



Founded in 1928

Saint Elizabeth of Hungary Roman Catholic Church

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Office hours: Tuesday to Saturday 9 to 3, Sunday 10 to 1

Masses: Monday to Saturday at 7.30 AM in English
Sundays at 9 and 10.30 in Hungarian, bilingual at noon

Jesuit priests: Szabolcs J. Sajgó (pastor), László Marosfalvy (associate pastor), Balázs Jaschkó (retired)

Office Staff: Julius Gáspár, Gábor Rochlitz, Anna Szárics

No. 38 - 25th SUNDAY IN ORDINARY TIME - September 18, 2011

CHURCH BULLETIN

2011 - YEAR OF THE FAMILY

Readings: Is 55.6-9 Phil 1.20-24, 27

Mt 20.1-16

Resp. Psalm: „The Lord is near to all
who call on him.” (Psalm 145)

WE OFFER THE HOLY MASS FOR:

9:00 +édesapa, +szülők és +testvérek
(Barbolyás Erzsébet)

+Sarnyai szülők és testvérek (Barbolyás Erzsébet)
+Gabriel Joseph Leung (Patricia Lim)

10:30 az egyházközség
Emma Klisch newborn baby (Meszesán Erzsi)
Timea szándéka (Timea)
Laci születésnapja (édesanyja)
+Máté József atya (Házások Klubja)
+Máté József atya (Julie, Terri és Frank Farkas)
+Mátyás Margaret (APT's South Office)
+Mátyás Margaret (Fodor család)
+Alt János és Márta (lányuk és családja)
+Balogh Carolina (Kolozsár Valeria)

12:00 leánya és unokája felgyógyulása
(Horányi Erzsébet)

Forrai család élő és elhunyt tagjai (Forrai család)
+Bukovec Dávid (családja, valamint
Allárd Mónika és Jerry, és Mikó Éva)
+Vida Mária (Mónika, Jerry és családja)
+Molnár Attila Tamás, Balatonfenyves
(Molnár családok)

Monday (19) Saint Januarius

7:30 +Gabriel Joseph Leung (Patricia Lim)

Tuesday (20) Saint Andrew Kim Taegon, Paul Chong Hasang and companions

7:30 +Gabriel Joseph Leung (Patricia Lim)
+Varazsdi Anna (Évi and Zoli)

Wednesday (21) Saint Matthew

7:30 +Gabriel Joseph Leung (Patricia Lim)
7 PM a provinciális szándéka

Thursday (22)

7:30 +Gabriel Joseph Leung (Patricia Lim)

Friday (23) Saint Pio of Pietrelcina

7:30 +Gabriel Joseph Leung (Patricia Lim)

Saturday (24)

7:30 +Gabriel Joseph Leung (Patricia Lim)
Etelka and Pál

Marriage: Namayendeh Arash & Igli Tünde

Funeral: Navratil István (74)

EVENTS

Today: Fr. Colman Coldave missionary talks at the noon mass in English **24** Scouts activities begin at 1 pm
25 Fundraising Lunch of Caritas; for tickets (\$22) call 416-386-1549 **October 8-10** Exhibition of HUVAC (Hungarian Visual Artists of Canada) in the Church Hall (<http://www.huvac.ca/>).

❖ This week is the annual national **Bishop's collection for the Needs of the Church in Canada**. Funds will be used by the Canadian Conference of Catholic Bishops to represent Canadian Catholics in national and international pastoral activity, including social justice, ecumenical and interfaith relations, collaboration with Aboriginal Peoples, life and family issues, liturgy, catechesis, doctrine and relations with Catholic associations and movements. The Bishops of Canada thank you in advance for your kind generosity. We are also asked to pray for the work of the Bishops and to participate in and cooperate with the various projects of the CCCB. For more information about special collections please visit our website at www.archtoronto.org/development.

❖ In our Bulletin we advertised repeatedly the excellent religious programs of the **Salt and Light Television**. Recently it was the funeral of archbishop Ambrozic and the World Youth Day in Madrid with the homilies of the Holy Father (Vision TV considered neither of these events important enough). If you want to subscribe to Salt and Light Television, please pick up a flyer at the back entrance of the Church.

❖ The Helikon Youth Alumni is organizing a week-long tour of south-east Hungary (**Hortobágy, Pécs**, etc.) in May 2012. See flyer on the bulletin board.

❖ **Hawthorn School for Girls** is having an open house. See flyer on our bulletin board for details.

❖ **LifeChaine 2011**. From 2 to 3 p.m. on October 2nd our parish organizes a peaceful demonstration at the intersection of Bayview and Sheppard for choosing life, and to help and save moms and babies from the horrors of abortion. Over 30,000 people participated in LifeChain across Canada last year holding signs and praying silently for one hour.

The New Translation Whose idea was it anyway?

Until the early 1960s, Mass was celebrated in Latin throughout the world. At the Second Vatican Council, in the early 1960's, it was agreed that Mass could be said in the language of the people where it was being celebrated. There would be no fundamental change to the Mass itself, just the language being used. This would enable us to understand more fully what was being said and help us to participate more fully.

An English translation was made available as quickly as possible, but it was intended to be temporary. A more considered translation would be issued later. Now, some 40 years later, this translation has been approved by the Vatican and we will begin using it in our parishes on the weekend of November 27. Until that time, we will have the chance to learn more about the new translation, become familiar with some of the changes and reflect on the Eucharist in our own lives. For more information on the Roman Missal and its changes, visit www.archtoronto.org/romanmissal anytime to continue your reflection.

Looking At The Text – The Lord be with you

The Priest, extending his hands, greets the people, saying: The Lord be with you. The people reply: And with your spirit.

This greeting is made several times during Mass. It comes, of course from the Latin, 'Dominus vobiscum' and it has been used at Mass since earliest times.

It is a Jewish greeting that is found many times in the Bible. Sometimes it is used to promise that God shall be with someone (Amos 5:14) or a prayer that he will protect or help (Joshua 14:12). It can be used to say hello or goodbye (Ruth 2:4, 1Samuel 17:37, 20:13). In Latin it can be taken as meaning both a prayer that God should be with others or a confident statement that he is present among them.

'The Lord be with you' is used at Mass at certain important moments when prayer, a reading or an

action is about to happen. It is a greeting that helps us to focus on our beginning something. We respond, affirming that God is indeed present and that we are ready to proceed - that we are all involved in what is going to happen.

Above all it is about the presence of the Lord. It can occur at four important moments in the Mass to help us think about the presence of Christ.

1. At the beginning of Mass, we remember that we gather in the • presence of Christ ('where two or three are gathered together in my name' Matt 18:20),
2. At the proclamation of the Readings, we remember Christ • speaks to us in the Word.
3. At the beginning of the Eucharistic Prayer, when Christ • becomes present among us as we share in his sacrifice under sacramental signs.
4. At the end of Mass, Christ is with us as we glorify him by our • lives and witness.

There should be a joy about this greeting and response that can be easily lost. They are acclamations that Christ is present with us in our celebration. If the Lord is with us then we should rejoice. A hope is expressed that he will accompany us in this sacred action. As we enter the sacred mysteries, the Saviour joins us.

Q Think about/discuss our awareness of how Jesus is present with us in these different ways.

Frequently Asked Questions on the 3rd edition of the Roman Missal

Is the Mass changing with the new translation of the Roman Missal?

No, the Mass is not changing from the Order of the Mass (Novus Ordo) promulgated after the Second Vatican Council. The 3rd edition of the Roman Missal is based on the original Latin text from the Holy See, which is the way we celebrate Mass today. The structure of our Mass remains the same. Additional prayers have been added to this newest edition, such as: the many, new feast days of saints canonised by Blessed John Paul II and Pope Benedict XVI, more prefaces, and additional Masses for various needs and intentions. While the way we celebrate Mass is not changing, the "sound" of the Mass will be different. Translators have used a more formal approach when translating the ritual texts from Latin into English. As a result, we will notice changes to sentence structure, greater use of scripture references, and some words will replace others that have become familiar. Also, many options found in the 2nd edition will no longer be contained in the 3rd edition due to the more literal, translation methods being employed.