



November 29, 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

November 19, 2020

Suspension of Holy Mass Celebrated in Public

Dear Brothers and Sisters in Christ:

After today's Provincial Health Order from Dr. Bonnie Henry, and with considerable sadness, I must direct that **all Masses, whether Sunday or weekday, beginning on Friday, November 20 and until further notice, are to be offered without a public congregation.** This directive likewise applies to other liturgical services as well as to social activities and gatherings held in church facilities. The new order from the Ministry states: "In-person religious gatherings and worship services are suspended under the order. For example: Do not attend a church, synagogue or mosque service."

It is important to note that **Funerals, Weddings and Baptisms may all still go ahead**, but with restrictions on attendees: "Funerals, weddings and baptisms may proceed with a limited number of people and a COVID-19 Safety Plan in place. You can have a maximum of 10 people attend, including the officiant. Receptions associated with funeral, wedding or baptism receptions are not allowed at any location."

Wherever possible – that is, whenever the health and safety of the community can be scrupulously attended to – churches may remain open for private prayer, Adoration and individual Confession.

"The order is in effect from November 19, 2020 at midnight to December 7, 2020 at midnight," although it may be extended beyond that point.

I fully understand that this is a difficult measure to have to take, especially on such short notice, and I am aware of the strain this will put on pastors and parishioners alike. From today's order it seems that religious institutions are not being treated with the same consideration regarding the number present at religious gatherings compared to that at secular indoor gatherings. While this is very disappointing, we are called to be beacons of light to the community at large and must do our part in a spirit of sacrificial love for our neighbours.

Further communication may come in the next days to help clarify the situation regarding other events or activities.

With the assurance of my prayers for you and your families as we weather this new trial, I remain

Sincerely yours in Christ,

+ J. Michael Miller, CSB
Archbishop of Vancouver

Transfiguration contrasts with Crucifixion

The Fourth Luminous Mystery of the Holy Rosary is the Transfiguration: "Jesus took with him Peter and James, and John his brother, and led them up a high mountain by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became white as light. And behold, there appeared to them Moses and Elijah, talking with him." (Matthew 17:1-3)

The Transfiguration recalls the Mystery of Christ's Baptism and contrasts with the Mystery of Christ's Crucifixion.

The Catechism of the Catholic Church states: "Jesus' baptism proclaimed 'the mystery of the first regeneration,' namely, our Baptism; the Transfiguration 'is the sacrament of the second regeneration': our own Resurrection."

St. Thomas Aquinas explains: "Just as in the Baptism, where the mystery of the first regeneration was proclaimed, the operation of the whole Trinity was made manifest, because the Son Incarnate was there, the Holy Spirit appeared under the form of a dove, and the Father made Himself known in the voice; so also in the transfiguration, which is the mystery of the second regeneration, the whole Trinity appears—the Father in the voice, the Son in the man, the Holy Spirit in the bright cloud; for just as in baptism He confers innocence, signified by the simplicity of the dove, so in the resurrection will He give His elect the clarity of glory and refreshment from all sorts of evil, which are signified by the bright cloud."

Venerable Fulton J. Sheen wrote, "At His baptism, the heavens were opened; now at the Transfiguration they opened again to install Him in His office as Mediator, and to distinguish Him from Moses and the Prophets. It was heaven itself that was sending Him on His mission, not the perverse will of men. At the baptism, the voice from heaven was for Jesus Himself; on the Hill of the Transfiguration it was for the disciples. The shouts of "Crucify" would be too much for their ears if they did not know that it behooved the Son to suffer."

The Transfiguration thus prepares the disciples for the Mystery of Christ's Crucifixion. A Biblical commentator wrote, "This glimpse of glory was meant to make such an impression on the three apostles, as to prevent their losing courage or faith when, ere long, they saw their Lord in the hour of His deep abasement, and in that fearful state of suffering, when 'there was no beauty or comeliness in Him'. In fact, the Transfiguration contrasts with the Crucifixion in every respect. In the one, we perceive Christ in wondrous majesty—on either side of Him two Saints—, the revelation of God, and the disciples in rapture. In the other we see our Lord marred and disfigured—on either side of Him two thieves—, abandoned by God, and with Him His sorrowing Mother, the grief-stricken John, and the weeping women."

The same commentator wrote, "While Jesus was praying, He was transfigured. Have you ever been able to watch anyone who is praying interiorly and with recollection? You can see devotion on his very countenance, and he is, as it were, transfigured. Prayer raises and ennobles a man, and makes him heavenly-minded, filling him with peace and conformity to God's will. He who prays devoutly feels himself raised and filled with joy. Have you ever prayed thus? Compose yourself carefully before you begin your prayers, and say: 'Lord, teach me how to pray!'"

Commenting on this Mystery of the Holy Rosary, Father Thomas Feeley wrote, "When our minds and hearts are raised up to God in fervent prayer, time stands still. Our understanding of ourselves and of the world is transformed. We judge everything from God's perspective and seek to do his will on earth as it is in heaven (Mt 6:10). Like Peter we say, "Lord, it is good for us to be here" (Mt 17:4). We can then face the world renewed."

