



December 23rd, 2018
Fourth Sunday of Advent

OUR FAITH. OUR FOUNDATION.

SINCE 1911



Christ is coming

When the prophet Micah was writing his book in the late eighth century BC Jerusalem was under siege and David's dynasty was in jeopardy. But salvation would come from a comparatively insignificant place – Bethlehem. From there a new leader would come to gather together the scattered exiles and unite the nation once more. Christians see this promise as foreshadowing the coming of Jesus, the Prince of Peace, who was born in Bethlehem and descended from the line of David.

The Gospel tells the story of Mary's visit to Elizabeth. Both were pregnant. Enlightened by the Holy Spirit, Elizabeth praises Mary and hints at the uniqueness of the child she has conceived.

The Second Reading states that Jesus didn't come to offer the sacrifices of the old law, but to do the will of God. His sacrifice was essentially one of obedience (an obedience which meant accepting death on the cross). His one perfect sacrifice transcended and replaced all the former sacrifices. His sacrifice did what the sacrifices of the Mosaic Law were unable to do; it brought about reconciliation between God and His people.



For unto us a child is born, unto us a son is born and the government shall be on his shoulder and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. (Is 9,6).

May the peace and blessings of Christmas be yours; and may the

coming year be filled with happiness. Merry Christmas and Best Wishes for a Happy New Year!

This Week

Monday, December 24

5:00pm Children's Mass
9:00pm Mass
12:00am Midnight Mass

Tuesday, December 25

9:00am Mass Int Betty Khan
11:00am Mass Int Judith Dajay

Wednesday, December 26

10:00am Mass +Mary McMahon

Thursday, December 27

8:00am Mass Int Fr. Andrzej Stendzina, OMI
7:00pm Mass +Remedios Rodrigo

Friday, December 28

8:00am Mass +Oni Odjegba
7:00pm Mass +Anita Behrend

Saturday, December 29

8:00am Mass +Teresa Weisser
9:30am Meeting Legion of Mary
5:00pm Mass +Rachael Agnew

Sunday, December 30

9:00am Mass Int Fr. Abbott
11:00am Mass
5:00pm Mass Int Fr. John Horgan

OFFERTORY

We are grateful for these gifts.
 Sunday Envelopes: \$9,662.00
 Loose: \$795.86

WELCOME TO OUR FAITH COMMUNITY

Kathryn Jennifer Martin
daughter of Ryan Martin & Christina Brimson
 Charlotte Evelyn Wilson Bobinski
daughter of Jessie Anne Bobinski & Robert Hunter Wilson
 Eloise Winter Cooney Smith
daughter of Jason Smith & Adrienne Cooney

Pope's Message

The Gospel passage that was just proclaimed is the prelude to two great canticles: that of Mary, known as the "Magnificat", and that of Zechariah, the "Benedictus", which I like to call "the canticle of Elizabeth or of fruitfulness".

Thousands of Christians throughout the world begin the day by singing: "Blessed be the Lord" and end it by proclaiming "the greatness of the Lord, for he has looked with favour on his lowly servant". In this way believers of different peoples, day by day, try to remember; to remember that, from generation to generation, God's mercy spreads over all people as he had promised our fathers. And from this context of grateful remembrance bursts forth Elizabeth's song in the form of a question: "And why is this granted me, that the mother of my Lord should come to me?". We find Elizabeth, the woman marked by the sign of barrenness, who sings under the sign of fruitfulness and astonishment.

I would like to emphasize precisely these two aspects. Elizabeth, marked by barrenness and marked by fruitfulness.

1. Elizabeth the barren woman, with all that this implied for the religious mentality of that era, which considered barrenness a divine punishment as a result of her sin or that of her spouse. A mark of shame imprinted on her flesh, either because she felt guilty of a sin that she had not committed or because she felt inadequate, not living up to what was expected of her. Let us imagine for a moment the glances of her family members, of her neighbours, of her own ... a barrenness which thoroughly penetrates and ends up paralyzing one's entire life. A barrenness that can assume many names and forms each time a person physically feels shame in seeing herself stigmatized or feeling inadequate.

We can imagine the same for the Indigenous American Juan Diego when he said to Mary: "I am really just a man of the field, I am a mecapan [beast of burden], a cacaxtli [back frame], I am a tail, I am a wing; I myself need to be led, to be carried on someone's back; the place to which You are sending me is a place that is unsuited and unfamiliar to me!" (*Nican Mopohua*, n. 55). With this sentiment one can also find – as the Latin American Bishops have clearly shown us – in our "indigenous and Afro-American communities, which often are not treated with dignity and equality of conditions; many women who are excluded because of their sex, race, or socioeconomic situation; young people who receive a poor education and have no opportunities to advance in their studies or to enter into the labour market so as to move ahead and establish a family; many poor people, unemployed, migrants, displaced, landless peasants, who seek to survive on the informal market; boys and girls subjected to child prostitution, often linked to sex tourism" (*Concluding Document, Aparecida*, n. 65).

2. And, let us contemplate Elizabeth, the barren woman, together with Elizabeth, the fruitful-astonished woman. She herself is the first to recognize and bless Mary. It is she who in old age experienced in her own life, in her flesh, the fulfillment of the promise God had made. She who could not have children carried in her womb the Precursor of Salvation. In her we understand that God's dream is neither barrenness nor to stigmatize or shame his children, but to make flow in them and from them a song of blessing. Likewise we see it in Juan Diego. It was precisely he, and not another, who carried imprinted on his mantle, the tilma, the image of the Virgin: the Virgin with a dark complexion and face of mixed race, supported by an angel with the wings of quetzal, pelican and macaw; the mother able to assume the features of her children to make them feel part of her blessing. It would seem that God unceasingly persists in showing us that "the stone which the builders rejected has become the head of the corner" (*Ps 118[117]:22*).

Dear brothers and sisters, within this dialectic of fruitfulness-barrenness, let us see the richness and cultural diversity of our peoples of Latin America and the Caribbean; it is a sign of the great richness that we are invited not only to cultivate, but also, especially in our time, to courageously defend from every attempt at homogenization which ends by imposing – with attractive slogans – a single way of thinking, of being, of feeling, of living; that ends by rendering pointless and barren what we inherited from our forebears; that results in making people – especially our young people – feel inadequate because they belong to this or that other culture. Ultimately, our fruitfulness demands that we protect our peoples from an ideological colonization that erases what is richest in them, be they indigenous, Afro-American, of mixed race, farmers, or residents of the periphery. "The Mother of God is a type of the Church" (*Lumen Gentium*, n. 63) and from her we wish to learn to be Church with a face of mixed race, indigenous and Afro-American, the face of a farmer, the aspect of a tail, wing, cacaxtli. The face of the poor, the unemployed, boy and girl, young and old, so that no one feel barren or unproductive, that no one feel shame or feel inadequate. On the contrary, so that each one, like Elizabeth and Juan Diego, may feel they are the bearer of a promise, of hope, and can say from deep down: "Abba! Father!" (*Gal, 4:6*) beginning from the mystery of this sonship which, without erasing the features of each one, universalizes us, making of us a people.

St. Augustine's Parish Donations

St. Augustine's is thankful for your donations. If you would prefer you can support St. Augustine's by making an automatic gift each month from either your bank account or your credit card. If you would like to sign up for a debit or credit card donation please download the fillable PDF pre-authorization form found on our web-site and return it to the parish office. The pre-authorization form can also be found in the foyer of the Church.

WELCOME TO ST. AUGUSTINE'S PARISH

St. Augustine's Oblate Parish is a Catholic community centered in Christ and the Eucharist that has a shared mission to – welcome and invite all to participate – celebrate in Word and Sacrament – foster evangelization and spiritual formation – advocate for social justice – care for our common home.

The Octave of Christmas

Did You Know...

Catholics recognize that Christmas is not only on December 25. The Church's liturgy actually emphasizes the eight days or octave of Christmas. The Church recognizes that the days of the Christmas Octave are repeating the solemnity of Christmas for eight days, concluding on a high note with another solemnity that echoes the solemnity of the Nativity of the Lord.

Two Principal Solemnities

There are two principal feasts in the Liturgical Year: Easter and Christmas. These are both solemnities (and holydays of obligation) and in the current Liturgical Calendar are the only feasts that have octaves attached. Solemnities are festive and exceptional days, the highest ranked feasts of the liturgical calendar.

What Is an Octave?

An octave is the eight-day period during which Easter or Christmas is celebrated, and includes the actual feast. The eighth day is also called the octave or "octave day," and days in between are said to be "within the octave":

Octave means an eight-day celebration, that is, the prolongation of a feast to the eighth day inclusive. The feast itself is considered the first day, and it is followed by six days called "days within the octave." The eighth or octave day is kept with greater solemnity than the "days within the octave."

Why an Octave?

It has often been said that Catholics know how to celebrate. The Church has a built-in pattern within the liturgical calendar that provides what man needs to celebrate the feasts of the year: times of preparation and penance building to major feasts that are prolonged, and multi-level feast days spread throughout the year.

The octave gives us time to impress upon our souls the mysteries, joys and graces of the principal feasts of the Church year.

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Christmas Eve: 5pm, 9pm & Midnight

Christmas Day: 9am & 11am ONLY

New Year's Eve: 5pm

New Year's Day: 9am & 11am ONLY

Around the Parish...



PREP Advent Gathering December 2018

St. Augustine's New Years Eve Dinner

Monday December 31st Parish Hall -

Social at 6:00pm

Prime Rib Roast Dinner @ 6:30pm

Adults: \$20 Children 12 & under \$10.



School News...

FALL CAMPAIGN - ONE LAST PUSH

A big "thank-you" to school parents and parishioners for your generosity as the Campaign has now exceeded \$450,000. We encourage all parishioners to consider making a gift so we can reach our goal of \$500,000 by December 31, 2018.

You can deposit your gift at the school or parish office or in the Sunday collection. If you are writing a cheque please make it out to: St. Augustine's Parish School Building Fund.

For more information please go to: Faithandfoundation.com. If you have any questions about how to give or our annual campaign please contact us at: 604-736-4455 (Ext 231).

Oblate Corner..



200 YEARS AGO: YOUTH – THE WORK OF WORKS

Posted Frank Santucci

Committed to preaching the Gospel to the most abandoned and to be ministers of God’s compassion in the sacrament of reconciliation, Eugene continued to explain the ministry of the Missionaries in his Rule of Life:

Article 3 The direction of youth

The direction of youth will be considered an essential duty of our Institute.

The Superior General will appoint one or more of the Missionaries to this occupation, which he himself will participate in diligently, insofar as his other responsibilities permit.

Five years’ earlier, Eugene’s spiritual director had instilled into him that this was “the work of works: give it all your efforts, deploy all your zeal to form

them well” (REY, Histoire I, p. 151) and it is clear that Eugene had learnt this lesson well when he wrote:

They will account to him for the state of the Youth Congregation, which must be established in all our houses with the same care and the same attention as the novitiate itself.

1818 Rule Part 1, Chapter 3, §3. Direction of youth

Each Missionary had “the duty of knowing the names of each congregant. “ Remembering that at the time of writing there were nearly 300 members in Aix, this was no mean task!

He also stressed the closeness of the Missionaries to the youth by insisting that they also have “frequent contact with their families.”

The youth ministry was clearly not something to be added on to the existing other ministries if and when the Missionaries had time. It was an essential aspect of the mission of each house.

If you are new to our Parish Community or have an address or telephone change, please fill out the information below and submit it to the parish office or drop into the collection basket. please print in block letters.

New Parishioner Need Envelopes Information Change

First Name	First Name
Spouse First Name	Spouse Last Name
Children: Name(s) & Date of Birth	
Mailing Address	
City	Phone
Postal Code	Email
Comments	

Parish Information

PASTOR

Rev. Andrzej Stendzina, OMI 604.736.4455 x 227
astendzina@rcav.org

PARISH OFFICE

Monday & Friday 9:00am-12noon,1:00pm-5:00pm
Tues/Wed/Thurs 10:00am-12noon,1:00pm-5:00pm
Monday is the Priest’s day off.

Email: parish.saug@rcav.org

DIRECTOR OF ADMINISTRATIVE SERVICES

Linda Arnold 604.736.4455 x 229

PARISH SECRETARY

Jayne Le Vierge 604.736.4455 x 221

PARISH RELIGIOUS EDUCATION PROGRAM—PREP

Ferial Khan 604.736.4455 x 224
ferial@staugustineschurch.ca

FAITH AND FOUNDATION

Campaign Office 604.736.4455 x 231
donate@faithandfoundation.com

ST AUGUSTINE SCHOOL

2154 West 7th Avenue V6K 0E3 604.731.8024
office@staugschool.ca

BAPTISM - REGISTRATION REQUIRED

604.736.4455 x 221

MARRIAGES/WEDDINGS

604.736.4455 x 221 parish.saug@rcav.org

RECONCILIATION

Weekdays 15 minutes before weekday Mass
Saturday 4:00pm—4:30pm

PARISH MINISTRIES

RCIA (RITE OF CHRISTIAN INITIATION OF ADULTS)

Linda Arnold rcia@staugustineschurch.ca

MUSIC MINISTRY

Peter Allen 604.257.3525
Manfred & Suzanne Milbers 604.255.0567
Mary Ellen Turnbull 778.995.6423

COMMUNION TO THE SICK

Nelson Cheung 604.328.3882

EXTRAORDINARY MINISTERS OF HOLY COMMUNION

Sonny Harsono em@staugustineschurch.ca

PARISH COUNCIL

Bill Borgen parishcouncil@staugustineschurch.ca

CWL (CATHOLIC WOMEN’S LEAGUE)

Samantha Strudwick 604.255.1662

KNIGHTS OF COLUMBUS

Roy Pimentel 778.330.6850

LEGION OF MARY

Sr. Lilia Yearley 604.734.0535

ADULT FAITH

Clara Lum faithformation@staugustineschurch.ca

LECTORS

Danny Camparmo lectors@staugustineschurch.ca

USHERS

Bill Borgen 604.224.2632

MOM’S N TOTS

Cat Leung cat_murtha@hotmail.com

FOOD COLLECTION

Terry Murphy 604.736.5288