



**ARCHDIOCESE OF
VANCOUVER**
Archbishop: Most Rev
J. Michael Miller, CSB

SAINTS PETER & PAUL PARISH

PASTOR: FATHER RON THOMPSON

CHURCH LOCATION: 1430 WEST 38TH AVENUE **RECTORY/MAILING:** 1425 WEST 39TH AVENUE, VANCOUVER, B.C. V6M 1T2
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ARCHDIOCESAN WEBSITE: [WWW.RCAV.ORG](http://www.rcav.org) **JOHN PAUL II PASTORAL CENTER:** 4885 SAINT JOHN PAUL II WAY; TEL: 604-683-0281



Welcome to visitors! New Parishioners! We are pleased to have you pray with us at Saints Peter and Paul. We hope you enjoy your visit to our beautiful Church. Please introduce yourself after Mass to Father Ron and parishioners; we would like to meet you!



FR. RON THOMPSON
Please Note:

All Request of the Pastor are kindly asked to be made by phone during Office Hours not by Email. Thank-You

ST. MICHAEL'S PRAYER
Saint Michael the Archangel, defend us in battle. Be our defence against the wickedness and snares of the Devil; May God rebuke him, we humbly pray; And do thou, O Prince of the Heavenly Host, by the power of God, thrust into hell Satan and all the evil spirits who prowl about the world seeking the ruin of souls. Amen.

FOURTH SUNDAY OF ADVENT THE NATIVITY OF THE LORD (CHRISTMAS) DECEMBER 18—DECEMBER 31, 2022

Holy Mass: Saturday: 5:00pm Sunday: 9:00am, 11:00am
(Vespers and Benediction: 3:30pm), 4:00pm

Weekdays: Monday 8:00AM; Tuesday 4:00PM; Wednesday – Friday 8:00AM

First Fridays: Adoration 12:00 noon– 6:45PM; Benediction 6:45PM; Second Mass 7:00pm

Saturdays and Civic Holidays: 9:00 am

Confessions: Wednesday—Friday; 8:30AM; Saturday: 9:30 am and 4:00-4:30 pm

Office Schedule: Tuesday—Friday: 9:00 am—3:00 pm

By Appointment; Marriage: Notify 8 Months in Advance.

UPCOMING

ADVENT PENITENTIAL SERVICE : Saint Anthony of Padua Parish, Sunday,
18 December 2022 6:30 pm

SOLEMN SUNDAY VESPERS & BENEDICTIONS: 3:30 pm

Sunday, 18 December 2022 & then resumes January 15th

CHRISTMAS LITURGIES

**CHRISTMAS ON A SUNDAY 2022: Saturday, 24 December 2022—4:00 pm &
6:00 pm—(Organ)**

Sunday, 25 December 2022—9:00 am & 11:00 am
(No 4:00 pm)

Have a blessed Christmas!

HOLY FAMILY (BOXING DAY): Monday, 26 December 2022 – 9:00 am

CHRISTMAS OCTAVE: Tuesday, 27 December 2022—4:00 pm

Wednesday—Friday, 28—30 December 2022—8:00 am

Saturday, 31 December 2022—9:00 am

NEW YEAR'S MASSES (SOLEMNITY OF THE MOTHER OF GOD):

Saturday, 31 December 2022—5:00 pm

[Saturday, 31 December 2022—11:00 pm—12 Midnight Holy Hour

with Sung Office of Vigils (Readings) and Benediction at Midnight

- Followed by a 'gaudiamus' (refreshments) to celebrate the New Year; the beginning of our 100th Anniversary of our Parish.]

Sunday, 1st January 2023—9:00 am & 11:00 am (No 4:00 pm)

FOURTH SUNDAY OF ADVENT READING 18TH DECEMBER 2022

The king of Judah wishes to trust in the power of the military coalitions when he and his dynasty are threatened with destruction. However, the prophet proposes a sign of hope from God. It is a fragile sign insofar as it deals with the birth of a child, the heir to the throne. It is a strong sign because God will be with this child. Do we trust in chariots and horses or in the name of the Lord our God (Ps 20:8)

CHRISTMAS READING 25TH DECEMBER 2022

God has made a covenant with his people. But because of their infidelity they have experienced the punishment of deportation. Therefore they return to their country as a forgiven wife returning to her husband. It is not enough for God merely to forget. He entrusts Israel with a new vocation: to become the people from whom the Messiah of the last days will be born.

MIDNIGHT MASS

SOLEMNITY OF THE NATIVITY OF THE LORD **HOMILY OF HIS HOLINESS BENEDICT XVI**

*Saint Peter's Basilica
Monday, 24 December 2012*

Dear Brothers and Sisters!

Again and again the beauty of this Gospel touches our hearts: a beauty that is the splendour of truth. Again and again it astonishes us that God makes himself a child so that we may love him, so that we may dare to love him, and as a child trustingly lets himself be taken into our arms. It is as if God were saying: I know that my glory frightens you, and that you are trying to assert yourself in the face of my grandeur. So now I am coming to you as a child, so that you can accept me and love me.

I am also repeatedly struck by the Gospel writer's almost casual remark that there was no room for them at the inn. Inevitably the question arises, what would happen if Mary and Joseph were to knock at my door. Would there be room for them? And then it occurs to us that Saint John takes up this seemingly chance comment about the lack of room at the inn, which drove the Holy Family into the stable; he explores it more deeply and arrives at the heart of the matter when he writes: "he came to his own home, and his own people received him not" (*Jn* 1:11). The great moral question of our attitude towards the homeless, towards refugees and migrants, takes on a deeper dimension: do we really have room for God when he seeks to enter under our roof? Do we have time and space for him? Do we not actually turn away God himself? We begin to do so when we have no time for God. The faster we can move, the more efficient our time-saving appliances become, the less time we have. And God? The question of God never seems urgent. Our time is already completely full. But matters go deeper still. Does God actually have a place in our thinking? Our process of thinking is structured in such a way that he simply ought not to exist. Even if he seems to knock at the door of our thinking, he has to be explained away. If thinking is to be taken seriously, it must be structured in such a way that the "God hypothesis" becomes superfluous. There is no room for him. Not even in our feelings and desires is there any room for him. We want ourselves. We want what we can seize hold of, we want happiness that is within our reach, we want our plans and purposes to succeed. We are so "full" of ourselves that there is no room left for God. And that means there is no room for others either, for children, for the poor, for the stranger. By reflecting on that one simple saying about the lack of room at the inn, we have come to see how much we need to listen to Saint Paul's exhortation: "Be transformed by the renewal of your mind" (*Rom* 12:2). Paul speaks of renewal, the opening up of our intellect (*nous*), of the whole way we view the world and ourselves. The conversion that we need must truly reach into the depths of our relationship with reality. Let us ask the Lord that we may become vigilant for his presence, that we may hear how softly yet insistently he knocks at the door of our being and willing. Let us ask that we may make room for him within ourselves, that we may recognize him also in those through whom he speaks to us: children, the suffering, the abandoned, those who are excluded and the poor of this world.

There is another verse from the Christmas story on which I should like to reflect with you – the angels' hymn of praise, which they sing out following the announcement of the new-born Saviour: "Glory to God in the highest and on earth peace among men with whom he is pleased." God is glorious. God is pure light, the radiance of truth and love. He is good. He is true goodness, goodness *par excellence*. The angels surrounding him begin by simply proclaiming the joy of seeing God's glory. Their song radiates the joy that fills them. In their words, it is as if we were hearing the sounds of heaven. There is no question of attempting to understand the meaning of it all, but simply the overflowing happiness of seeing the pure splendour of God's truth and love. We want to let this joy reach out and touch us: truth exists, pure goodness exists, pure light exists. God is good, and he is the supreme power above all powers. All this should simply make us joyful tonight, together with the angels and the shepherds.

Linked to God's glory on high is peace on earth among men. Where God is not glorified, where he is forgotten or even denied, there is no peace either. Nowadays, though, widespread currents of thought assert the exact opposite: they say that religions, especially monotheism, are the cause of the violence and the wars in the world. If there is to be peace, humanity must first be liberated from them. Monotheism, belief in one God, is said to be arrogance, a cause of intolerance, because by its nature, with its claim to possess the sole truth, it seeks to impose itself on everyone. Now it is true that in the course of history, monotheism has served as a pretext for intolerance and violence. It is true that religion can become corrupted and hence opposed to its deepest essence, when people think they have to take God's cause into their own hands, making God into their private property. We must be on the lookout for these distortions of the sacred. While there is no denying a certain misuse of religion in history, yet it is not true that denial of God would lead to peace. If God's light is extinguished, man's divine dignity is also extinguished. Then the human creature would cease to be God's image, to which we must pay honour in every person, in the weak, in the stranger, in the poor. Then we would no longer all be brothers and sisters, children of the one Father, who belong to one another on account of that one Father. The kind of arrogant violence that then arises, the way man then despises and tramples upon man: we saw this in all its cruelty in the last century. Only if God's light shines over man and within him, only if every single person is desired, known and loved by God is his dignity inviolable, however wretched his situation may be. On this Holy Night, God himself became man; as Isaiah prophesied, the child born here is "Emmanuel", God with us (*Is* 7:14). And down the centuries, while there has been misuse of religion, it is also true that forces of reconciliation and goodness have constantly sprung up from faith in the God who became man. Into the darkness of sin and violence, this faith has shone a bright ray of peace and goodness, which continues to shine.

So Christ is our peace, and he proclaimed peace to those far away and to those near at hand (cf. *Eph* 2:14, 17). How could we now do other than pray to him: Yes, Lord, proclaim peace today to us too, whether we are far away or near at hand. Grant also to us today that swords may be turned into ploughshares (*Is* 2:4), that instead of weapons for warfare, practical aid may be given to the suffering. Enlighten those who think they have to practise violence in your name, so that they may see the senselessness of violence and learn to recognize your true face. Help us to become people "with whom you are pleased" – people according to your image and thus people of peace.

Once the angels departed, the shepherds said to one another: Let us go over to Bethlehem and see this thing that has happened for us (cf. *Lk* 2:15). The shepherds went with haste to Bethlehem, the Evangelist tells us (cf. 2:16). A holy curiosity impelled them to see this child in a manger, who the angel had said was the Saviour, Christ the Lord. The great joy of which the angel spoke had touched their hearts and given them wings.

Let us go over to Bethlehem, says the Church's liturgy to us today. *Trans-eamus* is what the Latin Bible says: let us go "across", daring to step beyond, to make the "transition" by which we step outside our habits of thought and habits of life, across the purely material world into the real one, across to the God who in his turn has come across to us. Let us ask the Lord to grant that we may overcome our limits, our world, to help us to encounter him, especially at the moment when he places himself into our hands and into our heart in the Holy Eucharist.

Let us go over to Bethlehem: as we say these words to one another, along with the shepherds, we should not only think of the great "crossing over" to the living God, but also of the actual town of Bethlehem and all those places where the Lord lived, ministered and suffered. Let us pray at this time for the people who live and suffer there today. Let us pray that there may be peace in that land. Let us pray that Israelis and Palestinians may be able to live their lives in the peace of the one God and in freedom. Let us also pray for the countries of the region, for Lebanon, Syria, Iraq and their neighbours: that there may be peace there, that Christians in those lands where our faith was born may be able to continue living there, that Christians and Muslims may build up their countries side by side in God's peace.

The shepherds made haste. Holy curiosity and holy joy impelled them. In our case, it is probably not very often that we make haste for the things of God. God does not feature among the things that require haste. The things of God can wait, we think and we say. And yet he is the most important thing, ultimately the one truly important thing. Why should we not also be moved by curiosity to see more closely and to know what God has said to us? At this hour, let us ask him to touch our hearts with the holy curiosity and the holy joy of the shepherds, and thus let us go over joyfully to Bethlehem, to the Lord who today once more comes to meet us. Amen.

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CHURCH CHRISTMAS DECORATING:

Our beautiful Church fittingly presents well for the Christmas Season.

This comes about because of our volunteers.

Grateful for those, including a stepping up of new volunteers, to assist Father in the Christmas appointments, you are asked to help and sign up on the sheets provided on the vestibule podium.

- ◇ **Wednesday December 22nd: 9—11 am & 11—1 pm to arrange the trees and**
- ◇ **Thursday, December 23rd: 9— 11 am & 11—1 pm to arrange the crib and the flowers.**

Thank you for coming on board to help bring about our own 'Bethlehem' for our Lord to enter into our lives! May our Lord bless you in being a part of this tradition here at Sts. Peter & Paul.

Building Fund

We are moving forward with having our own Parish Centre, this massive project will take the efforts of many people to support. If you can please consider giving to the Building Fund, every cent of the Building Fund will go towards this Parish Goal.

A big Thank-You to all parishioners for their support in this effort!

MASS INTENTIONS

<i>Sunday</i>	<i>December 18th, Fourth Sunday of Advent</i>	<i>9:00 am 11:00 am 4:00 pm</i>	<i>Parishioners</i>
<i>Monday</i>	<i>December 19th, "O Root of Jesse"</i>	<i>8:00 am</i>	<i>Special Intention</i>
<i>Tuesday</i>	<i>December 20th, "O Key of David"</i>	<i>4:00 pm</i>	<i>Special Intention</i>
<i>Wednesday</i>	<i>December 21st, "O Radiant Dawn"</i>	<i>8:00 am</i>	<i>Charles Tsang †</i>
<i>Thursday</i>	<i>December 22nd, "O King of all the Nations"</i>	<i>8:00 am</i>	<i>Gabriel Von Heinrich †</i>
<i>Friday</i>	<i>December 23rd, "O Emmanuel"</i>	<i>8:00 am</i>	<i>Special Intention</i>
<i>Saturday</i>	<i>December 24th, Christmas Eve Day The Nativity of the Lord—Christmas</i>	<i>9:00 am 4:00 pm 6:00 pm</i>	<i>Special Intention Special Intention Special Intention</i>
<i>Sunday</i>	<i>December 25th, Christmas Day The Nativity of the Lord</i>	<i>9:00 am 11:00 am</i>	<i>Parishioners</i>
<i>Monday</i>	<i>December 26th, St. Stephen, † 36</i>	<i>9:00 am</i>	<i>Special Intention</i>
<i>Tuesday</i>	<i>December 27th, St. John † 99</i>	<i>4:00 pm</i>	<i>Waldemar Rimland</i>
<i>Wednesday</i>	<i>December 28th, The Holy Innocents</i>	<i>8:00 am</i>	<i>Special Intention</i>
<i>Thursday</i>	<i>December 29th, Fifth Day within the Octave of the Nativity</i>	<i>8:00 am</i>	<i>Fr. John Horgan †</i>
<i>Friday</i>	<i>December 30th, The Holy Family of Jesus, Mary and Joseph</i>	<i>8:00 am</i>	<i>Fr. John Horgan †</i>
<i>Saturday</i>	<i>December 31st, Seventh Day within the Octave of the Nativity The Solemnity of Mary, the Holy Mother of God</i>	<i>9:00 am 5:00 pm</i>	<i>Fr. R. Peedle † The Huang Family</i>



CHRISTMAS QUOTES FROM THE SAINTS

St. John Chrysostom, † 407

"This day He who is; is Born; and He who is becomes what He was not."

St. Ambrose of Milan, † 397

"Open wide your door to the one who comes. Open your soul, throw open the depths of your heart o see the riches of simplicity, the treasures of peace, the sweetness of grace. Open your heart and run to meet the Sun of eternal light that illuminates all men."

St. Gregory Nazianzen, † 390

"Christ is born, glorify Him! Christ from heaven, go out to meet him! Christ on earth, be exalted! Sing to the Lord all the whole earth; and that I may join both in one word, let the heavens rejoice, and let the earth be glad, for Him who is of heaven and then of earth. Christ in the flesh, rejoice with trembling and with joy; with trembling because of your sins, with joy because of your hope."

St. Leo the Great † 461

"Dearly beloved, today our Saviour is born; let us rejoice. Sadness should have no place on the birthday of life. The fear of death has been swallowed up; life brings us joy with the promise of eternal happiness. No one is shut out from this joy; all share the same reason for rejoicing. Our Lord, victor over sin and death, finding no man free from sin, came to free us all."



Origin of The Twelve Days of Christmas

ORIGIN OF "THE TWELVE DAYS OF CHRISTMAS" An Underground Catechism

You're all familiar with the Christmas song, "The Twelve Days of Christmas" I think. To most it's a delightful nonsense rhyme set to music. But it had a quite serious purpose when it was written.

It is a good deal more than just a repetitious melody with pretty phrases and a list of strange gifts.

Catholics in England during the period 1558 to 1829, when Parliament finally emancipated Catholics in England, were prohibited from ANY practice of their faith by law - private OR public. It was a crime to BE a Catholic.

"The Twelve Days of Christmas" was written in England as one of the "catechism songs" to help young Catholics learn the tenets of their faith - a memory aid, when to be caught with anything in *writing* indicating adherence to the Catholic faith could not only get you imprisoned, it could get you hanged, or shortened by a head - or hanged, drawn and quartered, a rather peculiar and ghastly punishment I'm not aware was ever practiced anywhere else. Hanging, drawing and quartering involved hanging a person by the neck until they had almost, but not quite, suffocated to death; then the party was taken down from the gallows, and disembowelled while still alive; and while the entrails were still lying on the street, where the executioners stomped all over them, the victim was tied to four large farm horses, and literally torn into five parts - one to each limb and the remaining torso.

The songs gifts are hidden meanings to the teachings of the faith. The "true love" mentioned in the song doesn't refer to an earthly suitor, it refers to God Himself. The "me" who receives the presents refers to every baptized person. The partridge in a pear tree is Jesus Christ, the Son of God. In the song, Christ is symbolically presented as a mother partridge which feigns injury to decoy predators from her helpless nestlings, much in memory of the expression of Christ's sadness over the fate of Jerusalem: "Jerusalem! Jerusalem! How often would I have sheltered thee under my wings, as a hen does her chicks, but thou wouldst not have it so..."

The other symbols mean the following:

2 Turtle Doves = The Old and New Testaments 3 French Hens = Faith, Hope and Charity, the Theological Virtues 4 Calling Birds = the Four Gospels and/or the Four Evangelists 5 Golden Rings = The first Five Books of the Old Testament, the "Pentateuch", which gives the history of man's fall from grace. 6 Geese A-laying = the six days of creation 7 Swans A-swimming = the seven gifts of the Holy Spirit, the seven sacraments 8 Maids A-milking = the eight beatitudes 9 Ladies Dancing = the nine Fruits of the Holy Spirit 10 Lords A-leaping = the ten commandments 11 Pipers Piping = the eleven faithful apostles 12 Drummers Drumming = the twelve points of doctrine in the Apostle's Creed

--Fr. Hal Stockert, Fishnet

