

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

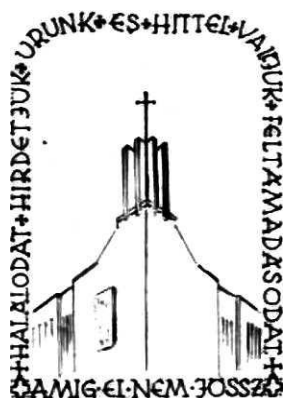
Masses: Monday to Saturday at 7.30 AM in English
Sundays at 9 and 10.30 in Hungarian, at noon bilingual

Jesuit priests: Szabolcs J. Sajgó (pastor), László Marosfalvy (associate pastor), Balázs Jaschkó (retired)
Office Staff: Julius Gáspár, Gábor Rochlitz, Anna Szárics

THIRD SUNDAY OF ADVENT - December 11, 2011

CHURCH BULLETIN 50

2011 - YEAR OF THE FAMILY



Founded in 1928

Readings: Is 61.1-2,10-11 1Thess 5.16-24
 Jn 1.6-8,19-28

Resp. Psalm: „My soul shall exult in my God” (Luke 1).

WE OFFER THE HOLY MASS FOR:

9:00 tisztítótűzben szenvedők
(Kovács György és családja)

+Kocsis szülők (fiuk és családja)

+Lecsek szülők (Kocsis család)

+Lecsek Árpád (Kocsis család)

+szerettei (Ilonka és családja)

10:30 Gusztáv, Ferenc, István, László, Pál, Balázs
és Erika (keresztanyjuk, Zydron Margit)

Fótyi Magdolna felgyógyulása (Kistóth család)

Benyó Anna Mária felgyógyulása (Kistóth Béla)

Szabó Piroska felgyógyulása (testvére, Mihály)

Dosztán János (felesége és gyermekei)

+Szabó Ilona (fia, Mihály és családja)

+édesanyja és +Bonnay László (Bonnayné)

+Ámon Ferenc (felesége)

+Hanák Etelka (Matild)

+Juhász Frank (felesége és családja)

Babits és Cziraky családok elhunyt tagjai

(Kati és családja)

+Bistray Magdolna (Nora)

+Szokolay Gyurka (barátja, Mihály)

12:00 az egyházközség (plébános)

Sztanyó László és Mária 56. házassági
évfordulója, hálából

Pál József betegsége elviselése és felgyógyulása
(Borbély Ildikó és családja)

+Áment Lajosné (Kristina Berger)

Monday (12) Our Lady of Guadalupe

7:30 Christina Poon, on her birthday (Maria Chan)

Patricia Mak, on her birthday (Elizabeth Mak)

recovery of Éva

Tuesday (13) Saint Lucy

7:30 the souls in purgatory (Szendi family)

recovery of Éva

7 PM members of Cursillo

Wednesday (14) Saint John of the Cross

7:30 end of abortion

11:00 the funeral Mass of +Zsotér Magdolna

7 PM Éva felgyógyulása

Thursday (15)

7:30 +Szepesi Margit (daughter and family)
recovery of Éva

Friday (16)

7:30 +Nemedi parents (daughter and family)
recovery of Éva

Saturday (17)

7:30 Etelka and Pál
recovery of Éva

Marriage (1): Tausz András & Hegedűs Emese

Funeral: Tóth Etelka (46)

EVENTS

TODAY: Fundraising sausage sale of the Married
Couples Club 31 New Year's Eve Dinner and Dance

❖ **Advent.** More and more people join us in our
morning venerations. From 6.55 to 7.25 in the power
field of the exposed Blessed Sacrament we open our
hearts to our Heavenly Father, and let the warmth of
His goodness melt away from our hearts all the ice of
our lovelessness, let His shining light move through
our whole being, to increase and revitalize in us all
that is beautiful, for His infinite mercy to heal our
wounds and relationships. Confessions are also
possible during these venerations. Let us take
advantage of this time of grace and opportunity.

❖ Latin *adventus* is the translation of the Greek word
parousia, commonly used in reference to the Second
Coming of Christ. For Christians, the season of
Advent serves as a reminder both of the original
waiting that was done by the Hebrews for the birth of
their Messiah as well as the waiting of Christians for
Christ's return.

THE "NEW" MASS Looking at the text

Do this in memory of me

Do you ever wish you could have been there? Sometimes this comes into our minds as we hear stories of Jesus and the wonderful things he said and did. The telling of the story on television and in movies makes us feel as if we are seeing what it was really like – what experience could be greater than that? In fact there is an experience so much greater that it can take your breath away.

When Jesus said 'Do this in memory of me' he was doing more than asking the disciples not to forget. 'In memory' has a special meaning at Passover. In that annual celebration the story is told how God rescued the people from slavery, poverty and death and gave them freedom, the Promised Land and life. The understanding is that those gathered are present to those saving events long ago and God's mighty hand stretches out and rescues them. This sharing in God's saving work made present in the here and now is described as doing it 'in memory'.

Jesus' command to remember means that every time we do so we share in the great work that he undertook for us. In the Mass we offer with him his sacrifice. As we share in the miracle of the Mass we are present at his saving death. At the same time we are present at his life-giving Resurrection and glorious Ascension.

In the Eucharistic Prayer the whole Church joins with Jesus who offers the perfect act of worship to his Father. This is the centre of our worship and the gateway to eternity. It is so important that we all participate fully and consciously in this great action of the Mass. To help us there are parts of the Prayer for both priest and people. The ministry of the priest is essential as he draws his priesthood from Jesus the head of the Body, which is the Church, and its great High Priest. At the same time all members of the Church share in Jesus' priestly dignity. By our Baptism we are all part of a 'royal priesthood'.

The priest leads us in the Eucharistic Prayer and says the words of Jesus as bread and wine are changed into the Body and Blood of Christ. We join in by making the prayer our own in heart and mind. There are words for everyone to sing or say. We have the 'Holy, holy' which reminds us that our prayer is joined to heaven's worship. There is the Acclamation as we proclaim Jesus' Death and Resurrection and look forward to our being with him forever. The priest raises the Host and Chalice in offering during the 'through him and with him' and we proclaim our great 'Amen' to say we share in the offering and its promise of everlasting life. Do you ever wish you could have been there? At every Mass you are.

Q *How can we make the Eucharistic Prayer more prayerful for everyone?*

The Sign of Peace

Why don't we have the sign of Peace at the beginning of Mass to show that we want to be friends with each other and that we are sorry for any hurt we have done?

Surely this is what Jesus is talking about when he says that if we approach the altar while not at peace with our brother or sister then we should leave and be reconciled first. (The Gospel of Matthew Chapter 5, verse 23-24).

It is true that as we come to Mass we should seek forgiveness and be reconciled with those around us. For this reason we have the Penitential Rite at the start of Mass. Are we thinking about this again as we offer each other the Sign of Peace?

The real idea behind the Sign of Peace is recalled in the prayer that comes before it. This speaks of Jesus' own words about peace. He said 'Peace I leave with you; my peace I give to you. I do not give to you as the world gives (John Chapter 14 verse 27). This peace we cannot give to each other; only he can give it. It is a special kind of peace.

Christ's Peace is not only about human beings making up in reconciliation. We know that the Hebrew word for peace is 'shalom' but this greeting that was used every day had a special meaning when spoken by the Messiah.

His 'Shalom' is not just a standard greeting said without thinking. His 'Shalom' is the gift of everlasting peace, the gift of salvation.

In ancient times the question was asked why we don't have the Sign of Peace earlier in our Mass so that we can show our willingness to forgive each other. Pope Innocent I wrote in 416AD, 'it is clear that by the Peace the people give their consent to everything that has been performed in the mysteries and celebrated in church, and acknowledge their completion by the seal of the concluding Peace'.

This gesture in the Communion Rite emphasises that what we share is Christ's Peace celebrated at every Mass. It is his salvation won for us by his death and resurrection and made present to us on the altar during the Eucharistic Prayer. The Sign of Peace is more than a simple 'wish you well'. As we say to each other 'Peace', 'the Peace of Christ', or similar words, what we share is a gift from Jesus. There is a great solemnity to it and a deep joy.

This is not about trying to shake everybody's hand or including lengthy singing about peace. It is like Holy Communion itself; it is a most profound moment shown under the simplest signs.

Q *Think about what the Sign of Peace means to you. How can we emphasise that it is Christ's peace that share in this sign?*