed our Church from the time of the Apostles up to around AD 750. These faithful Christians formed early doctrine and liturgy and were devout defenders of the Faith against the pagan Roman leaders who frequently threw them to the lions. Through the early Ecumenical Councils of the Church, these Fathers were confronted with and corrected early Christian heresies, and they defined complex theological constructs which form the basis of the Magisterium of the One Holy Catholic and Apostolic Church.

Before we deep dive into the Fathers and their works (both in terms of documents and actions), let's consider the distinct time periods and environments in which the Church Fathers lived—in terms of 1) the groups that influenced Christianity and those that were influenced by Christianity; 2) the persecutions faced by the early Church; 3) internal heresies challenging the very fabric of the Gospel; and 4) the formation of doctrine in terms of an early oral culture (Tradition) and the eventual archiving of the Word (Canon of Scripture) which formed the backbone of the deposit of faith and allowed the Church to sustain a Magisterium defended by leaders of the Church throughout its history. The three periods during which the Fathers faithfully lived, worked, and died are:

Ante-Nicene. The first three centuries AD up to the Council of Nicaea (325 AD). This period includes the Apostolic Fathers, the major Greek apologists, martyrs, the effects of the Edict of Milan on the life of the Church, and early heretical challenges such as Gnosticism and Marcionism.

The Golden Age. The era between the Council of Nicaea (325 AD) and the Council of Chalcedon (451 AD), including the heyday of the Arian and Nestorian heresies and the great development of doctrinal content which countered those major heresies.

Post Chalcedonian. The time from 451 AD to about 750 AD, including several Ecumenical Councils that solved critical theological, particularly Christological, disputes as much as three centuries old.

In presenting each of the distinct periods of the Church Fathers I'll discuss these important points impacting that period:

The Great Heresies of Each Time: The Catechism of the Catholic Church defines Heresy as the obstinate post-baptismal denial of some truth which must be believed with divine and catholic faith, or it is likewise an obstinate doubt concerning the same. In some cases even Church Fathers were charged with heresy! (We'll sort through that.)

The Words of the Fathers regarding the Heresies – What the Fathers wrote and openly proclaimed in defense of orthodoxy in the face of Heresies.

The Great Councils of each Time – Where heresies were ultimately resolved though this often took more than one Council. We are exploring the so-called “Ecumenical Councils” of the Church, of which there were seven during the times of the Fathers.

Doctrine Developed in their Time-The Fathers' works, in terms of their voluminous writings and the results of ecumenical Councils, and how both affected Church doctrine today.

Stick with me. Until we have a place where we can personally interact in this exploration of important Catholic instructional topics our journey must take place in this forum, but it will be nonetheless thoroughly enlightening about the early centuries of our Catholic Faith. The Fathers speak to us about challenges they faced; we face the same in our time, and solutions to both are often the same. Let's explore together our History brought forward to our time!

The Church Fathers Rock!

God bless each of you, Randy

Never Deny, Seldom Affirm, Always Distinguish –St. Thomas Aquinas

CORPORAL ACTS OF MERCY MUCH APPRECIATED



We're extending our June Corporal Act of Mercy throughout the month of July, collecting travel-sized toiletries for homeless men. Since the homeless can't carry around large bottles of shampoo, they have an urgent need for **travel-sized toiletries**. Summer weather increases the need for portable toiletries to maintain personal hygiene. Soap, shampoo, conditioner, body lotion and disposable razor blades are most welcome. Bring the items to Mass or coffee hour throughout July. They will then will be delivered to the Father McKenna Center, which carries on the mission of the late Jesuit Father

Horace McKenna (1889-1982), known as the "priest to the poor." [If you would like to know more about the McKenna Center, visit their website:

fathermckennacenter.org.]

This is an excellent way to provide some comfort for another person, and we ourselves benefit by doing a charitable act. Sometimes St. Luke's parishioners may bring their contributions and not realize how deeply they are appreciated. When the infant formula, which we collected for our May Corporal Work of Mercy, was delivered to the Northwest Center's Maternity Home, the gratitude was almost palpable. Maria Meli, director of the Center, followed up with a letter of thanks, expressing a desire to work with us again. Thank you all for your generosity!

MUSIC THIS MONTH

1 JULY: FIFTH SUNDAY AFTER TRINITY

Missa de Sancta Maria Magdalena [James Healey Willan, 1880-1968]

Expectans expectavi [Charles Wood, 1866-1926]

8 JULY: SIXTH SUNDAY AFTER TRINITY

Missa quarti toni [Tomás Luis de Victoria, 1548-1611]

Ubi caritas [Maurice Duruflé, 1902-1986]

15 JULY: SEVENTH SUNDAY AFTER TRINITY

Short Communion Service [Adrian Batten, c. 1591 – c. 1637]

Expectans expectavi [Charles Wood, 1866-1926]

22 JULY: EIGHTH SUNDAY AFTER TRINITY

Missa Spe Salvi [Peter Kwasniewski, 1971-]

Jesu dulcis memoria [Tomás Luis de Victoria, 1548-1611]

29 JULY: NINTH SUNDAY AFTER TRINITY

Mass in the Phrygian Mode [Charles Wood, 1866-1926]

Benedictus from the Mass in G [Franz Peter Schubert, 1797-1828]

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St. Luke's at Immaculate Conception is a parish of the Personal Ordinariate of the Chair of Saint Peter, which was established on January 1, 2012 by Pope Benedict XVI in response to repeated requests by Anglicans seeking to become Catholic. Ordinariate parishes are fully Catholic while retaining elements of their Anglican heritage and traditions, including liturgical traditions.

THE PERSONAL ORDINARIATE
OF THE CHAIR OF SAINT PETER

That we all may be one

FROM THE PASTOR

These are exciting times for friends and members of St. Luke's. They are also precarious times.

Since September 2014 we have been welcomed warmly by the staff and people of Immaculate Conception Church. During this time, we have been blessed with a church that could have been custom-made for our liturgical traditions. At the same time, we have also been constrained by space and location in our ability to provide adequate Christian Education and Outreach programs, making it difficult to grow and live out our full mission as a parish of the Ordinariate of the Chair of St. Peter.

Because of this I have made it one of my principal priorities to implement a plan that will lead us into our own facilities.

As part of this process I have talked with many of you about your thoughts for our priorities and missions. We have also spent time in prayer at every Mass asking our Lord for guidance in this endeavor and have individually spent time in prayer, most recently with our Novena to the Holy Spirit in the days leading up to Pentecost.

Now we have reached the next step in our quest. We have spent the last few months looking at properties and talking to real-estate agents to discover the realistic possibilities in our current circumstances. After visiting many locations, we have concluded that the best solution for St. Luke's is to buy property and build facilities that will support our mission. Additionally, after much analysis for a central location, we found that Prince George's County was the best and most realistic location in terms of travel time from the homes of our current membership.

As a result, we have identified three adjacent properties that together will allow us to have space to build a church, parish hall, and rectory—and still have space someday (hopefully, in the not-too-distant future) to build a school. These properties are close to a planned development area with shopping and 15,000 new housing units. Additionally, there is no obviously convenient Catholic church for this developing population.

After consultation with my Pastoral and Finance Committees, I have submitted Letters of Intent to the owners of two of the properties indicating our desire to

submit formal offers once the general outlines of price and contingencies have been agreed upon. We currently have raised enough funds to complement our savings to pay for 40% of the anticipated cost of initially purchasing two of these properties. While we will continue to seek donations, we will need to apply for a bank loan. This will require us to be able to show the bank that we have sufficient pledges to make the necessary loan payments.

This is where things get precarious. While we are sure that, given the location, we will be able to grow enough to easily be able to make property (and building) loan payments, in the short term this will be difficult and will require each of us to dig deep and find the resources we can share to bring this vision to reality.

For this reason, I ask that you spend the next month carefully considering how you might be able to help and—most importantly—to join us in a second **Novena to the Holy Spirit** beginning on July 1st and ending on the Feast of our Lady of the Atonement on July 9th. The novena is included in this edition of The Epistle for your convenience and will be sent out in a daily email as it was when we prayed it last.

I realize that this letter raises many more questions than it answers; remember, I am always available to answer your questions, discuss your concerns, and hear your ideas. So please don't hesitate to contact me.

Faithfully in Christ,

Fr. John