

St. Mary Immaculate

Catholic Church

&

St. Peter Mission

The Assumption of the Blessed Virgin Mary
August 15th 2021



Mass Schedule:

Saturday Vigil: 5:00 pm English

Sunday: 10:30 am English
12:00 pm Español

Weekdays: 9am - Wed, Thurs, & Fri

Reconciliation/ Confesiones

First Thursday of the month at 5:00 pm (English)

Primer Jueves del mes a las 7:00 pm (Español)

Holy Hour/ Hora Santa

First Friday of the month after 9:00 am Mass

Primer Jueves del mes a las 7:00 pm

St. Peter Mission

4085 Main St. Kelseyville, 95451

(Mail and telephone to St Mary's office)

Mass Schedule:

Sunday: 9:00 am (English)

Weekdays: 9:00 am Tuesdays (English)



Office Hours—Horas de Oficina

Tuesday-Friday—Martes a Viernes:
12 pm—4:00 pm

Tel. (707) 263-4401

801 N. Main St. Lakeport, 95453

Pastor

Rev. Eliseo Avendaño

admin@stmaryslakeport.com

Parish Staff

Lupita Silva Secretary

Diane Plante - Finance Comm. President

Jim Goetz - Parish Council President

Dixie Gleason —Bookkeeper

www.stmaryslakeport.com

admin@stmaryslakeport.com

FACEBOOK: St Mary Immaculate Catholic Parish

THE DESTINY OF ALL MORTAL FLESH

The celebration of today's feast on a Sunday is unusual on our Roman Catholic calendar. Our observance of the Lord's Day is held in such high esteem that few other feasts replace it. Occasionally there is a feast—usually of one of the saints—in which the saving power of God in Christ is so uniquely focused that the Roman rite deems it worthy of celebration on the Lord's Day. Today is such a feast. Yet some are surprised at the brevity of the dogma in its entirety: "We pronounce, declare and define it to be a divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mary having completed the course of her earthly life, was assumed body and soul to heavenly glory." The Roman Catholic Church never defined any specifics or particulars about the event itself. It is not in the scriptures. There are no verifiable eyewitness accounts. At its core, the dogma reveals in Mary the destiny of all mortal flesh, and reinforces our creedal belief in resurrection of the body. This feast strengthens our faith, defined last week in Hebrews as the realization of things hoped for. We find, in Mary, that realization of what we all hope for, what Paul today affirms: "In Christ shall all be brought to life" (1 Corinthians 15:22).



EL DESTINO DE TODA CARNE MORTAL

La celebración de la fiesta de hoy en domingo es inusual en nuestro calendario católico. Nuestra observancia del Día del Señor es de tan alta estima que pocas otras fiestas la reemplazan. Ocasionalmente hay una fiesta—usualmente de uno de los santos—en que el poder salvador de Dios en Cristo está tan singularmente manifiesto que el rito romano la considera digna de celebrarse en el Día del Señor. Hoy es tal fiesta. Sin embargo, algunos se sorprenden por la brevedad del dogma en su totalidad: Pronunciamos, declaramos y definimos ser dogma de revelación divina que la inmaculada madre de Dios, siempre Virgen María, cumplido el curso de su vida fue asunta en cuerpo y alma a la gloria celeste". La Iglesia Católica nunca definió nada específico ni los particulares sobre el hecho. No existen relatos verificables de testigos. En su esencia, el dogma revela en María el destino de toda carne mortal, y refuerza nuestro credo y fe en la resurrección del cuerpo. Esta fiesta fortalece nuestra fe, definida la semana pasada en la carta a los hebreos como la realización de aquello que esperamos. Encontramos en María la realización de lo que todos esperamos, y que Pablo afirma hoy: "en Cristo todos volverán a la vida" (1 Corintios 15:22).

Reading I

God's temple in heaven was opened, and the ark of his covenant could be seen in the temple. A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. She was with child and wailed aloud in pain as she labored to give birth. Then another sign appeared in the sky; it was a huge red dragon, with seven heads and ten horns, and on its heads were seven diadems. Its tail swept away a third of the stars in the sky and hurled them down to the earth. Then the dragon stood before the woman about to give birth, to devour her child when she gave birth. She gave birth to a son, a male child, destined to rule all the nations with an iron rod.

Her child was caught up to God and his throne. The woman herself fled into the desert where she had a place prepared by God. Then I heard a loud voice in heaven say: "Now have salvation and power come, the Kingdom of our God and the authority of his Anointed One."

Responsorial Psalm

The queen stands at your right hand, arrayed in gold

Reading II

Brothers and sisters:
Christ has been raised from the dead,
the firstfruits of those who have fallen asleep.
For since death came through man,
the resurrection of the dead came also through man.
For just as in Adam all die,
so too in Christ shall all be brought to life,
but each one in proper order:
Christ the firstfruits;
then, at his coming, those who belong to Christ;
then comes the end,
when he hands over the Kingdom to his God and Father,
when he has destroyed every sovereignty
and every authority and power.
For he must reign until he has put all his enemies under
his feet.
The last enemy to be destroyed is death,
for "he subjected everything under his feet.

Lectura I

Se abrió el templo de Dios en el cielo y dentro de él se vio el arca de la alianza. Apareció entonces en el cielo una figura prodigiosa: una mujer envuelta por el sol, con la luna bajo sus pies y con una corona de doce estrellas en la cabeza. Estaba encinta y a punto de dar a luz y gemía con los dolores del parto. Pero apareció también en el cielo otra figura: un enorme dragón, color de fuego, con siete cabezas y diez cuernos, y una corona en cada una de sus siete cabezas. Con su cola barió la tercera parte de las estrellas del cielo y las arrojó sobre la tierra. Después se detuvo delante de la mujer que iba a dar a luz, para devorar a su hijo, en cuanto éste naciera. La mujer dio a luz un hijo varón, destinado a gobernar todas las naciones con cetro de hierro; y su hijo fue llevado hasta Dios y hasta su trono. Y la mujer huyó al desierto, a un lugar preparado por Dios. Entonces oí en el cielo una voz poderosa, que decía: "Ha sonado la hora de la victoria de nuestro Dios, de su dominio y de su reinado, y del poder de su Mesías".

Salmo Responsorial

De pie, a tu derecha, está la reina.

Lectura II

Hermanos: Cristo resucitó, y resucitó como la primicia de todos los muertos. Porque si por un hombre vino la muerte, también por un hombre vendrá la resurrección de los muertos. En efecto, así como en Adán todos mueren, así en Cristo todos volverán a la vida, pero cada uno en su orden: primero Cristo, como primicia; después, a la hora de su advenimiento, los que son de Cristo.

Enseguida será la consumación, cuando Cristo entregue el Reino a su Padre, después de haber aniquilado todos los poderes del mal. Porque él tiene que reinar hasta que el Padre ponga bajo sus pies a todos sus enemigos. El último de los enemigos en ser aniquilado, será la muerte, porque todo lo ha sometido Dios bajo los pies de Cristo.

Mass Schedule

St. Mary's

Saturday 5:00 pm English.

Sunday 10:30 am English

12:00 pm Spanish

St Peter's

Sunday 9:00 am English

St. Mary Immaculate Cemetery plot.

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Sunday 08/08/22021 Collection

\$3,065.00

Thank You, Thank You!!!

FEAST OF FAITH

The Shape of the Eucharistic Prayer

Our Eucharistic Prayers originated in the traditional Jewish meal prayers known as berakah, which were prayers of thanksgiving used at meals. Over the centuries, the Christian thanksgiving, or Eucharist, gradually took shape. While in the East the Eucharistic Prayers (called anaphora) took many forms, in the Roman Church there was for many centuries just one Eucharistic Prayer, called the Roman Canon (now known as Eucharistic Prayer I). Almost all Eucharistic Prayers include the same basic elements. They begin with thanksgiving and acclamation. Then there is an epiclesis, as the priest calls down the Holy Spirit upon the gifts. Then follows the institution narrative and consecration, as the words that Jesus spoke at the Last Supper are repeated. After the consecration, we remember in an explicit way all that Christ has done for us—this is the anamnesis, or remembering. The prayer concludes with the offering, the intercessions—prayers for the Church, our leaders, ourselves—and a final doxology of praise. The reforms of the Second Vatican Council enriched our liturgy with additional Eucharistic Prayers, including both ancient texts (Eucharistic Prayer II is based on the most ancient of all existing Eucharistic Prayers) and new compositions.

—Corinna Laughlin, Copyright © J. S. Paluch Co



FIESTA DE LA FE

El misterio de fe

El vocablo griego mysterion, no significa lo mismo que misterio en castellano. La palabra griega no describe algo imposible de entenderse, sino algo totalmente inagotable, infinito, que entre más se entiende o se vive, más consciente se es de su infinitud. Por ello es que la Eucaristía es un misterio, no en cuanto que no se pueda entender el ritmo y carácter de la celebración, o la presencia de Cristo en las acciones del pan y el vino, sino porque al entender la grandeza de Dios y su presencia en el sacramento, no agotamos esa infinita riqueza. Así pues, este misterio no es algo que sólo deba ser contemplado o aclamado; este misterio ha de vivirse diariamente por cada persona que lo ha celebrado. Los cristianos de los primeros siglos nos lo recuerdan: “no podemos ser cristianos sin la Eucaristía”. No podemos ser discípulos de Cristo si no estamos dispuestos a vivir ese misterio en la vida diaria, a compartir el pan con quien tiene hambre y a vivir como Cristo vivió. Esta acción ha de transformarnos en lo que celebramos.

—Miguel Arias, Copyright © J. S. Paluch Co.

Holy Hour

First Friday of the month after 9:00 am Mass

Hora Santa

Primer Jueves del mes a las 7:00 pm

Baptisms: Sunday during Mass time or Saturday @ St Mary Immaculate

Bautismos: El domingo en la Misa regular o el Sabado @ St Mary Immaculate

Weddings: Saturdays at 12:00 pm or 1:30 pm @St Mary Immaculate

Bodas: Sabados a las 12:00pm o 1:30 pm en Santa Maria Inmaculada



The Assumption of the Blessed Virgin Mary

August 15, 2021

Blessed are you among women,
and blessed is the fruit of your womb.

— Luke 1:42



La Asunción de la Santísima Virgen María
15 de agosto de 2021

¡Bendita tú entre las mujeres
y bendito el fruto de tu vientre!

— Lucas 1:42

MASS INTENTIOS

Saturday 14th 5:00 pm

Sunday 15th 10:30 am

Sunday 15th 12:00 pm + **Silvia Nonato, + Maria Medina + Maria Maldonado + Maria Mora**

St. Peter's

Sunday 15th 9:00 am **Paula McDonald + Dave**

McDonald

Próximas Platicas Pre-Bautismales:

Septiembre 2 2021 @6:00pm

En el salón de St. Mary's
707-263-4401





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