



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, at noon bilingual

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

Office Staff: Julius Gáspár, Gábor Rochlitz, Anna Szárics

28th SUNDAY IN ORDINARY TIME - October 9, 2011

CHURCH BULLETIN 41

2011 - YEAR OF THE FAMILY

Readings: Is 25.6-10 Phil 4.12-14;19-20 Mt 22.1-14

Resp. Psalm: „I shall dwell in the house of the Lord
my whole life.” (Psalm 23)

WE OFFER THE HOLY MASS FOR:

9:00 Nagy Erzsébet (férje és fia)
+Basa Rozália (Simonka család)
az aradi vértanúk

10:30 István születésnapja (nagymama)
hálából (Domok Piroska)
Haraszi Márta (leánya és családja)
+Szilárd István
+Nagy Etel és szülők
(Nagy Gábor és családja)
a magyar szabadságért életüket áldozók

12:00 az egyházközség
a mai Magyarország hit- és erkölcsbeli megújulása
leánya és unokája felgyógyulása
(Horányi Erzsébet)
+Bukovec Dávid és +Hárshegyi Erzsébet
(Hárshegyi József)
+édesapjuk, Molnár János (Molnár családok)
1849-ben kivégzett honvédtisztek
(Molnár családok)

Monday (10) Thanksgiving Day

7:30 thanksgiving, from Gene and Linda

Tuesday (11)

7:30 +Ruth

7:00 Cursillo

Wednesday (12)

7:30 blessings on Bob Areff

7 PM Etelka és Pál

Thursday (13)

7:30 protection of the unborn

Friday (14) Saint Callistus I, Saint John Ogilvie

7:30 blessings on Fr. Fernando and Fr. Jeff

Saturday (15) Saint Teresa of Avila

7:30 priests of St. Elizabeth

+Joe Francis

Baptism: Zabjas Sára

EVENTS

Today: 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.

❖ **Kill Babies with tax dollars? Not from my wallet!** In Ontario, all abortion services are paid for using taxpayer dollars. Please join the *Defund Abortion Rally* on October 22, 1-4 p.m. at Queen's Park, Toronto, organized by Campaign Life Coalition.

THE “NEW” MASS

When will we use the 3rd edition of the Roman Missal in Canada?

The Canadian Conference of Catholic Bishops has received recognitio (final approval) from the Holy See for all sections of the English translation of the 3rd edition of the Roman Missal for use in Canada. The Permanent Council of the Canadian Conference of Catholic Bishops has agreed that the First Sunday of Advent, November 27, 2011, will be the date for the implementation of this new English translation of the Roman Missal across Canada. Archbishop Collins has authorized that parishes in the Archdiocese of Toronto may begin to learn the new, sung mass settings and employ them in the liturgy as of September 25, 2011. Other than these settings, the newly translated prayers (collects, prefaces, etc.) of the Missal may not be used without specific permission before the First Sunday of Advent. After the implementation date, the current 2nd edition of the Roman Missal will no longer be used.

The four presences of Christ

The Second Vatican Council reminded us of our ancient faith: Christ is always present in his church, especially in its liturgical celebrations. So, each time we come to

Mass we experience the presence of Christ in four different ways:

1. Christ is present in the congregation – the people gathered together;
2. Christ is present in the person of the priest;
3. Christ is present in the Scriptures that we listen to during Mass;
4. Christ is present in the bread and wine when it becomes Christ's Body and Blood.

The more we are able to understand and participate in the Mass, the more we will come to appreciate and love it. The new translation will help us to do that because the words we will now use will say more clearly what our faith is teaching us. For more information on the Roman Missal and its changes, visit www.archtoronto.org/romanmissal anytime to continue your reflection.

Looking at the text - Lord, have mercy

The 'Lord, have mercy' (Kyrie eleison) is a short prayer that seems to finish the Penitential Act. Interestingly it began as something quite different. Nearly fifteen hundred years ago it was part of a Litany used as Mass began. Everyone would be invited to pray for an intention, 'Kyrie eleison' would be sung, all would repeat and they proceeded to the next intention. The litany could be quite long and in a way it was a form of Bidding Prayer occurring at the start of Mass.

Things changed and a shortened form survived without the petitions but with just 3 Kyrie eleisons, 3 Christe eleisons and 3 Kyrie eleisons. Later these three groups of three were seen as being addressed to the Trinity. The Kyrie would only be used as part of a litany in special circumstances and normally it was used in its simplest form surrounded by other prayers.

At the changes of the Second Vatican Council it was decided to reintroduce a Litany with the 'Lord have mercy' and use it as one of the forms of the Penitential Act. Look closely at the words of this penitential litany:

You were sent to heal the contrite of heart. Lord, have mercy.

You came to call sinners. Christ, have mercy.

You are seated at the right hand of the Father to intercede for us. Lord, have mercy.

We can see that all three lines are addressed to Jesus. So in this form of the Penitential Act we are speaking directly to the Lord who came to save us. We also notice that the focus is on what Jesus has done for us. In other words, we are not just thinking of where we have gone wrong but also how God puts things right.

If we look more closely at these lines there is even more to be seen.

'You were sent to heal the contrite of heart' — we recall Jesus' mission, say we are sorry and ask for healing.

'You came to call sinners' — we admit we are sinners and that Jesus calls us on this basis to be members of his Church.

'You plead for us at the right hand of the Father' — we think of how Jesus, our great High Priest, intercedes for us.

The Church has drawn from its rich tradition of the Lord have mercy being a litany and developed it into an acclamation of Jesus' care while asking for forgiveness.

Q: In what ways do you think this form of the Lord have mercy is helpful in leading us to say sorry?

The 13 Martyrs of Arad were the thirteen Hungarian honvéd generals who were executed on October 6, 1849 in the city of Arad, Kingdom of Hungary (currently in Romania), after the Hungarian Revolution (1848–1849) was ended by troops of the Austrian Empire and Imperial Russia, who reestablished Habsburg rule over the area. The execution was ordered by the Austrian general Julius Jacob von Haynau.

In a historic speech on March 3, 1848, shortly after news of the revolution in Paris had arrived, Lajos Kossuth demanded parliamentary government for Hungary and constitutional government for the rest of Austria. The Revolution started on March 15, 1848, and after military setbacks in the winter and a successful campaign in the spring, Kossuth Lajos (Louis) declared independence on April 19, 1849. By May, the Hungarians controlled all of the country except Buda, which they won after a three-week bloody siege. The hopes of ultimate success, however, were frustrated by the intervention of Russia. After all appeals to other European states failed, Kossuth abdicated on August 11, 1849 in favor of Artúr Görgey, who he thought was the only general who was capable of saving the nation. On August 13, Görgey signed a surrender at Világos (now Şiria, Romania) to the Russians, who handed the army over to the Austrians. At the insistence of the Russians, Görgey was spared but reprisals were taken on the rest of the Hungarian army.

The thirteen Hungarian generals were executed on October 6, 1849. On the same day, Count Lajos Batthyány (1806–1849), the Hungarian prime minister of the independent country was also executed in Pest in an Austrian military garrison. Kossuth was able to flee to the Ottoman Empire and steadfastly maintained until his death that Görgey alone was responsible for the humiliation. Others, looking at the impossible situation Görgey was presented with, have been much more favorable toward him, stating that given the circumstances, he was not left with any other options than surrender.

Hungarians have come to regard the thirteen generals as martyrs for promoting the ideas of freedom and independence for the Hungarian people. It is worth noting that not all of them were ethnic Hungarians, yet they fought for the cause of an independent and - for its age - liberal Hungary. The martyrs are remembered on October 6 as a day of mourning for the Hungarian nation.