

8th Sunday in Ordinary Time

February 27, 2022

EIGHTH SUNDAY IN ORDINARY TIME

READINGS: The readings for Mass are available in the missalette in pockets of the pews.
Sir 27:4-7/ Ps 92:2-3, 13-14, 15-16/ 1 Cor 15:54-58/ Lk 6:39-45

Saint Theresa of Lisieux Parish

1041 Lyons Avenue, South Lake Tahoe, CA 96150-8241

Tel. (530) 544-3533 + Fax (530) 544-4662

sttheresa@tahoecatholic.com

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SUNDAY EUCHARIST | MISAS DOMINICALES

Saturday Vigil | Misa de Vigilia el sábado: 5:30pm (English)

Sunday | Domingo: 9:00am & 11:00am (English) | & 7:00 pm (español)

Daily Mass | Misa diaria: Monday through Friday | lunes a viernes | 8:00am

PARISH OFFICE / OFICINA |
Telephone: (530) 544-3533 | (530) 318-3397

Rev. Mauricio Hurtado, Pastor
Jennifer Locke, Bookkeeper
Susan Lohmeier, Bookkeeper
Maureen (Moe) Leonard, Music Director
Danette A. Winslow, Dir. of Religious Education | 530 544-4788

CONFESSIONS/CONFESIONES | Saturday/sábado:
4:00pm or by appointment/o por cita

BAPTISM FOR CHILDREN/BAUTISMOS/ WEDDINGS/BODAS

Please contact the parish office for information/ favor de llamar a la oficina para más información.

ANOINTING OF THE SICK/UNCIÓN DE LOS ENFERMOS

Please contact the parish office to request this sacrament/ favor de llamar a la oficina para pedir este sacramento.

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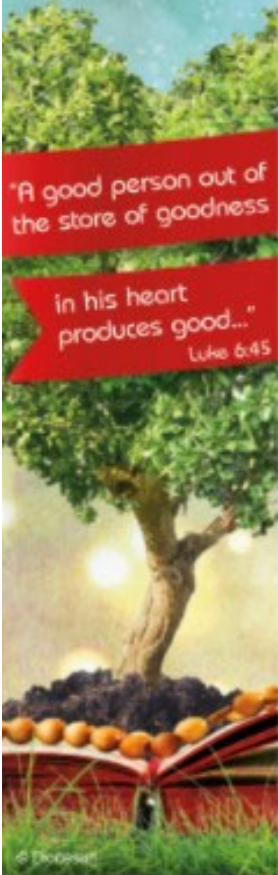


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"A good person out of the store of goodness"

"In his heart produces good..."
Luke 6:45



REFLECTIONS

CROSS-ROADS

“The Son of Man...must first endure many sufferings, be rejected by the elders, the high priests and the scribes, and be put to death, and then be raised up on the third day.” —Luke 9:22

Jesus describes a journey through the swamps of suffering, the cliffs of rejection, the valley of death, to the tomb of Resurrection. Then He asks who would be willing to follow Him on that journey. Whoever wishes to become His follower “must deny his very self, take up his cross each day,” and follow in Jesus’ steps (Lk 9:23). Our inner self is repelled by suffering, rejection, and death. We must deny that self to go on that challenging trip with Jesus (Lk 9:23). In fact, Jesus gives us the liberty to turn back at any time. Therefore, we must choose each day to make the trip and take up the cross. Paradoxically, if we go on this journey which includes death, we live forever, for death is not the final stop. If we try to save our lives by refusing to go, we die anyway. Then death, even damnation, is the final stop. So we lose our lives by trying to save them (Lk 9:24). Even if we gain the whole world instead of following Jesus on His trip, our lives are wasted and self-destructive (Lk 9:25). To go on Jesus’ journey, the way of the cross, is all that matters.

Prayer: *Jesus, may I want to travel with You more than I want to feel good.*

Promise: *“I have set before you life and death, the blessing and the curse. Choose life, then, that you and your descendants may live, by loving the Lord, your God, heeding His voice, and holding fast to Him.” —Dt 30:19-20*

Praise: *St. Katharine was heiress to her father’s significant estate. She preferred to give herself and her inheritance to God through service to both Native Americans and African Americans.*

<https://www.presentationministries.com/series/obob/obob-2022-3-3-en>

READINGS FOR THE WEEK

<https://bible.usccb.org/daily-bible-reading>

Monday: 1 Pt 1:3-9/ Ps 111:1-2, 5-6, 9 & 10c/ Mk 10:17-27
Tuesday: 1 Pt 1:10-16/ Ps 98:1, 2-3ab, 3cd-4/ Mk 10:28-31
Wednesday: Jl 2:12-18/ Ps 51: 3-4, 5-6ab, 12-13, 14 & 17/ 2 Cor 5:20-6:2/ Mt 6:1-6, 16-18
Thursday: Dt 30:15-20/ Ps 1:1-2, 3, 4 & 6/ Lk 9:22-25
Friday: Is 58:1-9a/ Ps 51:3-4, 5-6ab, 18-19/ Mt 9:14-15
Saturday: Is 58:9b/ Ps 86:1-2, 3-4, 5-6/ Lk 5:27-32
Sunday: Dt 26:4-10/ Ps 91:1-2, 10-11, 12-13, 14-15/ Rom 10:8-13/ Lk 4:1-13

There will be **NO MASSES**
on Tuesday, March 1
Thursday, March 3
And Friday, March 4



CHOIR NEWS



SINGERS NEEDED Join the 9:00 am Choir on Sundays! Singing at Mass is praying twice! Come make a joyful noise to the Lord. For more information, please contact Moe Leonard at 530-307-0151

SACRAMENTS



BAPTISMAL PREPARATION CLASSES
Call or visit the Religious Education Office 530.544.4788 Find the **2022 SCHEDULE:** tahoecatholic.com/baptisms

CONVALIDATION: BRINGING YOUR MARRIAGE INTO THE CHURCH



If you are married civilly only and would like to receive the Sacrament of Holy Matrimony, get in touch with Fr. Mauricio mauricioh650@gmail.com



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BIBLE IN A YEAR

If you've struggled to read the Bible, this podcast is for you.

Ascension's Bible in a Year Podcast, hosted by Fr. Mike Schmitz and featuring Jeff Cavins, guides Catholics through the Bible in 365 daily episodes starting January 1st, 2022.

Each 20-25 minute episode includes:

- two to three scripture readings
- a reflection from Fr. Mike Schmitz
- and guided prayer to help you hear God's voice in his Word.

Unlike any other Bible podcast, Ascension's Bible in a Year Podcast for Catholics follows a reading plan inspired by the Great Adventure Bible Timeline® learning system, a groundbreaking approach to understanding Salvation History developed by renowned Catholic Bible teacher Jeff Cavins.

Tune in and live your daily life through the lens of God's word!

<https://ascensionpress.com/pages/biy-registration>

WHAT IS LENT?

Wednesday, March 2, 2022 - Thursday, April 14, 2022

Lent is a 40 day season of prayer, fasting, and almsgiving that begins on Ash Wednesday and ends at sundown on Holy Thursday. It's a period of preparation to celebrate the Lord's Resurrection at Easter. During Lent, we seek the Lord in prayer by reading Sacred Scripture; we serve by giving alms; and we practice self-control through fasting. We are called not only to abstain from luxuries during Lent, but to a true inner conversion of heart as we seek to follow Christ's will more faithfully. We recall the waters of baptism in which we were also baptized into Christ's death, died to sin and evil, and began new life in Christ.

Many know of the tradition of abstaining from meat on Fridays during Lent, but we are also called to practice self-discipline and fast in other ways throughout the season. Contemplate the meaning and origins of the Lenten fasting tradition in this reflection. In addition, the giving of alms is one way to share God's gifts—not only through the distribution of money, but through the sharing of our time and talents. As St. John Chrysostom reminds us: "Not to enable the poor to share in our goods is to steal from them and deprive them of life. The goods we possess are not ours, but theirs." (Catechism of the Catholic Church, no. 2446).

In Lent, the baptized are called to renew their baptismal commitment as others prepare to be baptized through the Rite of Christian Initiation of Adults, a period of learning and discernment for individuals who have declared their desire to become Catholics.

<https://www.usccb.org/prayer-worship/liturgical-year/len>



SIGN UP TODAY!

2022 LENTEN DAILY REFLECTIONS FROM BISHOP BARRON

Spend your time with Christ in the Gospel this Lent alongside Bishop Barron and the Word on Fire community. www.lentreflections.com

FAST & ABSTINENCE

Ash Wednesday and Good Friday are obligatory days of fasting and abstinence for Catholics. In addition, **Fridays during Lent are obligatory days of abstinence.**

For members of the Latin Catholic Church, the norms on fasting are obligatory from age 18 until age 59. When fasting, a person is permitted to eat one full meal, as well as two smaller meals that together are not equal to a full meal. The norms concerning abstinence from meat are binding upon members of the Latin Catholic Church from age 14 onwards.

Members of the Eastern Catholic Churches are to observe the particular law of their own sui iuris Church.

If possible, the fast on Good Friday is continued until the Easter Vigil (on Holy Saturday night) as the "paschal fast" to honor the suffering and death of the Lord Jesus and to prepare ourselves to share more fully and to celebrate more readily his Resurrection.

<https://www.usccb.org/prayer-and-worship/liturgical-year-and-calendar/len/catholic-information-on-lenten-fast-and-abstinence>

In the early Church and, to a lesser extent still today, there were two fasts. There was the "total fast" that preceded all major feasts or sacramental events. The ancient name for this fast was "statio" from the verb "sto, stare" to stand watch, on guard or in vigil. The second fast was a fast of abstinence from certain foods, e.g., meats or fats. This was more an act of self-discipline and self-control. The statio fast was total and a means of watching and waiting...i.e. for something. The fast of abstinence was more general and personal, to help oneself be more disciplined or self-controlled. The total fast is still kept today prior to reception of Holy Communion. Following Holy Communion, the total fast ceases because Jesus had explicitly stated that we don't fast when the bridegroom is here, in other words, what we're keeping vigil for has arrived, the wait is over. On the other hand, the fast of abstinence was allowed on Sundays because the continuity of abstinence can be important for it to be effective.

These initial observations, then, teach us that the Eucharist is always the end of a preparation. It is always the fulfillment of an expectation. In the Orthodox Church during Lent, they have Eucharist only on Saturday and Sunday. But because Wednesdays and Fridays are total fast days, those two days are also days for the Communion service (Liturgy of the PreSanctified) which are held in the evening, i.e., after the day of preparation. Fasting is always preparatory.

But how did fasting become such an important means of preparing for the Eucharist and of learning virtue through self-discipline? Christian fasting is revealed in an interdependence between two events in the Bible: the "breaking of the fast" by Adam and Eve; and the "keeping of the fast" by Christ at the beginning of his ministry.

Humanity's "Fall" away from God and into sin began with eating. God had proclaimed a fast from the fruit of only one tree, the tree of knowledge of good and evil (Gen. 2:17), and Adam and Eve broke it. Fasting is here connected with the very mystery of life and death, of salvation and damnation. Food perpetuates life in this physical world, which is subject to decay and death. But God "created no death." (Wis. 1:13) Humanity, in Adam and Eve, rejected a life dependent on God alone for one that was dependent rather on "bread alone." (Dt. 8:3; Mt. 4:4; Lk. 4:4) The whole world was given to man as a kind of food, as a means to life, but "life" is meant as communion with God, not as food. ("Their god is their belly." Phil. 3:19) The tragedy is not so much that Adam ate food, but that he ate the food for its own sake, "apart" from God and to be independent of Him. Believing that food had life in itself and thus he could be "like God." And he put his faith in food. This kind of existence seems to be built on the principle that man does indeed live "by bread alone."

Christ, however, is the new Adam. At the beginning of his ministry in the Gospel of Matthew, we read, "When He had fasted 40 days and 40 nights, He became hungry." Hunger is that state in which we realize our dependence on something else—when we face the ultimate question: "on what does my life depend?" Satan tempted both Adam and Christ, saying: Eat, for your hunger is proof that you depend entirely on food, that your life is in food. Adam believed and ate. Christ said, "Man does NOT live by bread alone." (Mt. 4:4; Lk. 4:4) This liberates us from total dependence on food, on matter, on the world. Thus, for the Christian, fasting is the only means by which man recovers his true spiritual nature. In order for fasting to be effective, then, the spirit must be a part of it. Christian fasting is not concerned with losing weight. It is a matter of prayer and the spirit. And because of that, because it is truly a place of the spirit, true fasting may well lead to temptation, and weakness and doubt and irritation. In other words, it will be a real fight between good and evil, and very likely we shall fail many times in these battles. But the very discovery of the Christian life as "fight" and "effort" is an essential aspect of fasting.

Christian tradition can name at least seven reasons for fasting:

1. From the beginning, God commanded some fasting, and sin entered into the world because Adam and Eve broke the fast.
2. For the Christian, fasting is ultimately about fasting from sin.
3. Fasting reveals our dependence on God and not the resources of this world.
4. Fasting is an ancient way of preparing for the Eucharist—the truest of foods.
5. Fasting is preparation for baptism (and all the sacraments)—for the reception of grace.
6. Fasting is a means of saving resources to give to the poor.
7. Fasting is a means of self-discipline, chastity, and the restraining of the appetites.

This article draws in part on the writings of Alexander Schmemmann, "Notes in Liturgical Theology," St. Vladimir's Seminary Quarterly, Vol. 3, No. 1, Winter 1959, pp. 2-9. Rev. Daniel Merz is a former Associate Director of the USCCB Divine Worship office.
<https://www.usccb.org/prayer-and-worship/liturgical-year-and-calendar/lent/catholic-reflection-on-lenten-fasting>

BELLA ITALIA WITH FR. MAURICIO (IN SPANISH)

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Pisa • Cinque Terre • & more...

There is a pilgrimage in Spanish from September 20th to October 2, 2022. If you want to find out more about it, please go to <https://www.procatholictours.com/> then click on Clergy trips, scroll down to Bella Italia with Fr. Mauricio or ask Fr. Mauricio about it mauricioh650@gmail.com



2022 ANNUAL CATHOLIC APPEAL

Bring God's tender care to others through the Annual Catholic Appeal
25% comes back to our parish for our own outreach to those in need.

Today we join together through the Annual Catholic Appeal

We may not all be social workers, yet through the Annual Catholic Appeal, the whole Catholic community leans in to help our Catholic charities...and our own parish...to sustain programs and ministries that help lift our neighbors and friends out of the hardships of poverty. The Annual Catholic Appeal is dedicated solely to the social mission of the Church here in Northern California. Last year, 314,000 people were helped by Appeal-funded charitable works. Please be as generous as you can. Every gift makes a profound difference in someone's life.



VOLUNTEERS NEEDED

Dear parishioners of Saint Theresa, please see the following volunteer opportunities. Please consider supporting your parish by taking one these tasks. If you want to help, please get in touch with Fr. Mauricio.

Sacristan (Liturgical Area)	The parish needs a Sacristan to unlock the church daily (Monday to Friday) and set up for daily Mass.
Gardeners (Parish grounds)	The parish needs four people who are interested in gardening and/or willing to adopt a garden.
Cleaners (Faith Formation Center)	The parish needs one or two people willing to clean the Faith Formation Center twice a month.
Cleaner (Parish parking grounds)	The parish needs one person to clean with a leaf blower the parking lots and around the buildings once a week.
Snow cleaners (Snow season)	The safety of our parishioners is very important. For this reason, the parish needs one, two or three people to clean the all the entrances to all our buildings and sidewalks during winter.

PRAYER REQUESTS

FOR PARISHIONERS ON ACTIVE MILITARY DUTY

Ben Fry | Phillip Gaston | Corbett Martin | Zachary Martin | Erik Townsend

FOR THOSE WHO ARE ILL

Steve Anderson | Bill Barboni | Romie Enriquez | Michael Forrest | Lynne Gonzales |
David Gualano | Jerry Kirvida | Kel Lohmeier | Matthew Morisky | Byron Melrose |
Jamie O'Malley | Mila Penoliar | Tony Russo | Aida Salenga | Gloria Walkowiak

PRAYER REQUESTS

If you would like to add to the prayer list, please send an email with your loved one's name along with your name and phone number to tahoecatholicbulletin@gmail.com.

THE HOLY FATHER'S PRAYER INTENTIONS ENTRUSTED TO HIS WORLDWIDE PRAYER NETWORK FOR THE YEAR 2022

**MARCH | For a Christian response to
bioethical challenges** We pray for
Christians facing new bioethical
challenges; may they continue to defend
the dignity of all human life with prayer
and action.

EVENTS

There will be **NO EUCHARISTIC ADORATION** on Monday, February 28



March 2

MASSES: 8am, 12 noon, 6pm and 7:30pm (in Spanish)

KNIGHTS' EVENTS!

March 5—Pancake breakfast

March 9 (6pm)—General meeting with dinner —by Jeff Spencer

March 17—St. Patrick's Day drive-thru dinner—3pm—tickets available March 4—workers needed at 3PM and for cleanup.



STATIONS OF THE CROSS

FRIDAYS during Lent at 6pm

MASS TIMES AND INTENTIONS

Saturday | February 26 |

5:30pm JoAnn Bottini (dec) by Judee Adams

Sunday | February 27 |

9:00am Irene Lohmeier (dec) by Nita Summers

11:00am St. Theresa parishioners

7:00pm

Monday | February 28 |

8:00am Moni Flaherty (dec) by the Hurwitz family

Tuesday | March 1 |

NO MASS

Wednesday | March 2 | Ash Wednesday

8:00am | 12:00pm | 6pm and 7:30pm (in Spanish)

Thursday | March 3 |

NO MASS

Friday | March 4 |

NO MASS

Saturday | March 5 |

5:30pm St. Theresa parishioners

SUNDAY DONATIONS IN OUR PARISH

02/20	Regular Collection	\$4702.03
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MINISTRIES



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We offer practical help to any women with a crisis pregnancy. We have a special concern for you and your unborn child. For any help with a troubled pregnancy, 544-3533.

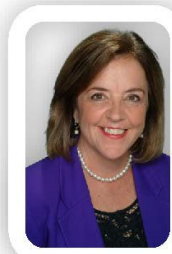


KNIGHTS' CORNER | Men of the Parish are you looking for something more in your life? We do men's Catholic Fellowship! We take our Faith seriously but come join us for some fun and always a good time!

Welcome to our newest members:

Gary Castleman and Connor Jesteadt

Become a better version of yourself. Become a knight! His peace be with you! Contact **George Westinghouse (530-544-2335)**, **Jeff Spencer (916-595-2571)**, OR **Tim Durkin (209-471-3140)**.



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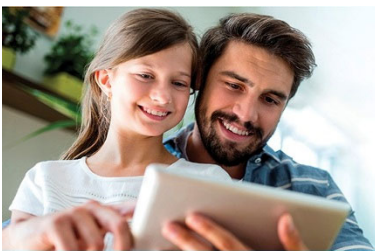
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27 de febrero de 2022

OCTAVO DOMINGO DEL TIEMPO ORDINARIO

LECTURAS: Las lecturas para la Misa se encuentran en los misales en las bancas.
Sir 27, 5-8/ Sal 91, 2-3. 13-14. 15-16/ 1 Cor 15, 54-58/ Lc 6, 39-45

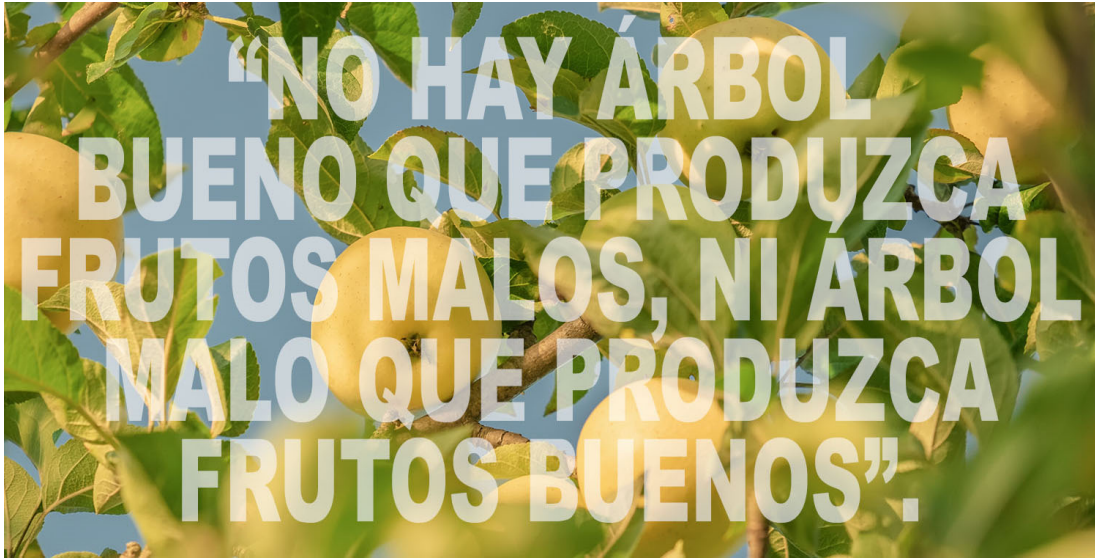
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El podcast de Ascension, "La Biblia en un año," guía a los católicos por la Biblia con un episodio diario durante 365 días, comenzando el 01 de enero del 2022.

Cada episodio de 25-30 minutos contiene:

- Dos o tres lecturas de la Escritura
- Una reflexión
- Una oración guiada para ayudarte a escuchar la voz de Dios en su Palabra

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Sintonízalo y ¡vive tu vida diaria a la luz de la Palabra de Dios!

<https://ascensionpress.com/pages/biy-espanol-registration>

BODAS COMUNITARIAS (CONVALIDACIÓN)

Si están casados solo por lo civil y les gustaría recibir la bendición del Sacramento del Matrimonio, comuníquense con el Padre Mauricio lo más pronto posible.

AYUNO Y ABSTINENCIA CUARESMA

El Miércoles de Ceniza y el Viernes Santo son días obligatorios de ayuno y abstinencia para los católicos. Además, los viernes durante la Cuaresma son días obligatorios de abstinencia.

Para los miembros de la Iglesia de rito latino, las normas son obligatorias desde la edad de 18 años hasta los 59. Cuando se ayuna, se le permite a la persona comer una comida completa, así como dos comidas más pequeñas que juntas no equivalgan a una comida completa. Las normas sobre la abstinencia de carne son vinculantes para los miembros de la iglesia católica de rito latino desde los 14 años en adelante.

Los miembros de la iglesia católica de rito oriental deben observar la ley propia de su iglesia sui iuris.

Si es posible, el ayuno del Viernes Santo se continúa hasta la Vigilia Pascual (la noche del Sábado Santo) como el "ayuno pascual" para honrar el sufrimiento y la muerte del Señor Jesús y prepararnos para compartir más plenamente y celebrar más apropiadamente su Resurrección.

<https://www.usccb.org/es/prayer-and-worship/liturgical-year-and-calendar/lent/catholic-information-on-lenten-fast-and-abstinence>

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LECTURAS DE LA SEMANA | bible.usccb.org/daily-bible-reading

Lunes: 1 Ped 1, 3-9/ Sal 110, 1. 2. 4-5. 9 y 10c/ Mc 10, 17-27

Martes: 1 Ped 1, 10-16/ Sal 97, 1. 2-3ab. 3cd-4/ Mc 10, 28-31

Miércoles: Jl 2, 12-18/ Sal 50, 3-4. 5-6a. 12-13. 14 y 17/ 2 Cor 5, 20—6, 2/ Mt 6, 1-6, 16-18

Jueves: Dt 30, 15-20/ Sal 1, 1-2. 3. 4 y 6/ Lc 9, 22-25

Viernes: Is 58, 1-9/ Sal 50, 3-4. 5-6a. 18-19/Mt 9, 14-15

Sábado: Is 58, 9-14/ Sal 85, 1-2. 3-4. 5-6/ Lc 5, 27-32

Domingo: Dt 26, 4-10/ Sal 90, 1-2. 10-11. 12-13. 14-15/ Rom 10, 8-13/ Lc 4, 1-13

En la Iglesia primitiva y, en una menor medida hoy día también, había dos ayunos. Había el "ayuno total" que precedía a las fiestas más importantes o los acontecimientos sacramentales. El nombre antiguo de este ayuno era "statio" del verbo "sto, stare", que quería decir estar vigilante. El segundo ayuno era un ayuno de abstinencia de ciertos alimentos, como carnes o grasas. Esto era más un acto de auto-disciplina o auto-control. El ayuno statio era total y un medio de vigilar y esperar... a algo. El ayuno de abstinencia era más general o personal, para ayudarse a uno mismo a ser más disciplinado. El ayuno total todavía se guarda hoy antes de la recepción de la Sagrada Comunión. Después de la Comunión, el ayuno total se acaba porque Jesús había dicho explícitamente que no ayunamos mientras el novio está entre nosotros, es decir, que lo que estamos esperando ya ha llegado y se ha terminado la espera. Por otro lado, el ayuno de abstinencia se permitía los domingos, porque la continuidad de la abstinencia puede ser importante para ser más eficaz.

Estas observaciones iniciales, por tanto, nos enseñan que la Eucaristía siempre es el final de una preparación. Siempre es el cumplimiento de una expectativa. En la Iglesia ortodoxa durante la Cuaresma, se tiene la Eucaristía solamente el sábado y el domingo. Pero como los miércoles y viernes son de ayuno total, esos dos días también son días de servicio de Comunión (Liturgia de lo Pre-santificado) que se tienen en la tarde, es decir, después del día de la preparación. El ayuno siempre es preparatorio.

¿Pero cómo se convirtió el ayuno en una parte tan importante de preparación para la Eucaristía y de aprender virtud a través de la auto-disciplina? El ayuno cristiano se revela en una interdependencia entre dos acontecimientos en la Biblia: el "romper el ayuno" de Adán y Eva; y el "guardar el ayuno" de Cristo al principio de su ministerio.

La caída de la humanidad de Dios y en el pecado empezó con la comida. Dios había proclamado un ayuno del fruto de un solo árbol, el árbol del conocimiento del bien y del mal (Gén 2, 17) y Adán y Eva lo rompieron. El ayuno aquí está conectado con el propio misterio de la vida y la muerte, de la salvación y la condenación. La comida perpetúa la vida en este mundo físico, que está sujeto al deterioro y la muerte. Pero Dios "no creó la muerte" (Sab 1, 13). La humanidad, en Adán y Eva, rechazó una vida dependiente únicamente de Dios a favor de otra que era dependiente en "solo de pan" (Dt 8, 3; Mt 4, 4; Lc 4, 4). El mundo entero fue entregado al hombre como un tipo de alimento, un medio de vida, pero la "vida" se entiende como comunicación con Dios, no como comida ("su dios es el vientre", Fil 3, 19). La tragedia no es tanto que Adán comió, sino que tomó comió por comer, "aparte" de Dios, y para ser independiente de él. Creyó que la comida tenía vida en sí misma y por lo tanto él podía "ser como Dios". Y puso su fe en la comida. Este tipo de existencia parece estar construido sobre el principio de que el hombre de hecho vive "solo del pan".

Sin embargo, Cristo es el nuevo Adán. Al principio de su ministerio en el Evangelio de Mateo, leemos "Pasó cuarenta días y cuarenta noches sin comer y, al final, tuvo hambre". El hambre es el estado en el que nos damos cuenta de nuestra dependencia de algo más—cuando nos enfrentamos a la pregunta última: "¿De qué depende mi vida?" Satán tentó a Adán y a Cristo, diciendo: Come, porque tu hambre es la prueba de que dependes totalmente de la comida, y que tu vida está en la comida. Adán creyó y comió. Cristo dijo, "No sólo de pan vive el hombre" (Mt 4, 4, Lc 4, 4). Esto nos libera de la dependencia total del alimento, de la materia, del mundo. Así que para el cristiano, el ayuno es la única manera en que el hombre recupera su verdadera naturaleza espiritual. Para que el ayuno sea eficaz, por tanto, el espíritu debe ser parte de él. El ayuno cristiano no está preocupado con perder peso. Es un asunto de oración y del espíritu. Y por eso, porque es verdaderamente un lugar del espíritu, el verdadero ayuno podría llevar a la tentación, y a la debilidad, y a la duda y a la irritación. Es decir, será una verdadera lucha entre el bien y el mal, y es muy posible que fallemos muchas veces en estas batallas. Pero el mismo descubrimiento de la vida cristiana como "lucha" y esfuerzo es un aspecto esencial del ayuno.

La tradición cristiana puede nombrar al menos siete razones para ayunar:

1. Desde el principio, Dios pidió algún ayuno y el pecado entró en el mundo porque Adán y Eva rompieron el ayuno.
2. Para el cristiano, el ayuno es finalmente una cuestión de ayunar del pecado.
3. El ayuno revela nuestra dependencia de Dios y no los recursos de este mundo.
4. El ayuno es un modo antiguo de prepararse para la Eucaristía—el alimento más verdadero.
5. El ayuno es preparación para el Bautismo (y todos los sacramentos), para la recepción de la gracia.
6. El ayuno es un medio de conservar recursos para dárselos a los pobres.
7. El ayuno es un medio de disciplina, castidad, y el refrenar los apetitos.

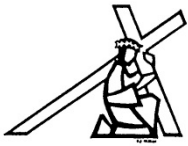
Este artículo está inspirado en los escritos de Alexander Schememann, "Notes on Liturgical Theology", St. Vladimir Seminary Quarterly, Vol. 3, n. 2, Winter 1959, pp. 2-9.

<https://www.usccb.org/es/prayer-and-worship/liturgical-year-and-calendar/lent/catholic-reflection-on-lenten-fasting>



MIÉRCOLES DE CENIZA
2 de marzo
Misas:
8am, 12 mediodía, 6pm y
7:30pm (en español)

**NO HAY ADORACIÓN AL SANTÍSIMO
EL LUNES 28 de febrero**



VÍA CRUCIS
El Vía Crucis en español es los viernes de Cuaresma a las 7pm en la iglesia.

PETICIONES POR ESTAS PERSONAS

POR LOS FELIGRESES—ACTIVOS CON EL SERVICIO MILITAR

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| Erik Townsend

POR LOS QUE ESTÁN ENFERMOS

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LISTA DE LOS ENFERMOS

Si desea conservar su ser querido en la /lista, por favor, envíe un correo electrónico con el nombre de su ser querido, junto con su nombre y número de teléfono a tahocatholicbulletin@gmail.com

INTENCIONES PARA LAS MISAS

26 de febrero sábado	5:30pm JoAnn Bottini (dec) by Judee Adams
27 de febrero domingo	9:00am Irene Lohmeier (dec) by Nita Summers
	11:00am St. Theresa parishioners
	7:00pm
28 de febrero lunes	8:00 am Moni Flaherty (dec) by the Hurwitz family
1 de marzo martes	NO HAY MISA
2 de marzo miércoles Miércoles de Ceniza	8:00am 12:00pm 6pm and 7:30pm (en español)
3 de marzo jueves	NO HAY MISA
4 de marzo viernes	NO HAY MISA
5 de marzo sábado	5:30pm St. Theresa parishioners

¡GRACIAS POR SU GENEROSIDAD!

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Considere apoyar a tu parroquia tomando una de estas tareas. Si desea ayudar, por favor póngase en contacto con el Padre Mauricio

SE NECESITAN JARDINEROS	La parroquia necesita cuatro personas interesadas en la jardinería y dispuestas a adoptar un jardín.
LIMPIAR LA ESCUELA (CENTRO DE FORMACIÓN EN LA FE)	La parroquia necesita una o dos personas dispuestas a limpiar el Centro de Formación de la Fe dos veces al mes.
LIMPIEZA DE LOS ESTACIONAMIENTOS	La parroquia necesita una o dos personas para limpiar con un soplador de hojas los estacionamientos y alrededor de los edificios una vez por semana.
MOVER LA NIEVE	La seguridad de nuestros feligreses es muy importante. Por esta razón, la parroquia necesita una, dos o tres personas para limpiar todas las entradas de todos nuestros edificios y banquetas (aceras) durante el invierno.