



Thirty-Second Sunday in Ordinary Time

November 15, 2020

Pastor

Fr. Anthony Ho 何庭耀神父
fatheranthonyho@gmail.com

Emergency sick call only:
604-729-7638

In Residence

Fr. Nick Meisl

Office Administrator

Melita Soriano

Parish Office Hours

Mon-Fri 8:30AM-4PM

Weekend Masses

廣東話主日提前彌撒:

星期六 下午四時

Sat 4 PM (Cantonese),
6:00 PM

Sun 9 AM, 11 AM, 6 PM

Weekday Masses

Mon-Sat 8 AM

Public Holidays 9 AM

Confession

20 minutes before all
weekend Masses and

15 minutes before all
weekday Masses

Morning Prayer

Mon-Sat 7:30 AM

Adoration

Fri 8:30-9:30 AM

1st Fri 8:30-9:45AM

Holy Rosary

Mon-Sat after morning Mass

Divine Mercy Chaplet

10 minutes before all weekend

Masses

Visit to the Sick

Please call Parish Office or

Emergency number

604-729-7638

Baptisms

by appointment

Marriages

at least 6 months notice

Saint Frances Xavier Cabrini
November 13, 2020

Dear Brothers and Sisters in Christ:

On Monday, October 27, Dr. Bonnie Henry, Provincial Health Officer for British Columbia, made the following statement: "It is now the expectation that people will wear a non-medical mask in public spaces." In light of this statement and in order to mitigate the spread of COVID-19 in our Province, I am urging that all parishioners wear masks during Holy Mass, except for the reception of Holy Communion. Exceptions are made, of course, for those who cannot wear a mask because of a disability or medical condition.

I wish also to take this occasion to remind everyone that, as a result of direct consultation with the Public Health Officer and for the safety of all, the faithful are strongly recommended to receive Holy Communion only on the hand, for the duration of the pandemic.

With cordial greetings and the assurance of my prayers for you and your families, I remain

Sincerely yours in Christ,

+ J. Michael Miller, CSB
Archbishop of Vancouver

Our Lady intercedes for mankind

The Second Mystery of Light is the Wedding Feast at Cana (John 2:1-12).

"When the wine ran out, the mother of Jesus said to him, 'They have no wine.'" (John 2:3)

St Alphonsus Liguori said, "Mary's heart cannot but take pity on the unfortunate couple..... it stirs her to act as intercessor and ask her Son for the miracle, even though no one asks her to..... If our Lady acted like this without being asked, what would she not have done if they actually asked her to intervene?"

St. John Paul II wrote, "Mary places herself between her Son and mankind in the reality of their wants, needs and sufferings. She puts herself 'in the middle,' that is to say she acts as a mediatrix not as an outsider, but in her position as mother. She knows that as such she can point out to her Son the needs of mankind, and in fact, she 'has the right' to do so. Her mediation is thus in the nature of intercession: Mary 'intercedes' for mankind." (Redemptoris Mater, 21)

"And Jesus said to her, 'Woman, what does this have to do with me? My hour has not yet come.'" (John 2:4)

Venerable Fulton J. Sheen wrote, "The 'Hour' obviously refers to His Cross. Whenever the word 'Hour' is used in the New Testament, it is used in relation to His Passion, death, and glory."

Sheen pointed out that references to this "Hour" are made seven times in the Gospel of John alone: John 2:4, 7:30, 8:20, 12:23, 12:27, 16:32 and 17:1.

Sheen wrote, "He was telling His mother that she was virtually pronouncing a sentence of death over Him..... If He agreed to her request, He would be beginning His hour of death and glorification..... As soon as He had consented to begin His 'Hour,' He proceeded immediately to tell her that her relations with Him would be henceforth changed. Until then, during His hidden life, she had been known as the mother of Jesus. But now that He was launched on the work of Redemption, she would no longer be just His mother, but also the mother of all His human brethren whom He would redeem. To indicate this new relationship, He now addressed her, not as 'Mother' but as the 'Universal Mother' or 'Woman.'..... The moment the 'Hour' began, she became 'the Woman' she would have other children too, not according to the flesh, but according to the spirit. John, who was present at that wedding, was also present at the climax of the 'Hour' on Calvary. He heard Our Lord calling her 'Woman' from the Cross and then saying to her, 'Behold thy son.' It was as if he, John, was now the symbol of her new family. When Our Lord raised the son of the widow of Naim from the dead, He said, 'Give him back to his mother.' On the Cross, He consoled His mother by giving her another son, John, and with him the whole of redeemed humanity."

"His mother said to the servants, 'Do whatever he tells you.'" (John 2:5)

Our Lady had spoken seven times in the Scriptures (Luke 1:34, 1:38, 1:40, 1:46-55 & 2:48; John 2:3 & 2:5). Her last words in the Scriptures point to Christ. Our Lady always lead us to Jesus.

At the wedding of others, Jesus changed water into wine, and at His own wedding (Last Supper), Jesus changed wine into His own Blood.

St. Cyril of Jerusalem said, "[Jesus] once changed water into wine by a word of command at Cana of Galilee. Should we not believe him when he changes wine into blood?"

St. Paul VI wrote, "At Cana, Mary appears once more as the Virgin in prayer: when she tactfully told her Son of a temporal need, she also obtained an effect of grace, namely, that Jesus, in working the first of his 'signs', confirmed his disciples' faith in him" (Marialis cultus, 18).