



Founded in 1928

## Saint Elizabeth of Hungary Roman Catholic Parish

432 Sheppard Ave. East, Toronto, Ont. M2N 3B7 - Tel: 416-225-3300 x 21

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Office hours: Tuesday-Friday 9:30-3:30, Sunday 10-12:30, Monday closed

Masses in English: Monday - Saturday at 7:30 AM

Masses in Hungarian: Sundays 9 AM and 11 AM

Jesuit Fathers: Jeno Rigo (pastor) and Laszlo Marosfalvy (retired)

Office Staff: Julius Gaspar, Beata Reitner, Anna Szarics

### CHURCH BULLETIN – August 13, 2017 – 19<sup>th</sup> Sunday in Ordinary Time

You of little faith, why did you doubt?

Readings: 1 Kings 19.9, 11-13 Rom 9.1-5  
 Mt 14.22-33

#### WE OFFER THE HOLY MASS FOR:

**9:00** for the Rosary Apostolate and for Sr. Marilina Poon Ki Yingért

élő és  $\Phi$ Várfi és Laczkó szülőkért és testvérekért (Várfi család)

élő és  $\Phi$ Kristóf családtagokért (Jutka)

$\Phi$ Mózes Sándorért (özvegye)

$\Phi$ ifj. Málics Istvánért (édesanyja és testvérei)

$\Phi$ Hazina Pálnéért évf. (leánya és családja)

**11:00** Nemes Lajosért (halából Benkő család)

Rosemary Rozinka Tallon felgyógyulásáért (családja)

Rozinka István felgyógyulásáért (KFT)

Nemesszeghy atyáért, születésnap (Piri)

id. Engyel Gyula felgyógyulásáért

Nathaniel Polgrain keresztelésére (dédi)

Katalinért, születésnap (Farkas Sándor és Teréz)

Cziraky Magdolnáért (Kati és családja)

Tiborért és családjáért

Benkő Gabriella felgyógyulásáért (Zsuzsanna)

Pollák Helenáért és családjáért (család)

a KFT élő és  $\Phi$ tagjaiért

a tanári színtársulat élő és  $\Phi$ tagjaiért (színtársulat tagja)

$\Phi$ Grofsics Jánosért (családja)

$\Phi$ Hári Istvánért, születésnap (család)

$\Phi$ Gilice Mihályért (család)

$\Phi$ Cloer Ernst-ért (felesége és családja)

$\Phi$ Némedi szülőkért (lányuk és családja)

$\Phi$ Nopper szülőkért (leányuk Mária)

$\Phi$ Halász Jánosért és Annáért (unokájuk)

$\Phi$ Vörös Jánosért, 1. évf. (barátok)

#### **Monday (14) Saint Maximilian Kolbe**

**7:30** for the intention of the Jesuit General

for the Rosary Apostolate and for Sr. Marilina

for Poon Ki Ying

#### **Tuesday (15) Assumption of the**

#### **Blessed Virgin Mary**

**7:30** for our  $\Phi$ Jesuits

for the Rosary Apostolate and for Sr. Marilina

for Poon Ki Ying

Kaszap István tiszteletére (Kristóf Júlia)

for  $\Phi$ Fr. Békési (Piri)

#### **Wednesday (16)**

**7:30** for Jesuit vocations

for the Rosary Apostolate and for Sr. Marilina

for Poon Ki Ying

#### **Thursday (17)**

**7:30** for the conversion of non believers

for the Rosary Apostolate and for Sr. Marilina

for Poon Ki Ying

for  $\Phi$ Berzy Irén (daughter Marika)

#### **Friday (18) Saint Albert Hurtado Cruchaga**

**7:30** for our benefactors (the Jesuits)

for the Rosary Apostolate and for Sr. Marilina

for Poon Ki Ying

#### **Saturday (19)**

**7:30** for world peace

for the Rosary Apostolate and for Sr. Marilina

for Etelka and Pál

for Poon Ki Ying

for Hyun-Hwa Helena Kim, birthday (Connie Choi)

Blessings on Christina and Aneil on their marriage

(Peter Carvalho)

Blessings of Alisha and Wayne on their marriage

(Peter Carvalho)

for  $\Phi$ Cyrian Gonsalves (Peter Carvalho)

for  $\Phi$ Varazsdi Anna and Alajos (Éva)

#### **The Holy Father's August prayer intention**

That **artists** of our time, through their ingenuity, may help everyone discover the beauty of creation.

#### **Baptism: Burai Thomas**

#### **Marriage announcement (2):**

on August 26

Luke Cutajar & Maggie Korogyi, 1 PM

Andrew Komáromy & Bianka Kozempel, 3 PM

#### **PARISH EVENTS**

**Today** collection for the Needs of the Church in

Canada. **Wednesday (16)** Seniors Club at 1 PM

**September 5.** Married Couples Club at 1 PM

## ANNOUNCEMENTS

❖ **First Communion and Confirmation preparation courses** start in September on Saturdays between 1-2:30 PM. Please contact the church office 416-225-3300 ext. 21 for more information and registration.

❖ Catholic Cemeteries & Funeral Services, Archdiocese of Toronto wishes to invite all families within the Archdiocese of Toronto to participate in the Annual **Mass for the Faithful Departed** on Wednesday, **August 16**, at 7 PM. See the flyer on the bulletin board for cemetery locations and celebrants.

❖ **Street Patrol** every Wednesday in **August**, 6:30 to 9 PM at St. Patrick's Parish, 131 McCaul St., Toronto. Street Patrol is a walk through Toronto's downtown core, offering food and friendship to the **homeless**. Food and drinks are prepared independently ahead of time by you or your group. You may volunteer once or as many times as you wish. Individuals or small groups do not need to contact Street Patrol in advance. You may just show up. Larger groups, please book ahead. Please look at the FAQ page on our website for further information. Info: [inmylife@rogers.com](mailto:inmylife@rogers.com), 416-738-9197, <http://bit.ly/streetpatrolspats>.

❖ As the Synod on Youth, Faith, and Vocational Discernment approaches, we want to hear from you! Faith Connections and the Office of Catholic Youth will be hosting **Live Listening Sessions with the Toronto Bishops**. Young people 16–29 will have the opportunity to respond to Pope Francis' questions in preparation for the Synod! Your voice is important! Visit <http://bit.ly/synodspeakup> for more information and to RSVP. September 13, 7 p.m. @ St. Patrick's, Markham September 19, 7 p.m. @ St. Isaac Jogues, Pickering October 2, 7 p.m. @ St. Stanislaus, Toronto October 11, 7 p.m. @ St. Christopher's, Mississauga.

### Solemnity of the Assumption of Mary

Catholics have long held the belief that at the end of her earthly life the Blessed Virgin Mary was taken -- body and soul -- into heaven. Aug. 15 celebrates this dogma with the feast of the Assumption, a solemnity and holy day of obligation in the United States. This feast day is steeped in tradition and recalled as one of the oldest and most solemn feast days in honor of Mary. But where did this Church teaching about the Assumption begin?

Little is known regarding the day or year in which the corporeal assumption of Our Lady took place, yet apostolic tradition holds that her "falling asleep," or dormitio in Latin, occurred within a few years of Jesus' crucifixion and resurrection. (Some earlier Christians believed she had simply fallen asleep until she was reawakened in heaven.) The most credible sources believe her tomb was located in Ephesus, in modern-day Turkey, or, most likely, near the Garden of Gethsemane in Jerusalem.

The belief in Mary's corporeal assumption gained credence from some of the earliest and most reliable sources, such as the sermons of St. Andrew of Crete and

St. Modestus of Jerusalem among others, including St. John Damascene. He noted that at the Council of Chalcedon in 451, Emperor Marcian and Empress Pulcheria requested possession of the Blessed Virgin's mortal remains, but St. Juvenal, the bishop of Jerusalem, informed them no remains existed. Mary, he explained, died in the presence of all the apostles, and upon opening her tomb they discovered it was empty. The apostles, along with a host of support from theologians in the ensuing years, concluded that her body had been taken up to heaven fully intact.

For centuries, the belief that Mary's body did not undergo decomposition, but was instead assumed into heaven in its entirety, was widely accepted. However, this belief wasn't given doctrinal authority in the Church until the 1950s. In his 1946 encyclical, *Deiparae Virginis Mariae*, Pope Pius XII had requested input as to whether or not people wished to have the Assumption defined. The response? An overwhelming reply from cardinals, bishops, priests and laypersons worldwide who believed that the Assumption not only was definable, but should be defined by Church teaching at that time.

On Nov. 1, 1950, Pope Pius declared the Assumption of the Blessed Virgin Mary as dogma in his apostolic constitution *Munificentissimus Deus* ("The Most Bountiful God"), writing: "We pronounce, declare and define it to be a divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory" (No. 44).

Later, the Second Vatican Council confirmed with the Dogmatic Constitution on the Church (*Lumen Gentium*) that "the Immaculate Virgin, preserved free from all stain of original sin, was taken up body and soul into heavenly glory, when her earthly life was over, and exalted by the Lord as Queen over all things" (No. 59).

But the tradition of honoring the Assumption traces its roots back much further than the Church's official declaration of the teaching. So, what are the origins of the feast day?

While much of the exact history is uncertain, according to the life of St. Theodosius, the feast day was observed in Palestine as early as the fifth century. It is believed that since Emperor Mauricius Flavius proclaimed the feast of the Dormition throughout the Byzantine Empire, Aug. 15 has been the day on which the feast is observed in Eastern liturgies.

In Rome, the oldest and only feast of Our Lady had been Jan. 1, the octave of Jesus' birth. When Rome began recognizing the feast to honor the Blessed Virgin's assumption into heaven in the seventh century, it was named the Assumption. The feast day was made equal to Christmas and Easter by Pope Nicholas I in 863.

Today, it remains a solemn feast day to honor Our Lady, who was the first to receive the fullness of the redemption that her son gained for humanity. It is a reminder to us all of the salvation promised by Christ. ([www.franciscanmedia.org](http://www.franciscanmedia.org))