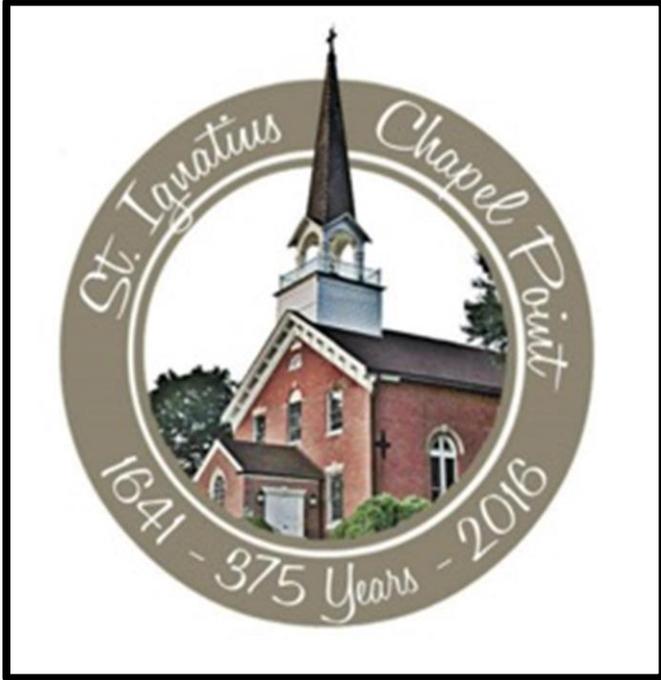


St. Ignatius Church – Chapel Point
8855 Chapel Point Road, Port Tobacco, MD 20677
Sharing God's Word and Sacraments Since 1641
www.chapelpoint.org



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Archbishop Neale School
Linda Bourne - Principal
301-934-9595

Public Masses have resumed with 50% capacity limits. Reservations and Masks are Required
The Eucharist

Saturday Evening: 5:00 p.m.
Sunday Mornings: 7:30, 9:00, 11:15 a.m.
Sunday Evening: 6:00 p.m.

Weekdays: 8:00 a.m.
Holy Days: 8:00 a.m. & 7:00 p.m.

Registration: *We welcome all new members to our parish family. Your registration is important; it helps us to know those we serve. It is also necessary if you wish to be certified as an active member to be a baptismal or confirmation sponsor.*

Stewardship: *Christians share their talents, time and treasure to carry on the work of the Church. Your offerings are essential to St. Ignatius Church, for us to maintain our staffing, programs and buildings.*

Cemetery: *There are grave sites available for active parishioners in the new section at the base of the hill. Catholic Cemeteries of the Archdiocese of Washington administers the sale of lots and burial. Because we do not have an adequate endowment, the costs of maintenance come from general parish funds. The phone number for Catholic Cemeteries is 301-932-1766.*

Reconciliation: *Saturdays 4:00 p.m. to 4:45 p.m., or by appointment.*

Matrimony: *Registered parishioners planning to be married at St. Ignatius must contact the pastor at least six months before the wedding*

Baptism: *Parents planning to have their child baptized attend baptism classes which are offered the first Saturday of February, April, June, August, October and December. Please email or call Fr. Clifford to register for the class.*

Rite of Christian Initiation of Adults: *If you would like to learn about becoming a Catholic, please contact the Religious Education Office. Classes begin at the end of the summer.*



Thirtieth Sunday in Ordinary Time

October 25, 2020

"You shall love the Lord, your God,
with all your heart,
with all your soul,
and with all your mind."



Mass Intentions

Saturday, October 24 – 5 p.m.- William "Bill" Albrittain +

Sunday, October 25 – 9:00 a.m. – David Reese +

Sunday, October 25 – 11:15 a.m. – Rick Simmons +

Sunday, October 25 – 6:00 p.m. – James L. Barbour, Sr. +

Chapter Two A STRANGER ON THE ROAD

This is the third installment from Pope Francis's Encyclical issued on the Feast of St. Francis of Assisi, October 4.

Condensation of Pope Francis' encyclical *Fratelli Tutti*

56. The previous chapter should not be read as a cool and detached description of today's problems...I now wish to devote a chapter to a parable told by Jesus Christ two thousand years ago. Although this Letter is addressed to all people of good will, regardless of their religious convictions, the parable is one that any of us can relate to and find challenging.

57. This parable has to do with an age-old problem. Shortly after its account of the creation of the world and of man, the Bible takes up the issue of human relationships. Cain kills his brother Abel and then hears God ask: "Where is your brother Abel?" (*Gen* 4:9). His answer is one that we ourselves all too often give: "Am I my brother's keeper?" (*ibid.*). By the very question he asks, God leaves no room for an appeal to determinism or fatalism as a justification for our own indifference. Instead, he encourages us to create a different culture, in which we resolve our conflicts and care for one another.

59. In earlier Jewish traditions, the imperative to love and care for others appears to have been limited to relationships between members of the same nation. The ancient commandment to "love your neighbor as yourself" (*Lev* 19:18) was usually understood as referring to one's fellow citizens, yet the boundaries gradually expanded, especially in the Judaism that developed outside of the land of Israel. We encounter the command not to do to others what you would not want them to do to you (*cf. Tob* 4:15). In the first century before Christ, Rabbi Hillel stated: "This is the entire Torah. Everything else is commentary".[55] The desire to imitate God's own way of acting gradually replaced the tendency to think only of those nearest us: "The compassion of man is for his neighbor, but the compassion of the Lord is for all living beings" (*Sir* 18:13).

62... Saint Paul, recognizing the temptation of the earliest Christian communities to form closed and isolated groups, urged his disciples to abound in love "for one another and for all" (*1 Thess* 3:12). *Abandoned on the wayside*

63. Jesus tells the story of a man assaulted by thieves and lying injured on the wayside. Several persons passed him by, but failed to stop. These were people holding important social positions, yet lacking in real concern for the common good. They would not waste a couple of minutes caring for the injured man, or even in calling for help. Only one person stopped, approached the man and cared for him personally, even spending his own money to provide for his needs. He also gave him something that in our frenetic world we cling to tightly: he gave him his time. Certainly, he had his own plans for that day, his own needs, commitments and desires. Yet he was able to put all that aside when confronted with someone in need. Without even knowing the injured man, he saw him as deserving of his time and attention.

67. The parable eloquently presents the basic decision we need to make in order to rebuild our wounded world. In the face of so much pain and suffering, our only course is to imitate the Good Samaritan. Any other decision would make us either one of the robbers or one of those who walked by without showing compassion for the sufferings of the man on the roadside. The parable shows us how a community can be rebuilt by men and women who identify with the vulnerability of others, who reject the creation of a society of exclusion, and act instead as neighbors, lifting up and rehabilitating the fallen for the sake of the common good. At the same time, it warns us about the attitude of those who think only of themselves and fail to shoulder the inevitable responsibilities of life as it is...

69. The parable is clear and straightforward, yet it also evokes the interior struggle that each of us experiences as we gradually come to know ourselves through our relationships with our brothers and sisters. Sooner or later, we will all encounter a person who is suffering. Today there are more and more of them. The decision to include or exclude

those lying wounded along the roadside can serve as a criterion for judging every economic, political, social and religious project. Each day we have to decide whether to be Good Samaritans or indifferent bystanders...

71. The story of the Good Samaritan is constantly being repeated. We can see this clearly as social and political inertia is turning many parts of our world into a desolate byway, even as domestic and international disputes and the robbing of opportunities are leaving great numbers of the marginalized stranded on the roadside. In his parable, Jesus does not offer alternatives; he does not ask what might have happened had the injured man or the one who helped him yielded to anger or a thirst for revenge. Jesus trusts in the best of the human spirit; with this parable, he encourages us to persevere in love, to restore dignity to the suffering and to build a society worthy of the name...

74. One detail about the passers-by does stand out: they were religious, devoted to the worship of God: a priest and a Levite. This detail should not be overlooked. It shows that belief in God and the worship of God are not enough to ensure that we are actually living in a way pleasing to God. A believer may be untrue to everything that his faith demands of him, and yet think he is close to God and better than others. The guarantee of an authentic openness to God, on the other hand, is a way of practicing the faith that helps open our hearts to our brothers and sisters. Saint John Chrysostom expressed this pointedly when he challenged his Christian hearers: "Do you wish to honor the body of the Savior? Do not despise it when it is naked. Do not honor it in church with silk vestments while outside it is naked and numb with cold".^[58] Paradoxically, those who claim to be unbelievers can sometimes put God's will into practice better than believers.

76. Let us turn at last to the injured man. There are times when we feel like him, badly hurt and left on side of the road. We can also feel helpless because our institutions are neglected and lack resources, or simply serve the interests of a few, without and within. Indeed, "globalized society often has an elegant way of shifting its gaze. Under the guise of being politically correct or ideologically fashionable, we look at those who suffer without touching them. We televise live pictures of them, even speaking about them with euphemisms and with apparent tolerance".^[59]

77. Each day offers us a new opportunity, a new possibility. We should not expect everything from those who govern us, for that would be childish. We have the space we need for co-responsibility in creating and putting into place new processes and changes. Let us take an active part in renewing and supporting our troubled societies. Today we have a great opportunity to express our innate sense of fraternity, to be Good Samaritans who bear the pain of other people's troubles rather than fomenting greater hatred and resentment. Like the chance traveler in the parable, we need only have a pure and simple desire to be a people, a community, constant and tireless in the effort to include, integrate and lift up the fallen. We may often find ourselves succumbing to the mentality of the violent, the blindly ambitious, those who spread mistrust and lies. Others may continue to view politics or the economy as an arena for their own power plays. For our part, let us foster what is good and place ourselves at its service.

80. Jesus told the parable of the Good Samaritan in answer to the question: Who is my neighbor? The word "neighbor", in the society of Jesus' time, usually meant those nearest us. It was felt that help should be given primarily to those of one's own group and race. For some Jews of that time, Samaritans were looked down upon, considered impure. They were not among those to be helped. Jesus, himself a Jew, completely transforms this approach. He asks us not to decide who is close enough to be our neighbor, but rather that we ourselves become neighbors to all.

81. Jesus asks us to be present to those in need of help, regardless of whether or not they belong to our social group. In this case, the Samaritan *became a neighbor* to the wounded Judean. By approaching and making himself present, he crossed all cultural and historical barriers. Jesus concludes the parable by saying: "Go and do likewise" (*Lk 10:37*). In other words, he challenges us to put aside all differences and, in the face of suffering, to draw near to others with no questions asked. I should no longer say that I have neighbors to help, but that I must myself be a neighbor to others.

82. The parable, though, is troubling, for Jesus says that the wounded man was a Judean, while the one who stopped and helped him was a Samaritan. This detail is quite significant for our reflection on a love that includes everyone. The Samaritans lived in a region where pagan rites were practiced. For the Jews, this made them impure, detestable, dangerous. In fact, one ancient Jewish text referring to nations that were hated, speaks of Samaria as "not even a people" (*Sir 50:25*); it also refers to "the foolish people that live in Shechem" (*50:26*)...

84. Finally, I would note that in another passage of the Gospel Jesus says: "I was a stranger and you welcomed me" (*Mt 25:35*).

85. For Christians, the words of Jesus have an even deeper meaning. They compel us to recognize Christ himself in each of our abandoned or excluded brothers and sisters (cf. *Mt 25:40.45*). ...

86. I sometimes wonder why, in light of this, it took so long for the Church unequivocally to condemn slavery and various forms of violence. Today, with our developed spirituality and theology, we have no excuses. Still, there are those who appear to feel encouraged or at least permitted by their faith to support varieties of narrow and violent nationalism, xenophobia and contempt, and even the mistreatment of those who are different. Faith, and the humanism it inspires, must maintain a critical sense in the face of these tendencies, and prompt an immediate response whenever they rear their head. For this reason, it is important that catechesis and preaching speak more directly and clearly about the social meaning of existence, the fraternal dimension of spirituality, our conviction of the inalienable dignity of each person, and our reasons for loving and accepting all our brothers and sisters.

CHILDREN'S LITURGY OF THE WORD is offered at St. Ignatius during the **9:00 AM Mass**. It's a wonderful opportunity for our parishioners ages 3-6 years to hear the Word of God at their level. Contact Sarah MacMillan at ignatiusreligion@gmail.com or call (301)885-7020 if you'd like to learn more.

FAITH FORMATION continues this Sunday, October 25th at 10:00-11:00 AM in-person, or virtually. Please remember to STAY HOME if you or anyone in your family is exhibiting any symptoms of illness, or if you have been advised to quarantine. We're all in this together to help keep each other healthy!

CONFIRMATION PREP continues this Sunday, October 25th at 5:00-5:55 PM, in-person and virtually. Please remember to STAY HOME if you or anyone in your family is exhibiting any symptoms of illness, or if you have been advised to quarantine. We're all in this together to help keep each other healthy!

VIRTUAL FAITH FORMATION is available with family-style learning at your pace during each week. Contact Sarah MacMillan at ignatiusreligion@gmail.com or call (301)885-7020 if you'd like to learn more.

YOUTH GROUP is happening THIS SUNDAY, October 25th at 7:00 PM! Join us for Trivia and Games Night! All middle and high schoolers and their friends are welcome. Cheese pizza will be available, with a suggested donation of \$1/slice. Contact Sarah MacMillan at ignatiusreligion@gmail.com or call (301)885-7020.

Last Spring's FIRST COMMUNION & CONFIRMATION families: Be sure you have RSVP'ed for our upcoming reception of the Sacraments! If you didn't receive an email, contact Sarah MacMillan at ignatiusreligion@gmail.com or call (301)885-7020.

Gift Shop The gift shop will be open: Sunday, October 25 from 10-11 a.m. and Tuesday, October 27 from 4:30-5:15 pm, for anyone who made need a Confirmation gift. Confirmation will be held Tuesday evening. Gift Shop hours November and December: Nov. 8 and Nov. 22; Dec. 6 and Dec. 20 from 10 – 11 a.m. Advent starts Sunday, Nov. 29. Masks, social distancing and limited capacity are required.

Church furnace – equipped with anti-viral light Last summer we installed *Ultraviolet C* lights in the hall and church air conditioning. We have now install UVC in the church furnace. Heated air passes through a camber with the light which kills viruses. This one more safety measure in addition to requiring masks and sanitizing pews.

Do you use 4' fluorescent tube? Last spring when we replaced the lights in the hall we ended up with lots of tubes. There are T12 and T 8 tubes. They are used but most still work we have tried to sort out the ones which are burnt out. Contact Fr. Clifford if you would want some of them.

Livestream our Mass St. Ignatius Church will livestream Mass at **9:00 a.m.** on Sunday mornings on Facebook. Go to our Facebook page or reach that page from our website: www.chapelpoint.org.

The bulletin via email For safety, we cannot put out paper bulletins in the church. If you'd like to receive the weekly bulletin via email, please email Brenda Canter with your name and preferred email address at stigoffice@yahoo.com.

To make a reservation to attend weekend Masses, email: stigoffice@yahoo.com by 3 pm on Friday or call 301-934-8245 ext. 2 and leave a message Leave your name, phone number and first and second choice of Masses. **You don't need reservations for daily Mass at 8 a.m.** If you have underlying health conditions and are in the at risk category, the dispensation is still in effect for attending Mass. We have not filled up yet at any Mass, so if you decide at the last minute you want to attend, please come and we'll make room.

Journey with Ignatius Finding God in All Things a Virtual Pilgrimage an APP Join a community of pilgrims on the Ignatian journey to find God in all things. Follow the footsteps of Ignatius from his years as a young page in Arevalo, Spain to his final days as Superior General of the Society of Jesus in Rome, Italy. Read from Ignatius' own writings, insights from selected Jesuit sources, and invitations to programs on Ignatian spirituality all while joining a community of prayer. The Institute of Advanced Jesuit Studies at Boston College is releasing a new APP for a virtual pilgrimage. It began on October 4 and end on Christmas day 2020. More details to come. Sign up now to be notified when the app is released!
<https://www.bc.edu/content/bc-web/centers/iajs/programs/Journey-with-ignatius.html> It is free-though if you like, they will certainly take a contribution.

Wayside Food Bank September Report On Saturday the WFB served 26 families including 63 adults, 7 teens, 23 children for a total of 93 clients. We are still using a modified distribution with drive up only and limited volunteers to keep everyone safe. If you have questions about Wayside Food Bank, please contact Dianne Lyon d.e.lyon@comcast.net.

Upcoming Retreats at Loyola on the Potomac Ignatian Weekend Retreats

*We Journey in Hope, November 6 – 8 (Men), November 13 – 15 (Men and Women). The weekend retreat fee is \$245/ \$195 for first time retreatants or young adults (35 years and younger). **Directed and Private Retreats November 30 – December 4, Fee: \$425 Directed/ \$380 private.** **Days of Prayer November 30 (The Advent of Hope);** Each day of prayer begins at 9 am and includes: Continental breakfast, Lunch, and Mass. Fee \$40. **New Year's Eve Retreat; We Run the Race With Endurance; December 31, 2020 – January 1, 2021.** Dinner, time for prayer and reflection, and Eucharist to bring in New Year--followed by a Social, and Brunch New Year's morning. Fee: \$110. For more information go to www.loyolaonthepotomac.com or call (301) 392-0819.*

Fall Oysterfest - Saint Francis de Sales, Benedict - Sat. Nov 7th - Noon to 3 pm, Including drive thru pickup option with MENU: Fried oysters, steamed shrimp, fresh local BBQ/spit roasted hog donated by Serenity Farms, homemade apple sauce & cole slaw plus dessert. Delicious bake sale goods also available/raffle/mini-flea market. Adults drive-thru \$20 with advance purchase/\$25 day of fest Children \$5/\$20 for more than four children in family Dine-in \$25 per adult; reserve table for six in advance and one person eats free. Visit the parish web site www.stfrancisbenedict.org and use Paypal/Credit portal to purchase tickets or call office at (301)274-3416) and for more info. 7209 Benedict Avenue Benedict, Maryland 20612

Sacred Heart Church, BUSHWOOD, MD is sponsoring its annual Fall Dinner on Sunday, October 25 from 11 am until all sold out. Menu includes fried oyster, turkey with stuffing and gravy, parsley potatoes, candied sweet potatoes, cole slaw, green beans, and rolls. Drive thru carry out only. \$25 per dinner. Cakes will also be available for purchase.

Pray at the Polls Join Catholics throughout Charles County in prayer asking for God's blessing on the upcoming election, that we elect to all offices virtuous men and women who are open to the inspiration and guidance of the Holy Spirit and for a return of peace, unity, justice and prosperity to our suffering nation. This is a **strictly non-partisan** event. Our entire focus is prayer and we are only asking for one hour of your time. Sign up at www.tinyurl.com/prayerbalming.

On-Line Giving We have an electronic giving link on our webpage: www.chapelpoint.org. You can make donations using your checking account or credit card. You can make one time contributions, donations that repeat weekly, every two weeks or monthly. The giving link can be found on the lower half, on the right side of the home page of the website.

If you prefer not to use electronic giving, and are still not comfortable coming back to church, please mail in your weekly offering to the parish office. Do not write offering or donation on the envelope- there is no need to create temptation. The address is 8855 Chapel Point Road, Port Tobacco, MD 20677. You can also drop them in the chute under the guestbook in the back of the church. Be sure to turn the handle so the donation drops into the safe inside the wooden column.

Restore and Renew PLEASE - We ask that you **write a separate check** for donations and **pledge payments** to the "Restore and Renew" capital campaign. **We have a separate account for the restoration work. It confuses the tracking of funds when they have to be transferred in between the two accounts.**

Collection Report for the weekend of October 17-18, 2020 Offertory \$5,039; World Mission Sunday \$390; Votives \$44; Catholic Comm. \$5; Annunciation of Mary \$2; Restore/Renew \$130; TOTAL: \$5,610. Thank you. **NOTE: Please write a separate check for Restore/Renew.**

Please remember the following people in your daily prayers: Gary Stumpf, Ruth Watson, Van Watson, Pat Kirkland, Eddie Fitzpatrick, Jules Greenwell, Rose Langley, The Dunphy Cosenza family, Francis Knott, Chuck and Barbara Gould, Danny LeSage, Shirley Watson, The staff and residents of assisted living and nursing homes, Amelia Zito, Karen Muhlenkamp, Peter Dahl, David Dixon, Elizabeth McCarthy, Alice Pickett, For those affected by the COVID19 virus, Brenda Pilkerton, Nellie Pearce, Mary Simmons, Dorothy Simms, Antoine Watson, Vickie & Greg Pickeral, David A. Proctor, Ms. Pickeral, Irene Proctor, Mary Jane Zuknick, Vibha Pubbi, Xavier Bean and family, Brian Thomason, Toni Gallagher, Bessie Farmer, Bobby Terrett, John Abell, Dottie Gray, Pat Anderson, Skyla Shirriel, Steve and Joann Oliff, Victims, families and survivors of abuse, Tyler Sage, Douglas Hannes, Sharon Ryan, John Reese, Frankie Chiorcariello and family, Tim Moore, James Johnson, Cecelia Yates, Victoria Liberty, Tamera Scroggins, James J. Nalley, Theresa San Luis, Elaine Gaddis, Butch Hayden, Stacie Hayden.

Prayer Before an Election

Lord God, as the election approaches, we seek to better understand the issues and concerns that confront our city/state/country, and how the Gospel compels us to respond as faithful citizens in our community.

We ask for eyes that are free from blindness so that we might see each other as brothers and sisters, one and equal in dignity, especially those who are victims of abuse and violence, deceit and poverty.

We ask for ears that will hear the cries of children unborn and those abandoned, Men and women oppressed because of race or creed, religion or gender.

We ask for minds and hearts that are open to hearing the voice of leaders who will bring us closer to your Kingdom.

We pray for discernment so that we may choose leaders who hear your Word, live your love, and keep in the ways of your truth as they follow in the steps of Jesus and his Apostles and guide us to your Kingdom of justice and peace.

We ask this in the name of your Son Jesus Christ and through the power of the Holy Spirit. Amen.

Catholic Bishops guidance

<https://www.usccb.org/offices/justice-peace-human-development/forming-consciences-faithful-citizenship>

