

ST. MARY'S BY THE SEA

R O M A N C A T H O L I C C H U R C H



321 10th Street ♦ Huntington Beach, Ca 92648 ♦ (714) 536-6913

WebSite: www.StMarysByTheSea.net ♦ E-Mail: StMarys.HB@gmail.com

Rev. Quang Vinh Chu, Administrator

MASS SCHEDULE: (subject to change)

SATURDAY EVENING VIGIL MASS: 5:00 P.M.

SUNDAY MASS: 7:30, 9:00, 10:30 A.M. &
12:00 NOON (LATIN TRIDENTINE MASS)

MONDAY THRU SATURDAY: 8:00 A.M.

HOLY DAYS: 5:30 P.M. ON EVE OF HOLY DAY;
8:00 A.M. & 5:30 P.M. ON HOLY DAY
7:00 P.M. LATIN TRIDENTINE MASS

CONFESSIONS: SATURDAYS 3:00-4:30 P.M.
AT OTHER TIMES UPON REQUEST

EUCCHARISTIC DEVOTIONS: THURSDAYS -7:30 P.M.

ADORATION HOURS:

THURSDAYS: 3:00 TO 7:30 P.M.
FIRST FRIDAYS: 24-HOUR ADORATION

BAPTISMS: THIRD SUNDAYS OF EACH MONTH AT 1:30 P.M.
BAPTISM CLASSES REQUIRED. THESE ARE HELD THE
SATURDAY BEFORE THE BAPTISMS AT 9:00 A.M.
CALL THE RECTORY TO MAKE RESERVATIONS.

MARRIAGES: ARRANGEMENTS BY APPOINTMENT
AT LEAST SIX MONTHS PRIOR TO THE MARRIAGE.

QUINCEAÑERAS: THREE MONTHS PRIOR

C.C.D. CLASSES: SEPTEMBER THROUGH MAY

R.C.I.A CLASSES: SEPTEMBER THROUGH APRIL –

MONDAY EVENINGS. FROM 7:00 TO 8:00 P.M. IN THE
FAMILY ROOM.

OFFICE HOURS: MONDAY - FRIDAY, 9 A.M.-12 P.M. / 1-5 P.M.

Parish Ministries

Adoration & Devotion – The Lieblang Family

Altar Guild – Susan Hawley

Altar Servers – Sean Lieblang

Bereavement Committee – Nina Merlino

Extraordinary Ministers – Bob Spellmire

Knights of Columbus – Al Griego

Lectors – Steve Byars

Legion of Mary – Joanne Peters

Ministry to the Sick – Deacon Glenn Erwin

Pro-Life–Jacky Roza

Director of Religious Education – Linda Gilbert

Retreats – Ann Erwin

Stewardship Committee – Steve Byars

St. Vincent de Paul Society – Felipa Chadwick

Ushers – Derrick Peront

Wedding/Quinceañeras Coordinator – Ginny Aragon

Mission Statement

Jesus comes “to serve, not to be served”

(Mt. 20, 28)

St. Mary's by the Sea is a Catholic/Christian community of faith, hope, and love, journeying together in the spirit of hospitality, stewardship, respect, unity and charity, welcoming and serving all brothers and sisters in Christ, under the mantle of Our Lady.

Pastor's Corner

Dear Brothers and Sisters,

On this 1st Sunday of Advent, Catholic parishes in the U.S. have begun using a new English translation of the Roman Missal.

Breaking Down Sections of the Mass with Changes

Examining the Liturgy of the Eucharist

Last week I explained the sub sections [of the Eucharistic Prayer] "The Sanctus" and the Epiclesis. Today I will go over the "Words of Institution and Consecration," and the "Mystery of Faith."

The "Words of Institution and Consecration," are familiar to many, hearing them repeated at every Mass. We can be tempted to take them for granted.

*"Take this, all of you, and eat of it,
for this is my body,*

which will be given up for you..."

*"Take this, all of you, and drink from it,
for this is the chalice of my blood,*

the new and eternal covenant,

*which will be poured out for you and for many
for the forgiveness of sins.*

Do this in memory of me."

What if we had never heard these words before, as it was for Peter, or any of the other apostles present at the Last Supper? To really understand the meaning of these sacred words, it will help to look at the background of the Passover. In the gospel accounts the institution narrative tell us the Last Supper took place in the context of the Passover meal, the annual feast that celebrated the night in Israel's history when God liberated them from Egypt (Mt 26:19; Mk 14:16; Lk 22:13). On that first Passover, God instructed the people to sacrifice an unblemished lamb, eat of the lamb, and mark their doorposts with the blood of the lamb. Those families who participated were spared when the firstborn sons in Egypt were struck down in the tenth plague. The Israelites re-told this story year after year, re-enacting that first Passover, eating a sacrificial lamb once again.

The Israelites celebrated the annual Passover [Ex 12:14] as a liturgical "memorial" (*anamnesis* in Greek). For the ancient Jews this was more than remembering a past event. A memorial such as Passover was very, very different from modern holidays, like our Fourth of July where we just simply recall the founding of America. In a biblical "memorial," the past was not merely recalled; it was re-lived. The past was mystically made present to those celebrating the feast. Jews in Jesus' day believed that when they celebrated this feast, the first Passover was made present to them as a "memorial." When Jewish rabbis wrote about the Passover, they said that when a Jew celebrates the feast, it was as if he himself were walking out of Egypt with his great ancestors from the Exodus generation (Pesachim, 10.5). In the Catechism of the Catholic Church, a similar point is made (CCC. 1363).

In this way, the first Passover event was extended in time so that each new generation could participate spiritually in this foundational event of their liberation. All Israelites participated in the Passover. All were saved from slavery in Egypt and united in the one covenant family of God.

The Passover itself was a sacrifice. For Jesus to speak about body and blood in the context of Passover would bring to mind the Passover lamb, the blood of which was separated from the body in ceremonial sacrifice. When Jesus says his body "will be given up for you," the term used in Luke's gospel for "given up" (*didomai* in Greek) is significant. It is employed elsewhere in the New Testament in association with sacrifice (Lk 2:24; Mk 10:45; Jn 6:51; Gal 1:4). When Jesus speaks of his blood, he alludes to the atoning sacrifices in the Temple, which involved blood being poured out over the altar for the purpose of bringing forgiveness (Lv 4:7,18, 25, 30, 34).

More significantly, Jesus speaks of "the blood of the new and eternal covenant" The words echo what Moses said in the sacrificial ceremony at Mount Sinai that sealed God's covenant union with Israel as his chosen people (Ex 24:1-17). In that sacrificial rite, Moses took the blood of the animals and announced, "Behold the blood of the covenant" (Ex 24:8). At the Last Supper, Jesus refers to His blood as "the blood of the new and eternal covenant." The apostles, who were present, must have recalled what Moses said about the sacrificial blood at Sinai, and point to some kind of new sacrifice for a new covenant. Instead of speaking about the Passover lamb being sacrificed, he talks about His body and blood being offered up and poured out in sacrifice. His blood is now the sacrificial blood of the covenant. Jesus' actions at the Last Supper mysteriously anticipate his sacrifice on the cross. Jesus willingly offers up his own body and blood for the forgiveness of sins.

Understanding this connection between the Last Supper and the cross will shed importance of the Eucharist by saying, "Do this in memory of me." The "this" that Jesus commands the apostles to do is to celebrate the New Passover sacrifice, of his body and blood. As I wrote earlier, the word memory used in the Mass translates the biblical word for "memorial" (*anamnesis*), which means much more than remembering the past. A liturgical memorial brings the past and present together, making the event of long - ago mystically present for the current generation.

There are two changes in the new translation of the Mass. The first one is in the soon to be previous translation in the Words of Institution referred to as the "cup" of Christ's blood, the new translation is referred to by the "chalice." The second change is the translation of Jesus' blood having redemptive value "for all." The new translation replaces the words "for all" with "for many." The new translation points to the reality that while Jesus died for all, not everyone chooses to accept this gift. Each individual must choose to welcome the gift of salvation and live according to this grace, so that he or she may be among "the many" who are described in these words.

After the words of consecration over the bread and wine, and now have become the body and blood of Christ, the priest in reverence genuflects in adoration before Christ's Blood in the chalice and then rises and solemnly says, "The mystery of faith."

Next week I will explain "The mystery of faith," the Offering, Intercessions, and Final Doxology.

May God Bless You,

Fr. Quang Vinh Chu

This Week at St. Mary's by the Sea

Sunday, November 27 - *1st Sunday of Advent*

7:30 am Mass for All Souls
 9:00 am Mass for the people of the Parish
 10:30 am Mass for All Souls
 12:00 pm Latin Mass for Blake Gilbert (L)
 12:00 pm Legion of Mary meeting in Conf. Rm.
NO Lvl 7/Confirmation class

Monday, November 28

8:00 am Mass for All Souls
 3:30-4:30 pm CCD – Level 1
 7:00-8:00 pm RCIA class in Family Room

Tuesday, November 29

8:00 am Mass for All Souls
 3:30-4:50 pm CCD – Level 3

Wednesday, November 30

8:00 am Mass for All Souls
 3:30-4:50 pm CCD – Level 2 & Level 4/5
 9:15 am Legion of Mary meeting in Conf. Rm.

Thursday, December 1

8:00 am Mass for Justin Brown (L)
 9am-1pm St. Michael the Archangel Academy classes
 3:00-7:30 pm Adoration of the Blessed Sacrament
 3:30-4:50 pm CCD – Level 6
 7:00 pm Altar Server meeting
 7:30-8:00 pm Benediction

Friday, December 2

8:00 am Mass for the soul of Florence Beretich (RIP)
1st Friday 24-hr. Adoration (runs until the 8am Mass begins on Saturday, 12/3)
 9:00 am Cenacles of Life prayer group (Church)

Saturday, December 3

8:00 am Mass for the soul of Robert Crocket Coffey (RIP)
9:00-11:00 am St. Vincent de Paul packing food boxes – Volunteers Welcome!
 3:00-4:30 pm Confession
 5:00 pm Vigil Mass for the soul of Bruce Sanzari (RIP)

Sunday, December 4 - *2nd Sunday of Advent*

7:30 am Mass for Clint Peront (L)
 9:00 am Mass for the people of the Parish
Altar Guild Mass
 10:30 am Mass for the soul of Clem Keefe (RIP)
 12:00 pm Latin Mass for Peter Berghammer (L)
 12:00 pm Legion of Mary meeting in Conf. Rm.
 3:00-4:30 pm Lvl 7/Confirmation class

First Friday Adoration for Advent

Advent is a time set aside by the Church to prepare for Christmas. Why not prepare by visiting Our Lord in the Blessed Sacrament? St. Mary's will be blessed to have **24-hour Adoration of the Blessed Sacrament on Friday, Dec. 2.** Adoration will begin on Friday after the 8 am Mass and continue through the night until the 8 am Mass on Saturday. Thank you to all the volunteers who make this possible.

FIRST WEEK OF ADVENT

Bestir, O Lord, Thy might, we pray thee and come; that, defended by Thee, we may deserve rescue from approaching dangers brought on by our sins, and being set free by Thee, obtain our salvation. Who livest and reignest, with God the Father, in the unity of the Holy Ghost, God, world without end. Amen.



Religious Education Classes

CCD and RCIA classes will resume this week, beginning on **Monday, Nov. 28th**.

Christmas Crib

Beginning next weekend and continuing through the month of December, all parishioners may donate new items for babies and young children, to our **Christmas Crib**. These items will be given to a local Pro-Life center to help support mothers and their babies and young children. *Give Life a Chance!*



Feast of the Immaculate Conception
December 8th – Holy Day of Obligation

Mass Schedule

Wednesday, Dec. 7th - 5:30 p.m. Vigil Mass

**There will be a Procession on December 7th at the start of the 5:30 pm Mass. A Reception with light refreshments will follow Mass in the Family Room. Please join us!*

Thursday, Dec. 8th - 8:00 am, 12:15 pm, 5:30 pm, & 7:00 pm - Latin Tridentine Mass

Adoration, 12/8 - 9:00 am - 5:00 pm

Let Us Pray for the Sick....

Aurora Aragon	Alyson Emmons	Diana Matthews
Bette Barilla	Carlos Fernandez	Don Merlino
Teri Carpentier	Keri Hendrickson	Fr. Pascal Nocero
Margaret Dejohn	Anita Hepp	Arthur Richter
Dan Delmer	Mary Hunt	Lewis Smith
Eileen Druiff	Gloria Jourdan	Amador Vega
Shannon Edwards	Fr. James Lane	Andrea Wall

for the Deceased....

Fr. Edmund Maechler Howard Harris All Souls

& for those in the Armed Forces

Garret Gill



Save the Date!

A Day with St. Nicholas – December 11th