



Mass Intentions for the Week

PARISH STAFF

School Principal
Nan Gollogly. 962-2211
C.C.D. Director
Susan Wallace 962-5586
Faith Formation Director
Deacon Michael DeVivo. 962-5050
Parenting Education
Eileen Murphy 962-5050
Music Ministry
Kathey Lewis, Director 962-5050
Barbara Castrataro, Organist
Youth Ministry
Joanne Niece 243-9562
Facilities Manager
Sal Greco 962-5051
Parish Secretary
Dawn E. Granchelli 962-5050

ADORATION OF THE BLESSED SACRAMENT

Monday through Friday
7:30 A.M. to 10:00 P.M. - New Church Chapel

MIRACULOUS MEDAL NOVENA

Monday - 7:30 P.M. - Stone Church

NOCTURNAL ADORATION

Third Monday of the Month
8:00 to 10:00 P.M. - New Church Chapel

PRAYER GROUP

Thursday - 8:00 P.M. - Parish Center Meeting Room

EARLY BEREAVEMENT GROUP

Tuesday - 6:00 P.M. - Parish Center Library

PARISH COUNCIL

4th Monday of the Month - 8:15 P.M. - Parish Center

ST. PATRICK'S LIBRARY

Parish Center
Sunday 10:15 to 12:30
Tuesday 9:30 to 11:00 A.M.

THE TRINITY GIFT SHOP

Parish Center
Weekdays - 9:30 to 12:00 noon
Saturdays - 9:30 to noon - 5:30 to 7:00 p.m.
Sundays 10:00 a.m. to 2:00 p.m.

GABRIEL PREGNANCY RESOURCE CENTER

1500 Front St. - Suite D - Yorktown - 962-8337

COLLECTION FOR AUGUST 7, 2005

Tithing Last Year \$21,950.00
Tithing This Year 25,537.00
Children's Last Year 192.00
Children's This Year 212.00

Thank you for making St. Patrick's a Tithing Parish.

Monday - August 15 - Feast of the Assumption

6:55 Norman Leo Brennan
9:00 Edna Mae Wallace

Tuesday - August 16 - St. Stephen of Hungary

6:55 Patricia A. Rafferty
9:00 Katherine Kelly

Wednesday - August 17

6:55 George Srour
9:00 Carol A. Maloney

Thursday - August 18 - St. Jane Frances de Chantal

6:55 Nicholas Rossetti
9:00 Tom and Susan Brady

Friday - August 19

6:55 Frank Palumbo
9:00 Gail Hennessey

Saturday - August 20 - St. Bernard

9:00 Antonio Molliconi
5:15 Thomas Gizzo

Sunday - August 21

7:45 Deceased Members of the Ferri and
Cappuccitti Families
9:00 For the People of St. Patrick's
9:15 Angelo M. Donofrio
10:30 Margaret Tesoriero
11:00 Margaret Muscianese
12:30 Margaret Havrilla
5:00 Eileen Dumser

CELEBRANTS

Saturday - August 20

Fr. Bisignano

Sunday - August 21

7:45 Fr. Smith 11:00 Fr. Martin
9:00 Fr. Bisignano 12:30 Fr. Martin
9:15 Fr. Smith 5:00 Fr. Martin
10:30 Fr. Smith

Confessions - Saturday

Fr. Bisignano



Kim Marie Davis and Louie Boniello

THE FEAST OF THE ASSUMPTION is tomorrow, August 15th. **This is not a holy day of obligation** this year as the Feast falls on a Monday and the obligation to attend Mass is removed.

ATTENTION TEENS...G.I.F.T. (Growing In Faith Together) is a leadership training program offered by the Capuchin Youth and Family Ministry in Garrison. The program is designed to empower teenagers to provide leadership in their schools, youth groups and parishes and runs from Friday, August 26th at 6:00 p.m. through Sunday, August 28th at 6:00 p.m. Cost of the weekend is \$95. Please call 845-424-3609.

PILGRIMAGES...

To China in October and another to Italy in November is offered by Holy Cross Church in New York. Please call 212-244-4778 for more information on either trip. The Church of Good Shepherd in Rhinebeck will offer a pilgrimage to the Shrine of the Most Blessed Sacrament in Hansville, Alabama in November. Please call 845-876-4583 for information.

CELEBRATE MARRIAGE is an enrichment day for married couples offered by the Archdiocese. Escape for a day with your spouse and take quality time to deepen your love, enhance your communication and build a stronger family foundation. This enrichment day benefits couples of all ages and years married. The next date coming up is September 24th at Our Lady of Mt. Carmel in Poughkeepsie. Please call 718-317-5881 for more information.

NFP CLASSES BEING OFFERED IN KATONAH... Engaged and married couples are invited to attend a Natural Family Planning (NFP) class series that will be offered this Fall at St. Mary of the Assumption in Katonah. Please call Janine at 232-5404 for more information.

The Altar Bread and Wine and the Sanctuary Lamp used in the New Church this week was donated by William Puiatti in memory of:
MARGARET SCHOONMAKER
 The Altar Bread and Wine used in the Stone Church this week was donated by Bob and Mary Lou Whalen in memory of:
EDWARD GRAY
 The Sanctuary Lamp burning in the Stone Church this week was donated by Barbara, Marybeth and Larry Gallagher in loving memory of:
LAWRENCE GALLAGHER
 The Sanctuary Lamp burning in the New Church Chapel this week was donated by Bernice Kelly and Family in loving memory of:
JOHN "JACK" KELLY, SR.

UNANNOUNCED MASS.....Deceased: Joseph G. Murphy, Angela Miller, Jack McQuillan, Joseph Giannelli, Grace Justino, Stanley DiMaggio, Mr. Richardson, Margaret Nuccio, Thomas Clarke (2), Josephine Connelly, Madeline Giblin, Walter Niewinski, Eileen Dumser, Joseph Sclafani, Gloria Benigni. **Special Intention:** Paul Chang.

A NOTE FROM FR. BERNIE SMITH.... "The Rumor is True! Near the latter part of June, my provincial called and asked if I would consider taking an assignment as Parochial Vicar at St. Joseph the Worker Parish in East Patchogue, L.I. Needless to say, I had figured I was "safe" in Beacon for several more years. After Fr. Mike's call, I felt pulled in two different directions because there is more I wanted to do at St. Lawrence. But the Pastor of St. Joseph's is in need of help, the parish is entrusted to my own province and we're running out of manpower. I was given time to think about the proposal, pray over it and ask others for their counsel. I called the provincial and told him I'd be willing to go and I report to St. Joseph's (510 Narragansett Ave., E. Patchogue, N.Y. 11772-5132 - phone 631-286-9133) on August 31st. This means that my weekends helping out at St. Patrick's must also come to an end after 15 years! That, too, is painful for me but I will have wonderful memories and deep gratitude for all that I have learned, for all that you have been for me and given me over these many years. Pray for me and for more vocations to the Capuchins (and the Archdiocese too!!).

411-Patrick

THE ASSUMPTION OF THE BLESSED VIRGIN MARY

(Days of the Lord-The Liturgical Year-Volume
7:Solemnities and Feasts: The Liturgical Press)

“Even after they were converted, early Christians continued to honor their dead and celebrate their memory and the anniversary of their death (or their birth depending on local custom), as they always had. By purging these customs of all taint of paganism, they made them into the expression of their faith in Christ and in his resurrection.

The “feel” and the meaning of these commemorative celebrations were profoundly altered: hymns to Christ and songs of hope replaced the old libations to the gods and the ritual lamentations. This cult of the dead led to family celebrations near the tomb of their ancestors. When Christians gave their life’s blood for the faith, the commemoration of their admired martyrdom took the form of a cult centered on their burial site. As early as the second century their tombs were visited on the anniversary of their victorious combat, called their *dies natalis* (“birthday”) in heaven. These commemorations then led to celebrations in the local Church. Gradually the cult of the most famous martyrs spread widely throughout the Church.

From the times of the persecutions on, the veneration shown the martyrs was spread to the “confessors of the faith” whose blood was not spilled in martyrdom but who had suffered in prison or in forced labor or had died in deportation or exile. After this period, virgins and ascetics who had consecrated themselves to the exclusive service of the Lord, in solitude and prayer, were venerated on the basis that this form of life was from now on a form of martyrdom- of bearing witness-even though it was not bloody. This was the origin of the cult of the saints.

The cult of the Virgin Mary arose later. The reason for this lies in the fact that, aside from the “gospels of childhood,” the Scriptures have little to say about the mother of the Savior, and nothing whatsoever after Pentecost. Once she had brought her son into the world and seen to his early upbringing, it seems that her role was ended. It is not that she was totally absent from the piety of the Christians. The famous prayer *Sub tuum praesidium* “Under your protection, Our Lady”-is attested as early as the third century. But it was the third ecumenical council at Ephesus in 431 that provided the impetus for the cult of the Virgin Mary. By condemning the doctrine of Nestorius, a priest of Antioch and then patriarch of Constantinople (428-440), this council clearly defined that within the unity of a single person, Christ was both God and man. From this time on, the Virgin Mary is the “Mother of God,” *Theotokos*. Shortly afterward Pope Sixtus III (432-440) had built in Rome the first basilica in the name of St. Mary Major. The first liturgical feasts celebrating Mary first appeared in both the East and the West in relationship to the celebration of the nativity of the Lord. The origins of the feast of the Assumption are more obscure.

A fourth-century apocryphal writing, “The Assumption of Mary,” tells that Jesus appeared to his mother two years after his ascension to tell her of her approaching assumption. Indeed, Mary dies and many miracles happen near her body. She is reanimated and carried up to paradise. But other, older apocrypha also recount the death of Mary and her being carried up to heaven. However, St. Epiphanos, bishop of Salamis in Cyprus (367-403),

who was otherwise a well-informed person, seems not to have been familiar with these Palestinian traditions. In any case he refers to the event as if those accounts of it did not exist, or as if he did not want to acknowledge that he knew them.

One does not find the death of Mary in the holy books, whether she was buried, etc...Scripture has kept complete silence on this matter because of the greatness of the prodigy and in order not to overly astonish the minds of humans. As for me, I dare not speak of it. I keep my thoughts to myself, and I remain silent.

In any case, the roots of the feast of August 15 are to be found in Jerusalem. It was first celebrated not far from the city at the place where legend has it that Mary rested before arriving in Bethlehem. The Greek word *koimesis* was used, which could mean a going-to-sleep for the purpose of rest or the sleep of death. Toward the end of the fifth century, this feast was celebrated at Gethsemane in the basilica where Mary’s tomb was venerated. Henceforth it was known as the Dormition, recalling her death and entrance into heavenly glory. At the end of the sixth century, the emperor Maurice (539-602) made the celebration of the Dormition, recalling her death and entrance into heavenly glory. At the end of the sixth century, the emperor Maurice (539-602) made the celebration of the Dormition of Mary an obligatory feast for the entire Eastern empire.

In the West the feast knew a similar evolution. By the sixth century in Rome, there was a quasi-feast dedicated to Mary that was observed on the first day of January: it honored her maternity. Around 650 the August 15 feast was adopted, celebrating the glorification of the Virgin. The term “dormition” was used under the pontificate of Pope Sergius (687-702), who was of Syrian origin. The term “assumption” appeared toward 770. But in the ninth century we see arise a certain reticence-the corporal glorification of the Mother of God was not denied, but in the absence of authentic witnesses, it was not insisted upon. And, in fact, the liturgical prayers do not go into much detail.

For a long time the magisterium remains silent: It silently observes the dialogue between the intuitions of the “lovers” of Mary and the reticence of the theologians, who respect above all the witness of the word of God, including its silences.

It is a fact that the Roman See, which held authority in the matter, was content with overseeing, quite liberally, the liturgical expression of piety toward the Virgin of this feast, as well as diverse Marian traditions originating in many different places and varying a good deal in authenticity-a number of these arose in connection with a particular sanctuary. It is for this reason that the universal Roman Calendar in force up to January 1, 1970, contained nearly twenty feasts of the Virgin Mary. When Pius IX defined the Dogma of the Immaculate Conception on December 8, 1854, and then Pius XII that of the Assumption on November 1, 1950, the magisterium of the Church committed itself more decisively. These two definitions “represent an extreme point of dogmatization, like the foamy crest of a deep sea wave-the swell of Marian piety-reaching the Pope himself.

The Roman Calendar promulgated by Pope Paul VI on February 14, 1969, was worked out from the same perspective. The list was revised along with the relative degrees of importance of the various Marian celebrations. What is most important, they were integrated in a clear way into the mystery of salvation through Christ, the true object of Christian faith and worship.

She (Mary) stands out among the poor and humble of the Lord, who confidently await and receive salvation from Him. With her, the exalted Daughter of Zion, and after a long expectation of the promise, the times were at length fulfilled and the new dispensation established. All this occurred when the Son of God took a human nature from her, that He might in the mysteries of His flesh free (us) from sin.

Predestined from all eternity to be the mother of the Son of God become man for our salvation, she was totally dedicated to the person and the work of her Son, and by doing so she prefigures the Church in its ultimate reality and is the model of perfection for the faithful. This is why, in the Eucharistic Prayer, we ask God to make us, along with Mary, “worthy to share eternal life,” and we ask God, “from whom all good things come,” to let us “enter into our heavenly inheritance.”

Our present-day Missal and Lectionary present us with a liturgy of the Assumption of Mary that was composed in accordance with the Marian doctrine of Vatican II. There are two Masses, as there were before. The first, for the evening before, replaces the Mass formerly celebrated on August 14 in the morning, on the vigil of the feast. The second is for the day of the feast itself.

In the Mass of the Vigil, one formerly read verses from Sirach (24:17-22) from the passage where Wisdom sings her own praises: “I bud forth delights like the vine, my blossoms become fruit fair and rich...He who obeys me will not be put to shame, he who serves me will never fail.” In the place of this reading we read today two passages from Scripture. The first is taken from the Old Testament, the story of the carrying of the ark of the covenant up to Jerusalem and its installation in the tent set up by David (1 Chr 15:3-4, 15-16; 16:1-2). The second is a passage taken from the First Letter of Paul to the Corinthians (1 Cor 15:54-57); Death will be finally conquered for good on the day when”...this which is corruptible clothes itself with incorruptibility and this which is mortal clothes itself with immortality.” The Gospel has remained the same (Luke 11:27-28): the day when a woman cried out, “Blessed is the womb that carried you,” and Jesus replied: “Rather, blessed are those who hear the word of God and observe it.” The Scriptural texts of the former Mass of the Vigil of the Assumption focused on the personal glory of Mary, who received the praises given to Wisdom. The readings we have today for the Vigil Mas reveal the fullness of Mary’s glory and her significance in the history of salvation. The Mother of our Savior, the Son of God, is already elevated to the glory of the elect, where she bears witness to the victory over death that will shine for all those who follow Christ, who hear the word of God, and observe it.

Before Vatican II the readings for the Mass of the Day of the Assumption were the praise of Judith, to whom God had given victory over the enemy of her people (Jdt 13:22-25; 15:10). The Gospel is that of the visitation (Luke 1:41-50). Since the Council, we read in Revelation the vision of the “sign” of the woman who appears in the sky (Rev:11:19a, 12:1-6a, 10ab) and then the passage from the Letter to the Corinthians where Paul reminds his readers that Christ is now “raised from the dead, the firstfruits of those who have fallen asleep” and is the promise of the resurrection of all (1 Cor 15:202-7a). The Gospel is the same as on the preceding evening, but it continues this time up to the end of the *Magnificat* (Luke 1:39-56). As on the evening before, the

liturgy invites Christians to see in the Virgin raised to heaven the icon of the Church and of all believers on their way to the eternal glory reserved for them by God.”

Baptisms

August 7, 2005



RYAN KENNETH...

Son of Kenneth and Laura Eade

JAKE RYAN...

Son of Jason and Michele Gannon

CAROLINE ROSE...

Daughter of Robert and Patricia Girolamo

MICHAELA ROSE...

Daughter of Vincent and Sally Malvarosa

VICTORIA JEAN...

Daughter of Timothy and Donna Olsen

MARK ROBERT...

Son of Robert and Joanne Shkreli

“COULD YOU NOT SPEND ONE HOUR WITH ME?” The Nocturnal Acoration Society invites you - and a friend - to join them for an hour in adoration of the Blessed Sacrament on Monday night, August 15th, from either 8-9:00 or 9-10:00 in the New Church Chapel. Please call 245-7165 for information.

WEEKLY READINGS

Monday: Rev 11: 19a, 12: 1-6a/10ab/1Cor15: 20-27
Lk 1: 39-56

Tuesday: Jgs 6: 11-24a/Mt 19: 23-30

Wednesday: Jgs 9: 6-15/Mt 20: 1-16

Thursday: Jgs 11: 29-39a/Mt 22: 1-14

Friday: Ruth 1: 1, 3-6, 14b-22/Mt 22: 34-40

Saturday: Ruth 2: 1-3, 8-11, 4: 13-17/Mt 23: 1-12

Sunday: Is 22:19-23/Rom 11: 33-36/Mt 16: 13-20

DO YOU HAVE “FLAT LINE” FAITH? Are you at the same point in your Catholic faith as you were when you were seven years old? As you were last year? Do you want more? If your answer is “yes” to any of these questions you may want to consider attending the Life In The Spirit Seminar being held at St. James Church in Carmel on Thursday evenings from 8-9:30 p.m. from September 8th to October 13th. Please call Patricia at 225-7475 for information or registration.

411-Patrick