

Welcome to **STAR OF THE SEA PARISH**

Fourth Sunday of Advent—December 24, 2023 and Nativity of the Lord—December 25, 2023



MISSION STATEMENT:

To follow Jesus Christ and to invite others to do the same.



PARISH OFFICE:

2250 – 150th Street, Surrey, BC V4A 9J3

Phone: 604-531-5739

Email: parish@starofthesea.ca

Website: starofthesea.ca

OPEN: Monday – Friday
8:30am– 4:30pm
(closed over lunch hour
Noon-1pm)

*The Parish Office is closed on
Monday, Dec 25 and
Tuesday, Dec 26*

FOR AFTER HOURS EMERGENCIES:

604-831-1162 or 604-541-8036



Christmas 2023 and New Years MASS SCHEDULE

Christmas and the Solemnity of Mary (New Years Day) both fall on a Monday this year.

Both are Holy Days of Obligation. All Catholics should be made aware that they need to attend Mass for Sundays AND Christmas and New Year's. And that one mass cannot count for both the Sunday obligation and the Christmas or New Year's obligation.

Christmas Eve: Sunday, Dec. 24

Good Shepherd
5PM, 7PM, 10PM

Star of the Sea
4PM

Christmas Day: Monday, Dec. 25

Good Shepherd
9AM, 11AM

Star of the Sea
10:30AM

Sunday, Dec. 31 Feast of Holy Family

Good Shepherd
Anticipated (Sat. 30th) - 5PM
9AM, 11AM

Star of the Sea
Anticipated (Sat. 30th) - 4PM
10:30AM

New Years Day: Solemnity of Mary

Good Shepherd
Anticipated (Sun, 31st) - 5PM
9AM, 11AM

Star of the Sea
Anticipated (Sun, 31st) - 4PM
10:30AM

Dear Parishioners & Friends,

May our Good God bless you and your families this Christmas. May the places of darkness in your lives be illumined and removed by the Light of Christ.

May your hearts be filled with the Joy of Christ's birth and may you be missionaries of that Joy!

And thank you to everyone who brought in gifts and treats for us. We really appreciate your kindness and thoughtfulness.

Merry Christmas from all of us in the Parish Office,

Fr. Augustine

Fr. Francis

*Mario Anne-Marie Tom
Janice Lorena Trudi*

PASTOR:

Fr. Augustine Obiwumma
aobiwumma@rcav.org

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Tom Cremer (ext. 274)
tomc@starofthesea.ca

Dear Catholic Faithful,

This week, the Vatican published the [Declaration on the Pastoral Meaning of Blessings](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_dcf_doc_20231218_fiducia-supplicans_en.html), which reflects on the **theology of blessing** and, for the first time, sanctions clerical blessings of same-sex couples and mixed-sex couples in irregular unions. Not surprisingly, this has sparked no little controversy and a great deal of coverage in the news media. It is important to understand this declaration rightly as there is much misinformation and misinterpretation floating around. You are therefore, encouraged to read the document for yourself: https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_dcf_doc_20231218_fiducia-supplicans_en.html. The hyperlink takes you to the official English translation of the document.

For now, we share with you an excellent email that Deacon Hilmar Pabel sent to members of [Courage and EnCourage ministries](#):

"...I encourage you to read the document: first, because of its insightful and inspiring teaching on blessings, and second, because of what it says about blessing people who are a same-sex couple. The document helps us understand the different types of blessings and their importance. It also makes clear that the blessing imparted by an ordained minister (bishop, priest, deacon) to "couples in irregular situations" and to "couples of the same sex" should never be legislated as a liturgical ritual to avoid all confusion with the liturgical blessing imparted to a married couple.

The document points out the context of a pastoral blessing imparted to the above-mentioned couples: "Such a blessing may instead find its place in other contexts, such as a visit to a shrine, a meeting with a priest, a prayer recited in a group, or during a pilgrimage. Indeed, through these blessings that are given not through the ritual forms proper to the liturgy but as an expression of the Church's maternal heart—similar to those that emanate from the core of popular piety—there is no intention to legitimize anything, but rather to open one's life to God, to ask for his help to live better, and also to invoke the Holy Spirit so that the values of the Gospel may be lived with greater faithfulness" (no. 40).

The document presents the Church as community of inclusion: "the Church welcomes all who approach God with humble hearts, accompanying them with those spiritual aids that enable everyone to understand and realize God's will fully in their existence" (no. 32). And it ends with a beautiful expression of blessed inclusion:

"Taking the above points into account and following the authoritative teaching of Pope Francis, this Dicastery finally wishes to recall that "the root of Christian meekness" is "the ability to feel blessed and the ability to bless [...]. This world needs blessings, and we can give blessings and receive blessings. The Father loves us, and the only thing that remains for us is the joy of blessing him, and the joy of thanking him, and of learning from him [...] to bless." In this way, every brother and every sister will be able to feel that, in the Church, they are always pilgrims, always beggars, always loved, and, despite everything, always blessed" (no. 45)."

December 18, 2023



Archbishop's Statement on Blessings for Same-Sex Couples

This morning the Holy See issued the Declaration *Fiducia Supplicans*, approved by Pope Francis. This document seeks to "broaden" and "enrich" the concept of "blessing" in the Catholic Church.

The Declaration clearly affirms the traditional doctrine of the Church about marriage between a man and a woman, not allowing any type of liturgical rite or blessing similar to a liturgical rite that could create confusion about the Sacrament of Matrimony. At the same time, taking account of very precise pastoral situations, it opens the possibility of blessing couples in irregular situations and same-sex couples without, however, officially validating their status or changing in any way the Church's perennial teaching on marriage.

We are now discerning how the Declaration might impact how we can serve all people in our Catholic community. This reflection process will take time. As highlighted in our Archdiocese's synodal process and at the recent Synod of Bishops, we are always striving, in keeping with the Gospel and Tradition, to become an ever more welcoming community. We pray that this Vatican document will open new doors through which we can share God's love and mercy.

+ J. Michael Miller, CSB
Archbishop of Vancouver

Reading 1: 2 Samuel 7:1–5, 8–11, 16
Psalm: Psalm 89:2–5, 27, 29
Reading 2: Romans 16:25–27
Gospel: Luke 1:26–38

Reading 1: Isaiah 52: 7-10
Psalm: Psalm 98:1, 2-3, 3-4, 5-6.
Reading 2: Hebrews 1: 1-6
Gospel: John 1: 1-18

SOLEMNITY OF THE NATIVITY OF THE LORD

HOMILY OF HIS HOLINESS POPE FRANCIS

Midnight Mass at St Peter's Basilica—Saturday, 24 December 2022

What does this night still have to say to our lives? Two thousand years after the birth of Jesus, after so many Christmases spent amid decorations and gifts, after so much consumerism that has packaged the mystery we celebrate, there is a danger. We know many things about Christmas, but we forget its real meaning. So how do we rediscover the meaning of Christmas? First of all, where do we go to find it? The Gospel of Jesus' birth appears to have been written precisely for this purpose: to take us by the hand and lead us where God would have us go. So let us follow the Gospel.

It starts with a situation not unlike our own: everyone is bustling about, getting ready for an important event, the great census, which called for much preparation. In that sense, the atmosphere was very much like our modern celebration of Christmas. Yet the Gospel has little to do with that worldly scenario; it quickly shifts our gaze to something else, which it considers more important. It is a small and apparently insignificant detail that it nonetheless mentions three times, always in relation to the central figures in the narrative. First, Mary places Jesus *"in a manger"* (Lk 2:7); then the angels tell the shepherds about *"a child wrapped in swaddling clothes and lying in a manger"* (v. 12); and finally, the shepherds, who find *"the child lying in the manger"* (v. 16). **In order to rediscover the meaning of Christmas, we need to look to the manger. Yet why is the manger so important? Because it is the sign, and not by chance, of Christ's coming into this world. It is how he announces his coming. It is the way God is born in history, so that history itself can be reborn. What then does the manger tell us? It tells us three things, at least: *closeness*, *poverty* and *concreteness*.**



Closeness. The manger serves as a feeding trough, to enable food to be consumed more quickly. In this way, it can symbolize one aspect of our humanity: our greed for consumption. While animals feed in their stalls, men and women in our world, in their hunger for wealth and power, consume even their neighbours, their brothers and sisters. How many wars have we seen! And in how many places, even today, are human dignity and freedom treated with contempt! As always, the principal victims of this human greed are the weak and the vulnerable. This Christmas too, as in the case of Jesus, a world

ravenous for money, hungry for power and pleasure does not make room for the little ones, for so many unborn, poor and forgotten children. I think above all of the children devoured by war, poverty and injustice. Yet those are the very places to which Jesus comes, a child in the manger of rejection and refusal. In him, the Child of Bethlehem, every child is present. And we ourselves are invited to view life,

politics and history through the eyes of children.

In the manger of rejection and discomfort, God makes himself present. He comes there because there we see the problem of our humanity: the indifference produced by the greedy rush to possess and consume. There, in that manger, Christ is born, and there we discover his closeness to us. He comes there, to a feeding trough, in order to become our food. God is no father who devours his children, but the Father who, in Jesus, makes us his children and feeds us with his tender love. He comes to touch our hearts and to tell us that love alone is the power that changes the course of history. He does not remain distant and mighty, but draws near to us in humility;

leaving his throne in heaven, he lets himself be laid in a manger.

Dear brother, dear sister, tonight God is drawing near to you, because you are important to him. From the manger, as food for your life, he tells you: "If you feel consumed by events, if you are devoured by a sense of guilt and inadequacy, if you hunger for justice, I, your God, am with you. I know what you are experiencing, for I experienced it myself in that manger. I know your weaknesses, your failings and your history. I was born in order to tell you that I am, and always will be, close to you". **The Christmas manger, the first message of the divine Child, tells us that God is with us, he loves us and he seeks us. So take heart! Do not allow yourself to be overcome by fear, resignation or discouragement. God was born in a manger so that you could be reborn in the very place where you thought you had hit rock bottom. There is no evil, there is no sin, from which Jesus does not want to save you. And he can. Christmas means that God is close to us: let confidence be reborn!**

The manger of Bethlehem speaks to us not only of closeness, but also of **poverty**. Around the manger there is very little: hay and straw, a few animals, little else. People were warm in the inn, but not here in the coldness of a stable. Yet that is where Jesus was born. **The manger reminds us that he was surrounded by nothing but love: Mary, Joseph and the shepherds; all poor people, united by affection and amazement, not by wealth and great expectations. The poverty of the manger thus shows us where the true riches in life are to be found: not in money and power, but in relationships and persons.**

And the first person, the greatest wealth, is Jesus himself. Yet do we want to stand at his side? Do we draw close to him? Do we love his poverty? Or do we prefer to remain comfortably ensconced in our own interests and concerns? Above all, do we visit him where he is to be found, namely in the poor mangers of our world? For that is where he is present. **We are called to be a Church that worships a Jesus who is poor and that serves him in the poor.** As a saintly bishop once said: **"The Church supports and blesses efforts to change the structures of injustice, and sets down but one condition: that social, economic and political change truly benefit the poor"**. Certainly, it

is not easy to leave the comfortable warmth of worldliness to embrace the stark beauty of the grotto of Bethlehem, but let us remember that it is not truly Christmas without the poor. Without the poor, we can celebrate Christmas, but not the birth of Jesus. Dear brothers, dear sisters, at Christmas God is poor: let charity be reborn!

We now come to our last point: the manger speaks to us of **concreteness**. Indeed, a child lying in a manger presents us with a scene that is striking, even crude. **It reminds us that God truly became flesh. As a result, all our theories, our fine thoughts and our pious sentiments are no longer enough. Jesus was born poor, lived poor and died poor; he did not so much talk about poverty as live it, to the very end, for our sake. From the manger to the cross, his love for us was always palpable, concrete.** From birth to death, the carpenter's son embraced the roughness of the wood, the harshness of our existence. He did not love us only in words; he loved us with utter seriousness!

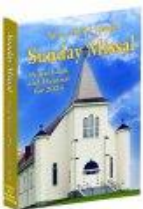


Consequently, **Jesus is not satisfied with appearances. He who took on our flesh wants more than simply good intentions. He who was born in the manger, demands a concrete faith, made up of adoration and charity, not empty words and superficiality. He who lay naked in the manger and hung naked on the cross, asks us for truth, he asks us to go to the bare reality of things, and to lay at the foot of the manger all our excuses, our justifications and our hypocrisies.** Tenderly wrapped in swaddling clothes by Mary, he wants us to be clothed in love. God does not want appearances but concreteness. Brothers and sisters, may we not let this Christmas pass without doing something good. Since it is his celebration, his birthday, let us give him the gifts he finds pleasing! At Christmas, God is concrete: in his name let us help a little hope to be born anew in those who feel hopeless!

Jesus we behold you lying in the manger. We see you as close, ever at our side: thank you Lord! We see you as poor, in order to teach us that true wealth does not reside in things but in persons, and above all in the poor: forgive us, if we have failed to acknowledge and serve you in them. We see you as concrete, because your love for us is palpable. Jesus, help us to give flesh and life to our faith. Amen.

Please pray for

Marilyn Wolfe, Jason Eddleman,
Delia Antunovich, Julia Nadon,
Paul Tusnady, Ken Prout,
Mercedes Sandoval, Judy Nault,
Maria Kasprzyk, Jola Melone,
Brian Hickey, Jack Plain,
Danilo Sonido, Otto Witteveen,
Anne Law, Dennis Capstick,
Charles Lefaive, Anna Schott,
Peter Kingsland, Nancy Murchison,
Stephanie Wideski, Fern McCann,
Karine Tardif, Angus Heaps,
Bob Keith, Adward Drabik,
Rob McLellan, Glenn Brooks,
Carmina Raponi, Susie Bencherif,
Marci Nunez, Adria Tate,
Helen McLellan, Amelia Solomon,
Maxine Carpenter, Wolf Mashohn,
Guilherme & Isaura da Ponte,
Lydia McGrann, Theresa Kim,
Manal Ibrahim, Rolf May,
Dirk Post, Marian Nadelko,
Maureen McLaren



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Sunday Missals
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2024) left at Good
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2024 Liturgical Calendars

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*"Let us go, then, to Bethlehem
to see this thing that has
taken place, which the Lord has
made known to us."* Luke 2:15

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come with faith and humility to
experience Jesus in a new and
special way.

Hours in need of a weekly adorer:

Sunday, 8:00am-9:00am
Sunday, 5:00pm-6:00pm
Sunday, 7:00pm-8:00pm
Monday, 9:00am-10:00am
Monday, 12:00pm-1:00pm
Monday, 1:00pm-2:00pm
Monday, 2:00pm-3:00pm
Monday, 5:00pm-6:00pm
Tuesday, 8:00am-9:00am
Tuesday, 4:00pm-5:00pm
Wednesday, 4:00pm-5:00pm
Wednesday, 5:00pm-6:00pm
Thursday, 8:00am-9:00am
Thursday, 4:00pm-5:00pm
Friday, 8:00am-9:00am
Friday, 1:00pm-2:00pm
Friday, 3:00pm-4:00pm
Saturday, 2:00pm-3:00pm
Saturday, 3:00pm-4:00pm
Saturday, 4:00pm-5:00pm

Hours in need of a Substitute:
Sun., Dec. 31, Jan. 7 – 5:00-6:00pm
Mon., Jan. 1 – 9:00-10:00am
Wed., Jan. 3 – 4:00-5:00pm
Fri., Dec. 29, Jan. 5, 12
– 3:00-4:00pm
Sat., Dec. 30, Jan. 6, 13
– 4:00-5:00pm

For more information or to
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Susan Gain 604 531 3235
Donna Sali 604 542 3070

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