

MOST HOLY REDEEMER

Parish



4th Sunday in Advent

Nativity of the Lord

December 24, 2023

Worship Hours

Monday - Friday Daily Mass: 8:00am

Saturday Vigil Mass: 5:00pm

Sunday Masses: 8:00am, 10:00am & 6:30pm

Holy Days: 8:00am and 7:00pm

Reconciliation

Saturday: 3:45pm to 4:30pm

Baptism & Marriages

Please call the parish office
for an appointment.

For marriages please call the parish
office six months in advance.

Our Mission at Most Holy Redeemer Catholic Church

Most Holy Redeemer Parish is a Roman Catholic Christian Community. The parish draws people from isolation to community, from searching to awakening, from indifference to concern, from selfishness to meaningful service, from fear in the midst of adversity to faith and hope in God.

The community of Most Holy Redeemer shares God's compassionate love with all people. The parish offers a spiritual home for senior citizens and youth; single people and families; those who are straight, gay, lesbian, and transgender; the healthy and the sick, particularly persons with HIV.

As a parish community, we celebrate God's loving presence in our lives. In worship and sacrament, especially the Eucharist, we are nurtured and challenged to extend God's kingdom of justice, truth, love and peace by growing in the spirit of Jesus, the Most Holy Redeemer.

God's Inclusive Love Proclaimed Here!



**MOST HOLY REDEEMER
CATHOLIC CHURCH**
100 Diamond Street
San Francisco, California
Phone (415) 863-6259
www.mhr.org

Pastor

Fr. Matt Link, C.P.P.S.
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PASTORAL COUNCIL

Michael Kirkland
Richard Levy
Trudy Miller
Cyndy Zimmer
Shaan Bijwadia
Marnie Pira

FINANCE COUNCIL

Marc Colelli, Chair
Steve Adams
Micaela Connery
Stephen McCarthy
John Solaegui
Diane Trewin

LITURGY COMMITTEE

Ty Henderson, Chair
Jacque Grillo
Pablo McLachlan
Sr. Marilyn Morgan
Curtis Murray



DEC 25 — DEC 31

Monday: Christmas Day

**Vigil: Is 62:1-5/Ps 89:4-5, 16-17, 27, 29/Acts 13:16-17, 22-25/
Mt 1:1-25 or 1:18-25**

Night: Is 9:1-6/Ps 96: 1-2, 2-3, 11-12, 13/Ti 2:11-14/Lk 2:1-14

Dawn: Is 62:11-12/Ps 97:1, 6, 11-12/Ti 3:4-7/Lk 2:15-20

Day: Is 52:7-10/Ps 98:1, 2-3, 3-4, 5-6/Heb 1:1-6/Jn 1:1-18

**Tuesday: Acts 6:8-10; 7:54-59/Ps 31:3cd-4, 6 and 8ab, 16bc
and 17/Mt 10:17-22**

Wednesday: 1 Jn 1:1-4/Ps 97:1-2, 5-6, 11-12/Jn 20:1a, 2-8

Thursday: 1 Jn 1:5—2:2/Ps 124:2-3, 4-5, 7cd-8/Mt 2:13-18

Friday: 1 Jn 2:3-11/Ps 96:1-2a, 2b-3, 5b-6/Lk 2:22-35

Saturday: 1 Jn 2:12-17/Ps 96:7-8a, 8b-9, 10/Lk 2:36-40

MASS TIMES

Daily Mass: 8am (Mon ~ Fri)

Saturday Vigil Mass: 5pm

Sunday Masses: 8am, 10am & 6:30pm

Holy Days: 8am & 7pm

Reconciliation: Saturdays 3:45pm - 4:30pm
(or by appointment)

THIS WEEK AT OUR PARISH

DEC 25— JAN 1

Monday

Christmas Day

Mass - 10am

Tuesday - Friday

Mass - 8am

Saturday

Vigil Mass - 5pm

Sunday

Masses: 8am, 10am & 6:30pm

Monday

New Year's Day

Mass - 10am

Join us for Coffee Hour after the

8am & 10am Masses

Livestream the 10am Sunday Mass

www.mhr.org/livestream





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Mass Intentions FOR THE WEEK

***Our Mass celebrants
will remember the following intentions
during the celebration of the Eucharist:***

Saturday, December 23

5pm Theresa Adams †

Sunday, December 24

8am Sean Gibson †

10am MHR Parish

10:00pm Fr. Andrew Metcalf †

Monday, December 25

10 am Irv & Mary Ellen Bassett †

Tuesday, December 26

8am SVDP Ministry

Wednesday, December 27

8am Wednesday Night Suppers

Thursday, December 28

8am Benefactors, Volunteers

& Clients of ASG

Friday, December 29

8am Sr. Cleta Harold †

Saturday, December 30

5pm Anton & Barbara Leimeter †



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**To schedule a Mass Intention
or sponsor the weekend altar flowers,
please call the parish office at 415-863-6259
or email office@mhr.org.**



**Ryan Zuniga, Maria Palma, Christian Irizary , Joshua
Filho, Leigh Thorup-Murray and John Johnson**

December 24, 2023 : The Nativity of the Lord

Seeing Santas at every corner and checkout counter, Christmas trees adorning every public place, lights blinking and "Joy to the World" blaring from all directions, we tend to forget the historical contexts of the Scriptures that situate the prophecies and birth stories of the Savior.

Isaiah aptly portrayed his own and Jesus' times by describing people walking in darkness and dwelling in a land of gloom, people who suffered under the rod of an overseer: treated like yoked oxen, valued for their labor and taxes, people whose personhood had ceased to matter. There was little of prosperity or joy stirring while Mary and Joseph trudged along for the 90 miles that separated Nazareth from Bethlehem. The census that put them on the road, whether historically verifiable or not, symbolized the people's subjugation to a pagan empire. (Israel had been taught that a census of her own was sacrilegious because it demonstrated that the king would rely on his brute power — armies and taxes — rather than God's providence.)

In Luke's infancy narrative, which includes the Annunciation and Visitation, the journey to Bethlehem and lack of room at the inn are the story version of the poetic prologue of John's Gospel, which speaks of the eternal Word becoming flesh and being rejected by his own. It seems that every epoch, every century of human history, must lament its share of what Isaiah described as boots that trample in battle and cloaks soaked with blood. But those are not nice to think about.

At this time of year, we would prefer that TV show us less of the wars and more of Macy's Parade. Nevertheless, we'll miss the evangelical message of Christmas if we allow ourselves to sleep in heavenly peace, satiated by Hallmark. Jesus was born in desperate circumstances. His parents, like the 100 million people forced to be on the move today, had no insurance policies, no AAA roadside help and no credit cards to buy their way in somewhere. With no insulation from ever-present difficulties and danger, they were dependent, hopeful for the kindness of strangers.

In this, Mary and Joseph were icons of God and the child they were about to receive into the world. The Creator did not exercise power and might, but set the universe on a course of evolution in which divine love would one day take on flesh and need to rely on the goodwill of people with generous, open hearts.

We must remember that God did not do this to shame the comfortable, but to bring joy to the needy. In Luke's version of the story, neither religious leaders nor the wealthy represented by the Magi noticed the signs of their times.

Who did notice? The shepherds, people of shady reputation, unwashed and unable to observe religious laws — they took the angels' message to heart. These were the ones who, in spite of their fear, left their 99 (more or less) and hastened to Bethlehem to see "what the Lord has made known to us." Then the shepherds became the first evangelists, "glorifying God and making known the message."

For Christians, the Incarnation is the high point of creation. All of the universe exists from God; God is present somehow in everything as a result of divine love. Now we can understand the Incarnation as the essence, the most concrete expression of the revelation of divine love and our clearest image of what God is like. And with this, the story gets more challenging. When angels appeared to shepherds they said, "You will find an infant wrapped in swaddling clothes."

This very ordinary scene turns out to be a scandalous theophany; God's greatest self-revelation is of divinity in diapers. Traditional Byzantine icons of the Nativity depict this by showing the swaddled infant in a manger that could also represent a coffin, his wrapping cloths like those used in burial. In theologian St. Joseph Sr. Elizabeth Johnson's words, the Incarnation "enacts the kind of divine love that ... enters empathetically into [human] experience, self-identifying with the glory and agony of human life from within, befriending even the godless and the godforsaken."

The evangelical message of Christmas is just that. God longs to be with us, God loves us profoundly and respectfully enough to share our mortal life. From such love, God has become vulnerable to us, never imposing but inviting us into a union possible only when God enters into human life.

The babe wrapped in swaddling clothes is a sign that God exercises power as faithful, loving committed accompaniment in vulnerability. And all of this, to invite us to become like the God who dwells among us, seeking to find a home in us.



COMMUNITY
LIFE

Visit us:

On the web: www.mhr.org

Facebook: www.facebook.com/mhrsf

Instagram: [mhrcatholicsf](https://www.instagram.com/mhrcatholicsf)

Centering Prayer is meeting via Zoom on Monday evenings @ 7:00pm.
Email centering@mhr.org for Zoom login details.

Bible Study on upcoming Sunday readings meets via Zoom on Tuesday evenings at 7pm.
Email biblestudy@mhr.org for login and for more information.

Christian Healing Prayer Group: Please join us on the first Monday of each month at 2pm in the Library. Email markwbass@yahoo.com for information.



MOST HOLY REDEEMER HIV/AIDS SUPPORT GROUP

Volunteers Needed:

We are looking for volunteers to call, visit and/or help our people.

If you are interested in volunteering,
please contact Pete Toms at 415-612-0651 or email asg@mhr.org.



Christmas Day Mass

Monday, December 25th

10:00 am

Reception to follow

MHR PEACE AND SOCIAL JUSTICE CORNER

December 2023

How Different Cultures Honor Mary

Mary in Islam



Maryam bint Imran (Arabic: مَرْيَمُ بِنْتُ إِيمْرَانَ, lit. 'Mary, daughter of Imran')

(romanized :*Maryam bint 'Imrān*, lit. 'Mary, daughter of Imran') is revered in Islam. The Qur'an refers to her seventy times and explicitly identifies her as the greatest woman to have ever lived.^{[1][2][3]} In the Quran, her story is related in three Meccan surahs (19, 21, 23) and four Medinan surahs (3, 4, 5, 66). The nineteenth Surah, Maryam, is named after her. Moreover, she is the only woman named in the Quran.^[4] The Quran refers to her more often than the Bible.^{[a][5]}

Mary's relation to John and Zechariah

According to the Quran, Mary's parents had been praying for a child. Their request was eventually accepted by God, and Mary's mother became pregnant. Her father Imran had died before the child was born. After her birth, she was taken care of by her maternal uncle Zechariah. According to the Quran, Mary received messages from God through the archangel Gabriel. God informed Mary that she had miraculously conceived a child through the intervention of the divine spirit, though she was still a virgin. The name of her child is chosen by God, being Isa (Jesus), who would be the "anointed one", the Promised Messiah. As such, orthodox Islamic belief has upheld the virgin birth of Jesus,^[6] and although the classical Islamic thinkers never dwelt on the question of the perpetual virginity of Mary,^[6] it was generally agreed in traditional Islam that Mary remained a virgin throughout her life, with the Quran's mention of Mary's purification "from the touch of men" implying perpetual virginity in the minds of many of the most prominent Islamic fathers.^[7]

Mary is believed to have been chosen by God, above all "the women of the worlds" in Islam.^[6] She is referred to by various titles in the Quran, with the most prominent being *al-Qānīṭah*.

Islamic Tradition

Mary is one of the most honored figures in Islamic theology, with Muslims viewing her as one of the most righteous women to have lived as per the Quranic verse, with reference to the Angelical salutation during the annunciation, "O Mary, indeed Allāh has chosen you and purified you and chosen you above the women of the worlds."^[46] A minority of Muslims also view her as a prophet.^[47] Muslim women look upon her as an example. Muslim tradition, like Christian, honors her memory at Matariyyah near Cairo, and in Jerusalem. Muslims also visit the *Bath of Mary* in Jerusalem, where Muslim tradition recounts Mary once bathed, and this location was visited at times by women who were seeking a cure for barrenness.^[48] Some plants have also been named after Mary, such as *Maryammiah*, which, as tradition recounts, acquired its sweet scent when Mary wiped her forehead with its leaves. Another plant is *Kaff Maryam* (*Anastatica*), which was used by some Muslim women to help in pregnancy, and the water of this plant was given to women to drink while praying.

Islamic literature does not recount many instances from Mary's later life, and her assumption is not present in any Muslim records. Nevertheless, some contemporary Muslim scholars, an example being Martin Lings, accepted the assumption as being a historical event from Mary's life.^[49] One of the lesser-known events which are recorded in Muslim literature is that of Mary visiting Rome with John and Thaddeus (Jude), the disciples (*al-Hawāriyūn*) of Jesus, during the reign of Nero.^[50]

Qadi al-Nu'man, the twelfth century Ismaili Muslim jurist and luminary, in his book on the esoteric interpretation of faith, *Asās al-Ta'wīl*, talks about the spiritual birth (*milad al-bātin*) of Jesus, as an interpretation of his story of physical birth (*milad al-zāhir*). He says that Mary, the mother of Jesus, was a metaphor for someone who nurtured and instructed Jesus, rather than physically giving birth to him. He also pointed out that Zachariah (The Imam of the Time) appointed Mary as one of his proofs (sing. *hujja*).^[45]



LET'S CELEBRATE A

New Year

JANUARY 1, 2024 @ 10 AM