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**Sunday, August 15, 2021 — The Assumption of the Blessed Virgin Mary**

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## **WEEKLY AND WEKEND MASSES :**

**Monday—Saturday: Morning Prayer 7:30 AM.**

**Monday—Saturday: Mass 8:00 AM (English)**

**Saturday: 5:30 PM (English)**

**Sunday: 7:30 AM, 9:30 AM &  
11:30 AM (English)  
1:30 PM (Spanish)**

**Holy Days:** The schedule will be announced

## **SACRAMENT OF RECONCILIATION :**

**Saturday, 4:30 PM**

## **SACRAMENTS:** Visit Our Website for information

**Tuesdays, 5:00 - 6:00 PM:** Prayer Hour for Peace.

**First Fridays, 8:30-10:00 AM:** Exposition of the Blessed Sacrament, Holy Hour for Vocations, Benediction.

**Fridays, 7:00-8:00 PM (Spanish):** Exposition of the Blessed Sacrament, Holy Hour, Benediction.

**First Saturdays, 8:30-9:15 AM:** Devotion to Our Lady of Fatima (Rosary and meditation on the mysteries).

**Sundays, 12:30 PM:** Flame of Love Rosary

## Sunday, August 15, 2021 — The Assumption of the Blessed Virgin Mary



### The Assumption

Today we give thanks to God for the great honor bestowed on Mary in not allowing decay to touch her body. At the end of her earthly life, she was assumed body and soul into heaven. It was indeed fitting that no decay would touch her body because she had given birth to Jesus, and also because she was sinless. She was immaculately conceived and remained sinless throughout her life. Death is the result of sin as Scripture tells us (Rom 6:23) so therefore she was assumed body and soul to heaven at the end of her earthly life.

One of the titles we give to our Lady is Ark of the Covenant and our first reading opens with John's vision of heaven in which he sees something which would startle his contemporaries he sees the Ark of the Covenant (Rev 11:19). The Ark of the Covenant had been missing for centuries before the time of Jesus and we can imagine the shock that John's account would have caused in the first century as he related that he saw the ark in heaven. The Ark of the Covenant in the Old Testament was precious not because of its gold decoration but because it contained three precious items (Heb 9:4), a) the two tablets of stone containing the ten commandments which had been written by the hand of God, b) manna, c) Aaron's rod that budded. We can say that Ark of the Covenant in the Old Testament prefigured Mary in the New Testament, it was pointing forward to Mary in the New Testament.

How and Why? Mary carried in her womb Jesus the living Word of God, the Word made flesh (not just written on stone as in the Old Testament) b) Jesus was the Bread of Life (John 6) (fulfillment of the manna of the Old Testament) Jesus was the Priest of the New Testament (Letter to the Hebrews) (Aaron was a priest and those descended from his were priests, but Jesus is the Priest of the New Testament) So the Ark of the Covenant in the Old Testament was pointing forward to a far greater Ark of the Covenant in the New Testament, Mary, who carried the living word of God, Jesus.

If we compare Mary visiting Elizabeth in our Gospel today with King David bringing the Ark of the Covenant into Jerusalem for the first time, we get further hints that the Ark of the Covenant in the Old Testament was looking forward to Mary as the greater Ark of the Covenant in the New Testament: David dances for joy in 2 Sam 6:5 and John leaps for David dances for joy in 2 Sam 6:5 and John leaps for joy in Elizabeth's womb in Luke 1:44. David calls out, "How can the ark of the Lord come to me?" 2 Sam 6:9 likewise Elizabeth calls out too, "why is this granted me, that the mother of my Lord should come to me?" Luke 1:43. The ark of the Lord remained in the house of Obed-edom the Gittite a few miles outside Jerusalem for three months, and the Lord blessed Obed-edom and his whole house 2 Sam 6:11, likewise Mary remained about three months with Elizabeth in Luke 1:56 a few miles outside Jerusalem. (...continues to next paragraph...)

After John sees the Ark of the Covenant in heaven in our first reading he sees another vision, as if to confirm that Mary is indeed the Ark of the Covenant of the New Testament; he sees "a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars..." (Rev 12:1)

An even better way to understand John's vision is that the woman is Mary, the Ark of the Covenant in the New Testament, and she is helping each of us to come to birth spiritually because she is the Mother of the Church and the devil is making war on us. Some people find it difficult to see the woman as Mary but when you read this passage in the context of the rest of Scripture we can indeed see this passage as referring to Mary: Although the passage says the woman gave birth in pain (Rev 12:2) this does not have to contradict the dogma of Mary's perpetual virginity, her virginity before, during (painless) and after birth, because elsewhere the Scriptures use the pain of childbirth to refer to spiritual suffering, not physical (Rom 8:22; Gal 4:19; 2 Pet 2:8). So, the pain of Mary that is referred to here is her anguish as a mother for us her spiritual children. With good reason therefore down through the centuries Popes see the woman as Mary and specifically as Mary the Mother of the Church. Pope Pius X said of the woman of Rev 12, "Everyone knows that this woman signified the Virgin Mary..." (Ad diem illum laetissimum 24) Mary's Assumption into heaven, having completed her life while remaining sinless, reminds us, as Pope John Paul II said, that the goal of the Church is heaven. We pray that one day the whole Church may be in heaven pure and holy like Mary in heaven,

"In the Most Holy Virgin the Church has already reached that perfection whereby she exists without spot or wrinkle." (Redemptoris Mater 47)

In heaven Mary as Mother of the Church cares for us here on earth, helping us to become more like her son Jesus. Pope John Paul II, quoting Pope Paul VI, stated, "We believe that the Most Holy Mother of God, the new Eve, the Mother of the Church, carries on in heaven her maternal role with regard to the members of Christ, cooperating in the birth and development of divine life in the souls of the redeemed." (Redemptoris Mater 47) Pope Pius X can therefore say that Mary giving birth in Rev 12 "was the birth of us who, still in exile, are yet to be generated to the perfect charity of God, and to eternal happiness.

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And the birth pains show the love and desire with which the Virgin from heaven above watches over us, and strives with unwearying prayer to bring about the fulfillment of the number of the elect." (Ad diem illum laetissimum 24)

"By her constant intercession continued to bring us the gifts of eternal salvation. By her maternal charity, she cares for the brethren of her Son, who still journey on earth..." (Vatican II Lumen Gentium 62)

Let us all follow the example of our Mother Mary who carried Our Blessed Lord in her thus we call her the Ark of the covenant. As we receive Him in the Eucharist, we also become the Ark of the covenant who carry Christ within. Let our visitation to other be the source of bringing Christ to them so their hearts will be leap with joys, happiness and delights.

May Mama Mary continue to intercede for us.

God Bless you and your families.

Fr. Sarfraz.

### The Next Generation by Dan Keays

The word *adolescent* is Latin, meaning "growing up," a time of physical, emotional, and spiritual formation. Decisions made in the teenage years often determine the course of a person's life, and they must be made with wisdom and clarity. In teenagers these virtues are sometimes under-developed, or worldly factors interfere with the important choices that need to be made. At this stage of life, it helps to have loving and insightful guidance.

Father Vincent McGarvey, a newly ordained priest and associate at St. Patrick's in the 1940s, was an enthusiastic advocate for the Catholic Youth Organization, or CYO. It was a very active group in our parish during the war years and throughout the 1950s. Who knows how many marriages and children came to be because of its activities. But as time went on, for numerous reasons, the CYO diminished, then disappeared. By the mid-1970s, there was no program for youth in St. Patrick's parish.

Father McGarvey returned to St. Patrick's in 1971 as pastor. Always a strong advocate for youth and sports, he very much wanted to re-start a program for teen-agers, but, now well into his 50s, felt he couldn't relate that well to young people. Fortunately, in 1978, a very energetic young priest named Gary Sanders, aged 29, was assigned to St. Patrick's as associate. At Father McGarvey's suggestion, Father Gary began the mission of establishing a Youth Group in the parish.

Father Gary had served as deacon at St. Pat's in 1974 and was acquainted with some of the parishioners. Five who were instrumental in helping with the Youth Group project were Carol Forsythe, Evelyn Williams, Peter and Liz Huch, and Florence Peters. All were enthusiastic and supportive of parish causes, and the Youth Group became a reality in 1980.

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At first the St. Patrick's Youth Group was small in numbers, only ten members, but it was high in dedication and zeal. Social outings were many and varied, with activities like horseback riding, miniature golf, movies, camping trips, sporting events, and others. There were meetings to discuss religion as well as topics relevant to teenagers, and special Masses and liturgical celebrations were held just for the young members. All meetings were parent free, but a priest, usually Father Gary, was always available to offer counsel and to answer questions.

A "tell-your-friends" as well as a postcard writing campaign helped bring in new members, and over the next few years numbers and activities grew exponentially. The Youth Group of St. Patrick's became the most popular such group in all of San Diego Diocese.

The Youth Group was for the most part self-sustaining. Members set up and ran their own fund-raising activities, and other parish groups, many with the help of Florence Peters, assisted with activities. Members were required to participate in the parish's many charitable practices, such as feeding the hungry, assisting at parish events, and helping at the orphanage in Tijuana. Fun was at the heart of all activities, as was the engendering of a respect and love for the Catholic faith and the enjoyment of social gatherings.

After it became well established, the Youth Group needed an adult to oversee and coordinate its many activities. At first the Group was headed by religion coordinators Diana Smallwood and Donna Erickson, but it soon got its own dedicated director. Tammy Hanks Mansir served first, and was followed by Patty Lawrence, Shauna Ahiers, Lisa Laughter, Bethany Clay Turner, and Eneida Scoby. All served with distinction and love.

Covid-19 was devastating to social gatherings; social *distancing* is the watchword. The Youth Group was put on hiatus like many other groups, but the need may be greater now than ever. God willing, someday soon the Youth Group will be back stronger than ever.

### St. Patrick's CENTENNIAL COUNTDOWN: # 10

Our Parish Centennial Year commences in just 10 weeks. Like the New Year's Eve ball in Times Square, we can begin to hear the countdown – 10,9,8,7,6,5,4,3,2,1 – HAPPY CENTENNIAL! Now, however, is the perfect time for any and all artistic, creative, crafty, journalistic and/or history-minded parishioners to lend a hand. The Centennial Committee could use your help to compile the information, photos, stories and memorabilia of our parish's past century into informative, attractive and memorable displays for our inaugural "Your Story...Our History Fair", which is scheduled for **October 23-24**. To volunteer your time and talents, please contact **Roni Kleihen at ronidon2@gmail.com**.

(...continua del previo parrafo...)

Después de Cristo, Verbo encarnado, María es la primera criatura humana que realiza el ideal escatológico, anticipando la plenitud de la felicidad, prometida a los elegidos mediante la resurrección de los cuerpos. En la Asunción de la Virgen podemos ver también la voluntad divina de promover a la mujer.

Estas reflexiones, aunque sean breves, nos permiten poner de relieve que la Asunción de María manifiesta la nobleza y la dignidad del cuerpo humano.

Frente a la profanación y al envilecimiento a los que la sociedad moderna somete frecuentemente, en particular, el cuerpo femenino, el misterio de la Asunción proclama el destino sobrenatural y la dignidad de todo cuerpo humano, llamado por el Señor a transformarse en instrumento de santidad y a participar en su gloria.

María entró en la gloria, porque acogió al Hijo de Dios en su seno virginal y en su corazón. Contemplándola, el cristiano aprende a descubrir el valor de su cuerpo y a custodiarlo como templo de Dios, en espera de la resurrección. La Asunción, privilegio concedido a la Madre de Dios, representa así un inmenso valor para la vida y el destino de la humanidad.

Fr Nelson Medina, OP

### Mass Intentions for the Week: August 16 — 23

Mon. 8:00 AM	Ann & Curtis Emmerson King †
Tues. 8:00 AM	Jose Maria Alvarez † Msgr "Father Joe" Carroll † Jose Alvarez †
Wed. 8:00 AM	Olive Kohmescher † Antonio Alvarez †
Thurs. 8:00 AM	Lucy Peluso † Bob & Mary Gordon †
Fri. 8:00 AM	John Mossinghoff & Melissa Banuelos Margarita Alvarez †
Sat. 8:00 AM	Petra & Evelio Jimenez † George M. Seibert †

† Rest In Peace **HB** Happy Birthday **HA** Happy Anniversar

### Readings for the Week: August 16 – 22

#### Sundays: Year B — Weekdays: Year III

Monday:	Jgs 2:11-19; Ps 106:34-35,36-37,39-40,43ab&44; Mt 19:16-22
Tuesday:	Jgs 6:11-24a; Ps 85:9,11-12,13-14; Mt 19:23-30
Wednesday:	Jgs 9:6-15; Ps 21:2-3,4-5,6-7; Mt 20:1-16
Thursday:	Jgs 11:29-39a; Ps 40:5,7-8a,8b-9,10; Mt 22:1-14
Friday:	Ru 1:1,3-6,14b-16, 22; Ps 146:5-6ab,6c-7,8-9a,9bc-10; Mt 22:34-40
Saturday:	Ru 2:1-3,8-11;4:13-17; Ps 128:1b-2,3,4,5; Mt 23:1-12
Sunday:	Jos 24:1-2a,15-17,18b; Ps 34:2-3,16-17,18-19,20-21,22-23; Eph 5:21-32; Jn 6:60-69



### **La Asunción de María en la Tradición de la Iglesia Predicaba Juan Pablo II el 9 de julio de 1997:**

La perenne y concorde tradición de la Iglesia muestra cómo la Asunción de María forma parte del designio divino y se fundamenta en la singular participación de María en la misión de su Hijo. Ya durante el primer milenio los autores sagrados se expresaban en este sentido.

Encontramos un indicio interesante de esta convicción en un relato apócrifo del siglo V, atribuido al pseudo Melitón. El autor imagina que Cristo pregunta a Pedro y a los Apóstoles qué destino merece María, y ellos le dan esta respuesta: "Señor, elegiste a tu esclava, para que se convierta en tu morada inmaculada (...). Por tanto, dado que, después de haber vencido a la muerte, reinas en la gloria, a tus siervos nos ha parecido justo que resucites el cuerpo de tu madre y la lleves contigo, dichosa, al cielo" (De transitu V. Mariae, 16: PG 5, 1.238). Por consiguiente, se puede afirmar que la maternidad divina, que hizo del cuerpo de María la morada inmaculada del Señor, funda su destino glorioso.

San Germán, en un texto lleno de poesía, sostiene que el afecto de Jesús a su Madre exige que María se vuelva a unir con su Hijo divino en el cielo: "Como un niño busca y desea la presencia de su madre, y como una madre quiere vivir en compañía de su hijo, así también era conveniente que tú, de cuyo amor materno a tu Hijo y Dios no cabe duda alguna, volvieras a él. ¿Y no era conveniente que, de cualquier modo, este Dios que sentía por ti un amor verdaderamente filial, te tomara consigo?" (Hom. 1 in Dormitionem: PG 98, 347). En otro texto, el venerable autor integró el aspecto privado de la relación entre Cristo y María con la dimensión salvífica de la maternidad, sosteniendo que: "Era necesario que la madre de la Vida compartiera la morada de la Vida" (ib.: PG 98, 348).

San Juan Damasceno subraya la relación entre la participación en la Pasión y el destino glorioso: "Era necesario que aquella que había visto a su Hijo en la cruz y recibido en pleno corazón la espada del dolor (...) contemplara a ese Hijo suyo sentado a la diestra del Padre" (Hom. 2: PG 96, 741). A la luz del misterio pascual, de modo particularmente claro se ve la oportunidad de que, junto con el Hijo, también la Madre fuera glorificada después de la muerte.

El concilio Vaticano II, recordando en la constitución dogmática sobre la Iglesia el misterio de la Asunción, atrae la atención hacia el privilegio de la Inmaculada Concepción: precisamente porque fue "preservada libre de toda mancha de pecado original" (Lumen gentium, 59), María no podía permanecer como los demás hombres en el estado de muerte hasta el fin del mundo. La ausencia del pecado original y la santidad, perfecta ya desde el primer instante de su existencia, exigían para la Madre de Dios la plena glorificación de su alma y de su cuerpo. Contemplando el misterio de la Asunción de la Virgen, es posible comprender el plan de la Providencia divina con respecto a la humanidad:

(continúa al próximo párrafo...)

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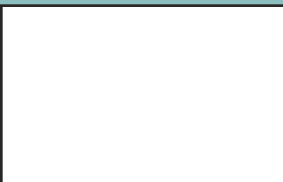
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