

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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Office Hours: 9 a.m. - 3 p.m., Monday- Friday

**Coordinator of Religious Education,
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Teresa Skinner - Principal
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Saturday Evening: 5:00 p.m.
Sunday Mornings: 7:30, 9:00, 11:15 a.m.
Sunday Evening: 6:00 p.m.

The Eucharist
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 must attend baptism classes. Please contact Sarah MacMillan to schedule the class ignatiusreligion@gmail.com.

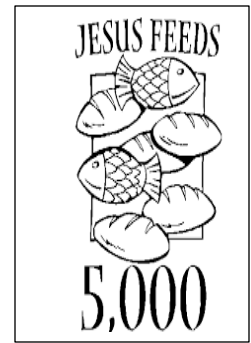
Rite of Christian Initiation of Adults: If you would like to learn about becoming a Catholic, please contact the Religious Education Office. Classes begin at the end of the summer.



Seventeenth Sunday in Ordinary Time

July 25, 2021

"The hand of the Lord feeds us; he answers all our needs."



The Mass: A brief account of its evolution Once God, in the Second person of the Trinity, chose to enter into our history as one of us; He would be interacting with us in the world we inhabited with the historical language, culture, communication and transportation available to humans. It is clear from Scriptures that there were three elements in Divine Worship from the beginning: sharing in a Eucharist – the breaking of the Bread, Prayer of the people and the presider of the assembly, and sharing the Word of God. This included Hebrew Scriptures, letters of disciples and the still emerging accounts of Jesus which became the gospels. Besides those common threads, there could not have been a single uniform text of the worship. There was no printing press, and therefore not the least possibility of spreading detailed identical words and actions to the rapidly spreading congregations. A variety of languages, Aramaic, Hebrew, Greek and Latin would have been among those used; in addition to local and regional languages. The missionary church, especially through St. Paul, sought to meet people where they were. The diversity of worship would be the intention, with a desire for unity.

It would be safe to say that at no point in the history of the Catholic Church was any one language requisite for Catholic worship, not even after the fourth century Latin Vulgate bible, or the revival of Latin study in the eighth century under Alcuin. Just because the Romans for a time controlled the area of the Mediterranean, it hardly meant that everyone, Roman citizens or church officials, used Latin in all of their dealings.

The evolution of the Mass setting, from small gatherings in homes, catacombs and fields; to fixed places in what had previously served as private homes, or even pagan temples, is way too complicated to detail here. There was also no uniform priestly educational system for centuries. Even after the Council of Trent, there were no hard and fast educational expectations for priests, some but not all of whom by then were being educated in newly established seminaries. The dispersed governance model would have made it hard to pass on a precise way of presiding at worship in every corner of the world. Missionaries went out, shared the word, baptized, and then shared the Eucharist. It is clear from the letters of Paul, that even in the first generation practices in some areas, were out of line with practices elsewhere. Without printing, coordinated ministerial education and detailed guidelines from the Bishops of Rome, the essentials of the Mass took on different forms and languages, especially in outlying areas.

By the time of the Protestant Reformation, there were dozens, if not hundreds of different catholic rituals under the control of local and regional churches. That reality kept the church close to its people. By the time of the Renaissance, the availability of printing and attention to history and theology left the larger church open to criticism for poorly chosen local words and actions. Badly thought out, they might seem superstitious, or just wrong. All those local abuses reflected back on the larger church, which sought to respond with greater uniformity.

The Council of Trent decided to produce a uniform Liturgy for the Catholic Church. The process and timing of the text was similar to writing and revision of the current rite published by Paul VI. As at Vatican II, the work of producing the text was delegated to a committee. The First edition of the New Tridentine Mass was produced in 1570, seven years after the end of the Council and was never approved as a finished product by the Council. The Third edition was published in 1634, sixty-four years after the Council, as Catholics landed in Maryland. The third and current edition of the Mass was approved by Pope John Paul II in 2002 and introduced in English in 2011, fifty-eight years of the Constitution on the Liturgy.

There is always tension within reform, even in things divine. The mass is rooted in tradition dating back to the last supper, but has seldom been entirely static. Leader of the Radical Reformations complained that Catholic worship bore no resemblance to the simple liturgy of the early church. While they objected to the excessive ritual appended to the Mass, several of the major reform denominations, especially the Lutherans and Episcopalians, preserved much of the order of Catholic worship. Catholics wanted to seek more unity and guarantee orthodoxy in the Mass, but had to recognize the development that brought them to the sixteenth century, and continue some of the older worship styles which had nurtured the faith for years. When the new Mass of Trent was promulgated, the Pope and his newly strengthened administration, required the use of the new Mass by all, except those local rites that had been in use for 200 years. Some of those used Latin as their liturgical language, others used languages from Asia Minor, India and North Africa. The reform of the Mass at Trent sought both to uphold the previous developments of the Mass and also to bring them into a more consistent modern form. The reform of the liturgy at Vatican II, sought to both rediscover lost elements of the liturgy while reemphasizing the Word of God and adaptation to local languages and cultures.

While Pope Paul insisted on unity by mandating the new mass throughout the Roman Rite, Pius V allowed older rites to continue while the church at large changed. Paul VI saw that it would divide the church and impede reform if the Mass of the Council of Trent continued as an option.

Below is a link to a fascinating article in America Magazine.

https://www.americamagazine.org/faith/2021/07/16/pope-francis-latin-mass-traditionis-custodes-241072?utm_source=piano&utm_medium=email&utm_campaign=12173&pnespid=mLUwsPtdCweNXrjV3WFKI_7vHn.eHevlCdn75.26

The Feast of St. Ignatius Next weekend, on both Saturday and Sunday, we will celebrate our Patronal Feast – St. Ignatius of Loyola. After Masses, we will have a brief reading from the autobiography of Ignatius dealing with his conversion. This will be in church or immediately outside, depending on weather. We will then fire a carbide cannon, making a boom to remind us of Ignatius' injury and his turn to prayer. Weather permitting, we will then distribute ice cream after the 5pm, 9am, 11:15 am and 6 pm masses. Carbide cannons can be loaded but still safe.

Cemetery Committee We are in need of a couple more members for the cemetery committee. It is time to revisit a number of issues, and policies. You may volunteer or suggest another person. We are looking for people who have burial sites and/or are established members of the parish.

Read My Bricks Fr. Clifford will lead another tour of the wall of St. Ignatius St. Thomas Manor after the 5 PM Saturday Mass, and after the 6 PM Mass on Sunday. Hopefully it will be a little cooler and we might get the hint of a sunset.

St. Thomas Manor Trust – financial aid St. Thomas Manor Trust was formed for aid to the needy, preservation of the historic buildings, and financial assistance for children in Catholic schools. We have received some gifts and had market gain in our holdings. Since this is considered financial aid, we will need to ask financial questions; the reason financial assistance is needed, the number of children, and number of children in Catholic schools. Please call the parish office to make an appointment for a meeting with Fr. Clifford if you are in need of financial aid for Catholic school.

Pro-Life Petition The USCCB has reached out to let us know that the House Appropriations Committee has drafted its first FY22 appropriations bill and the Committee has eliminated provisions designed to prevent taxpayer funds from being used to pay for abortions in the District of Columbia (Dornan Amendment), through foreign assistance (Helms Amendment), that cover abortions. The expectation now is that, as other appropriations bills are released in the coming weeks, the Hyde Amendment and other pro-life provisions will also be excluded. Archbishop Naumann, as chairman of the USCCB Committee on Pro-Life Activities, is asking **grassroots advocates to sign their petition** at: <https://www.notaxpayerabortion.com>.

IGNATIAN YEAR Summer Series Study continues Wednesdays at 9:15 AM or 6:30 PM. We meet in the Parish Hall. Study runs through August 18th. Light refreshments will be served. Contact Sarah MacMillan at ignatiusreligion@gmail.com or (301)885-7020 to find out more, or if you would like to set up joining us virtually.

JULY SUMMER BREAK for CHILDREN'S LITURGY OF THE WORD! There will be NO Children's Liturgy of the Word during the month of July for summer break. See you back in August during the 9:00 AM Mass!

YOUTH GROUP will meet on SUNDAY, AUGUST 22nd from 7:00 to 9:00 PM. Let's enjoy our last bit of summer together with a cook-out and lawn games, and we will plan our activities for the upcoming school year. All middle and high schoolers are welcome! Contact Sarah MacMillan at ignatiusreligion@gmail.com or (301)885-7020 for more information.

Gift Shop will be open Sunday, July 25th and August 8th after the 9 AM, 11:15 AM and 6 PM Masses.

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. The giving link can be found on the lower half, on the right side of the home page of the website.

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. Add "Restore & Renew" to the memo line, but make the check out to the church.**

Collection Report for Weekend of Weekend of July 17-18; 2021: Offertory \$3,340; Votives \$7; Peters Pence \$10; Restore and Renew \$20; TOTAL: \$3,377. Thank you for your support.

Please remember the following people in your daily prayers: Frank Hopson, Denise Edelen, Joyce Edelen, Peggy Burch, Sarah Vaughan, Candice and Miles, Brenda Pilkerton, Sharon Reilly and the Reilly family, Lyn Gibson, Kelly LeSage, Martha Murphy, Clare, Lee Pilkerton, William Coughlon, Judy LeSage, Peggy and family, Marie Jenkins, Traci Renner, Gary Stumpf, Ruth Watson, Van Watson, Pat Kirkland, Eddie Fitzpatrick, Rose Langley, Francis Knott, Chuck Gould, The staff and residents of assisted living and nursing homes, Amelia Zito, Karen Muhlenkamp, Peter Dahl, Elizabeth McCarthy, Alice Pickett, 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, Toni Gallagher, Bessie Farmer, Bobby Terrett, John Abell, Pat Anderson, Steve Oliff, Victims, families and survivors of abuse, The Sage family, Douglas Hammes, Sharon Ryan, John Reese, Frankie Chiorcariello and family, Tim Moore, James Johnson, Victoria Liberty, Tamera Scroggins, James J. Nalley, Elaine Gaddis, Butch Hayden, Stacie Hayden