

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, at noon bilingual

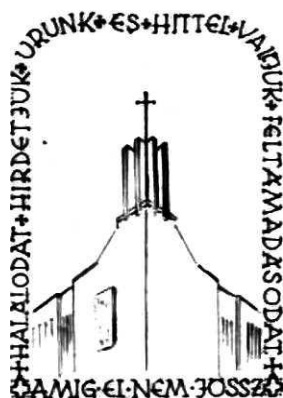
Jesuit priests: Szabolcs J. Sajgó (pastor), László Marosfalvy (associate pastor), Balázs Jaschkó (retired)

Office Staff: Julius Gáspár, Gábor Rochlitz, Anna Szárics

27th SUNDAY IN ORDINARY TIME - October 2, 2011

CHURCH BULLETIN 40

2011 - YEAR OF THE FAMILY



Founded in 1928

Readings: Is 5.1-7, Phil 4.6-9 Mt 21.33-43

Resp. Psalm: „The vineyard of the Lord
is the house of Israel.” (Psalm 80)

WE OFFER THE HOLY MASS FOR:

- 9:00** születésnapok
+Békési atya
+Malics István (felesége és családja)
- 10:30** az egyházközség
Fazekas Anci születésnapja (Nóra)
Nóra születésnapja (László és Marika)
Sandra Kušič lelki fejlődése (Szilvássy Gábor)
élő és elhunyt Szendi és Szervó családtagok
(Szendi család)
+Táray István (Báthory család)
+Kurencs Anna (leánya)
+Kovács Sándor (felesége és családja)
- +édesapa (leánya, Radocsay Anna és családja)
+Ugrin atya (Radocsay család)
+Hárshegyi Erzsébet (férje, József)
+Stadler Mihály lelki üdve
(felesége, leánya és családja)
- 12:00** leánya és unokája felgyógyulása
(Horányi Erzsébet)
+Deák Borbála (Julie, Terri és Frank Farkas)
+Farkas László (családja)

Monday (3) St. Francis Borgia

7:30 +Örkényi János (wife, Erzsébet)

Tuesday (4) Saint Francis of Assisi

7:30 Irene Mauricette, special intentions

Wednesday (5)

7:30 holy souls

7 PM a tisztítótűzben szenvedő lelkek (Szendi cs.)

Thursday (6) Saint Bruno, Bl. Marie-Rose

Durocher, Bl. James Aloysius De San Vitores

7:30 for the Holy Father's missionary intention

Friday (7) Our Lady of the Rosary

7:30 for the Holy Father's general intention

7:00 +Lajos (Ica)

Saturday (8)

7:30 Etelka and Pál

The Holy Father's prayer intentions for October

General: For the **terminally ill**, that in their sufferings they may be sustained by faith in God and by the love of others.

Missionary: That the celebration of **World Mission Sunday** may increase in the People of God the passion for evangelization and the support of missionary activity through prayer and economic aid for the poorest Churches.

Baptism: Hering Luke, McFarlane Katherine, Regele Joanna, Romhányi Ashley

EVENTS

Today: Life Chain from 2-3 pm at the corner of Bayview and Sheppard **8-10** Exhibition of HUVAC (Hungarian Visual Artists of Canada) in the Church Hall (<http://www.huvac.ca/>) **15** Harvest Dinner and Dance. For tickets call 416-225-9024 (Varga Emma) **16** Lángos sale **22** Scouts Dinner and Dance **29-30** Caritas fundraising sausage sale.

❖ **Life Chain 2011.** Today from 2 to 3 p.m. 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 Life Chain across Canada last year holding signs and praying silently for one hour.

THE "NEW" MASS

The New Translation - Why do we need one?
Until the early 1960s, Mass was celebrated in Latin throughout the world. At the Second Vatican Council it was agreed that the Mass could be celebrated in our own language, and in 1970 Pope Paul VI approved

the official Latin text that would be used. This was then translated into different languages to be used throughout the world. It proved to be a huge task which was completed in a very short time. However, because it was done so quickly, some of the richness of the original Latin prayers was, quite literally, 'lost in translation'. It was agreed that a further translation was necessary.

The new translation would keep the original words, meaning and style of the Latin as far as possible. The new translation also means a new edition of the Missal which will include some additional text such as, prayers for the saints who have been added by the Church to the liturgical calendar. For more information on the Roman Missal and its changes, visit www.archtoronto.org/romanmissal anytime to continue your reflection.

Who has been involved in the translation process?

The International Commission on English in the Liturgy (ICEL) has been responsible for translating the Roman Missal from Latin into English. The translated texts were presented in various stages to the English-speaking conferences of Catholic Bishops for approval, comment, clarification, modification, etc. A consultative group of English-speaking bishops called the Vox Clara Committee was formed in 2002 to assist with the implementation of the instruction "Liturgiam Authenticam" and to advise the Holy See's Congregation for Divine Worship and the Discipline of the Sacraments during the translation process.

Looking at the text - Penitential Act

Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

A brief pause for silence follows. Then all recite together the formula of general confession:

I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do,

And, striking their breast, they say:

through my fault, through my fault, through my most grievous fault;

Then they continue:

therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

The absolution by the Priest follows:

May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

The people reply:

Amen.

I Confess

Sticks and stones may break my bones but words cannot hurt them.

This is a saying that we use when someone is unpleasant or critical. We say it to ourselves or aloud as a kind of self-defence. But is it true? Words can be very destructive. They can hurt very deeply and can lead others astray. If that is true for words, what about our thoughts?

There are times when what and how we think can be wrong. Even our thoughts can be sinful. They can affect our behaviour in all kinds of ways. Our attitudes can prompt us to put into word or action all kinds of things we might regret. The 'I Confess' or 'Confiteor' leads us to remember this.

It also reminds us that there are such things as sins of omission. To stand by and do nothing in the presence of great wrong is a sin. If we ignore the desperate pleading and needs of those who are helpless there is sinfulness in our inaction.

As I say sorry it is important to admit wrongdoing 'in my thoughts and in my words, in what I have done and in what I have failed to do.'

We say I confess admitting our own personal responsibility and that we can't blame it on someone else. As I stop and reflect at the beginning of the Penitential Act it is important to confront myself and realise I need to change.

Also we should think of the persons we speak to in this prayer. There is God who accepts us forgives us. There are Mary, the angels and the saints whose prayers we need and there is our neighbour. Inviting us to say this prayer the Church reminds us that our sins affect everybody. In fact, it is often those who are closest to us that we hurt the most. As we say the pray we ask that others will pray for us and we hope that if we have hurt them they will forgive us.

At the end of the prayer the priest says 'the absolution':

May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life'.

It is traditionally called an absolution. Does this simple absolution in Mass forgive sins? It does, just as God will forgive us whenever we make any act of sorrow. But this does not replace the Sacrament of Reconciliation. That Sacrament enables us to not only fully express our sorrow and begin a new life, it is the clearest expression of God's loving mercy guaranteeing forgiveness for even our most serious lapses.

Q In what ways do you think the 'I confess' is helpful in leading us to say sorry?