

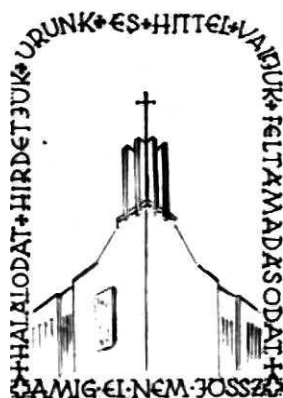
Saint Elizabeth of Hungary Roman Catholic Church

432 Sheppard Ave. East, Toronto, Ont. M2N 3B7 - Tel: 416-225-3300x21 Fax: 416-225-3814
E-mail: szte.iroda@gmail.com, szte.plebanos@gmail.com - Web page: szenterzsebet.org

Office hours: Tuesday to Saturday 9:30 to 3:30, 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



Founded in 1928

33rd SUNDAY IN ORDINARY TIME - November 13, 2011

CHURCH BULLETIN 46

2011 - YEAR OF THE FAMILY

Readings: Prov 31.10-13,16-18, 20, 26, 28-31

1Thess 5.1-6 Mt 25.14-30

Resp. Psalm: „Blessed is everyone
who fears the Lord.” (Psalm 128)

WE OFFER THE HOLY MASS FOR:

9:00 Tornyi Antal (felesége, Erzsébet)
Mátés Anna (fiai, Miklós és Ervin)

+édesapa (Kovács György és családja)

+Paul Lim (Patricia Lim)

10:30 az egyházközség
ifj. Vörös János (K.M.)

Márta (Szendi Ica)

Csonka Tibor és Lukács Dezső (Szendi család)

Néma Ágnes (lánya, Ildikó és Csilla és családja)

+János és Vilma (leányuk, Szendi Ica)

+Drenkó András (Rémiás család)

+Stadler Mihály (felesége, leánya és családja)

+Kocsis Tivadar (Kocsis Magda és családja)

+Kocsis Tivadar (Peterdy Mihály)

+szülők (Kocsis Magda és családja)

+Antal Zsuzsanna (szeretett családja)

+Nádasdy és Rajotte családtagok (Örzse)

+Kocián Istvánné és +Kovács Jánosné
(Kocsis Magda és családja)

12:00 leánya és unokája felgyógyulása
(Horányi Erzsébet)

+Galambosy József (Galambosy család)

+Antal Zsuzsanna (szeretett családja)

Monday (14) Saint Joseph Pignatelli

7:30 +Paul Lim (Patricia Lim)

+Josefina Zarate and Nene Guidote

Etelka and Pál

+parents and siblings (Horányi Erzsébet)

+Thomas and Nora Crawford (Kitty Quish)

Tuesday (15) Saint Albert the Great

7:30 +Paul Lim (Patricia Lim)

+Nene and Rosa Viola

+Varazsdi Anna (Évi and Zoli)

**Wednesday (16) Sts. Margaret of Scotland, Gertrude,
Roch González, John Del Castillo and Alphonsus
Rodríguez**

7:30 +Paul Lim (Patricia Lim)

+Abe Luspo and Roberto De Veyra

+parents (children)

7 PM +rokonok (Horányi Erzsébet)

+Illés Anna (családja)

Thursday (17)

7:30 +Paul Lim (Patricia Lim)

+Benjamin Aycardo and Rody Nolasco

**Friday (18) Dedication of the Roman Basilicas
of Peter and Paul**

7:30 +Paul Lim (Patricia Lim)

+Miguel and Pablo Viola

+Horányi Ödön (wife, Horányi Erzsébet)

+Gábor (wife)

Saturday (19) Saint Elizabeth of Hungary

7:30 +Paul Lim (Patricia Lim)

+Esther and Nilda Viola

+Szepesi Antal (daughter and family)

Baptism: Balogh Sofia, Székely Róbert

Marriage (2): Chris Eftimovski & Katherine Kiss

EVENTS

❖ Today is **Shepherd's Trust Sunday**. Please use the special envelopes at the entrance of the Church to support our retired priests.

❖ **Hungarian Exodus**. An exhibit commemorating and documenting the lives, struggles and achievements of the 37,565 Hungarian refugees who immigrated to and settled in Canada following the Hungarian Revolution of 1956. This wave of refugees irrevocably changed the way Canada dealt with refugees. Created in partnership with the Multicultural History Society of Ontario and the Rakoczi Foundation, the Exodus Exhibit has already travelled to many city halls, universities and museums across Canada. www.1956memorial.com. On display at St. Elizabeth of Hungary Church Hall November 11-18.

18 Classical Concert of Tamás Bácsi at 7 PM **20** Festive Luncheon at 12:30, in honour of our patron, St. Elizabeth of Hungary. For tickets call Nora: 416-493-5133.

THE "NEW" MASS

The New Translation – The Mystery Of Faith

For Catholics, a 'mystery' is not a puzzle that cannot be solved. It is a truth that is so deep that we know we'll never be able to get to the bottom of it; a truth we'll never completely be able to understand. One example of this is our belief in the Real Presence of Christ in the Eucharist. We believe that Christ is truly present but we can't wholly explain it. The priest shows us the host and then the chalice. Then he genuflects and says 'The mystery of faith'. We continue with one of three responses. These are all different from the ones we have been used to and they come directly from the New Testament. So when the priest says 'The mystery of faith' he is inviting us to welcome this Real Presence of Christ. We then make our response, which we address to God. 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 Gifts

Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father. May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

The Preparation of the Gifts

The custom of mixing water with wine is a very ancient one and seems to reflect a regular practice in the time of Jesus and of the early Church.

A meaning has become attached to the mixing that is worth pondering. The silent prayer expresses it most clearly 'By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity'. If we take the wine to represent God, then the drop of water can stand for us. The mixing of the water and wine is such that they will be henceforth always joined together and so the chalice represents the unbreakable bond between God and us.

As we witness the drop of water going in to the chalice we should think about the most important things on our minds, our deepest prayers and our very selves are being placed into the chalice. We ask that the Lord may transform our stumbling words, our weak and flawed lives and unite them with his great act of intercession in the offering of his Sacrifice. The contents of the chalice shall be changed into Christ himself and we pray that we shall be changed too, become like him and one with him.

In the new translation of one of our responses we say 'May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church'. Inserting the word 'holy' makes it closer to the Latin original and reminds us of who we are and of our call to be holy. Jesus unites us to himself in his Body, the Church, the family of God – it is holy because it is his Body, his Church, his family.

This is not to pretend that as members of the Church we do not make mistakes or commit sins. As members of this Church we recognize that we must try to be good, to

follow the Lord's commandment to love God and our neighbour. We must not become complacent and just assume that we are good. It is so important to examine our consciences and be aware of our need to change.

There is also a promise behind this description of the Church as holy. To be a member of the Body of Christ also means that he undertakes to work on us and bring us to perfection in heaven with all those who have gone before us. We are to be united with all those who are holy, the saints.

Q Think about this idea of being part of God's holy Church. Do you think we are aware of the great dignity that God gives to us?

Looking At The Text – Preface Dialogue

The Lord be with you. - And with your spirit.

Lift up your hearts. - We lift them up to the Lord.

Let us give thanks to the Lord our God. - It is right and just.

Lift up your hearts

The priest invites us to lift up our hearts as he begins the Eucharistic Prayer to draw us more deeply into the Mass in which Jesus saves us by his death and resurrection.

When we talk about our heart we mean those things which we feel most strongly and so to lift our heart means to raise our deepest hopes and longings to God. In our celebration of the Mass we bring before the Lord in prayer all the people whom we love, the experiences that give quality to our lives and the situations we worry about. We lift them up to God, bringing everything that is in our hearts to him.

In ancient times the heart didn't just mean our emotions but also our thoughts and understanding. To lift our hearts means to raise our minds. Paul tells us to 'set your minds on things that are above, not on things that are on earth' (Colossians, Chapter 3 verse 2). This is to give us a sense of direction in life. It is not about ignoring this world but to see what is really important and where we are going. It is like going for a walk in the country. Often we have to scan the horizon and note landmarks we are making for rather than just have our eyes upon the ground.

When the prayers of the Mass were being looked at after the Second Vatican Council those with responsibility for editing the Missal made a small but important change to the Prayer after Communion for the Second Sunday in Advent. Up until then it seemed to say 'teach us to despise the things of earth'. It is a very ancient prayer and it was recognized that many might misunderstand the word 'despise'. In our day it means to treat with contempt even hatred. Originally it didn't mean that. It was about weighing things wisely, looking at things with care. For this reason they changed the words to draw out the idea behind it more clearly. Now it says, 'teach us to judge wisely the things of earth and hold firm to the things of heaven'. This is at the centre of what it is to lift up our hearts.

Q Think about whether we get too caught up with the things of this world. What lifts up our hearts?