
ST. VINCENT DE PAUL PARISH

263 Roncesvalles Avenue Toronto, Ontario M6R 2L9
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Served by the Fathers of the Oratory



(1581 - 1660)

SUNDAY MASSES:

5:00 p.m. Saturday (Sunday liturgy)
8:30 a.m. English Mass
9:30 a.m. Sung English Mass
11:30 a.m. Sung Latin Mass
(Usus antiquior/1962 Missal)

CONFESSIONS:

Saturdays 4:00 - 5:00 p.m.
Before every Mass on Sundays
Daily for 15 minutes before all Masses.

WEEKDAY MASS:

8:00 a.m. Monday - Friday
10:00 a.m. Saturday

MARRIAGES:

Couples planning to be married must contact a priest one year in advance. They must also receive personal preparation for entering marriage. If either party has previously gone through any form of civil or religious marriage with another person, the priest is not permitted to set a date for the wedding until the Bishop's office has been consulted.

BAPTISMS: On Sundays by appointment.

PARISH CHOIR DIRECTOR:

Mr. Philip Fournier: 416-538-5893

CATHOLIC CEMETERIES:

(Archdiocese of Toronto): 416-733-9944

NINETEENTH SUNDAY IN ORDINARY TIME

MUSIC FOR THE LITURGY

A Break for the Summer

There will be no music at SVP Masses on any of the Sundays during the month of August. Music will resume the first Sunday of September.

PARISH FINANCES JULY 31 / AUGUST 1

Regular Collection	\$1996
Maintenance & Debt	\$865

Thank you very much for your generous support.

Special Shared Collection, Sunday, August 14

Catholic Missions in Canada: Since its founding in 1908, Catholic Missions In Canada, then known as The Catholic Church Extension Society of Canada, has come to the aid of isolated missions across the country where a lack of resources makes it impossible to maintain a Catholic presence without outside financial help. It may surprise many Canadian Catholics, but some of the poorest and neediest missions served by the Church can be found here in Canada. These are mainly poor and scattered communities in the Canadian North, isolated from their neighbors because of geography and the extreme cold of the long winter season. These are missions where families constantly struggle to cover the basics such as food and shelter and clothing because opportunities for work and jobs are scarce.

Scarboro Foreign Missions: The Scarboro Foreign Mission Society is a Roman Catholic missionary society involved in mission overseas and in Canada. Scarboro priests and lay missionaries work side by side and in co-operation with other mission groups all over the world.

Next Sunday, August 14, there will be a special collection, at all Sunday Masses, for the Catholic Missions in Canada and the Scarboro Foreign Missions. *Please make use of the envelopes in this week's bulletin, and please be generous.*

Vespers and Benediction

Sundays at 5:00 p.m. at Holy Family Church,
1372 King Street West

MASS INTENTIONS FOR THE WEEK

MONDAY, AUGUST 8

St. Dominic, Founder of the Dominicans

8:00 Special intention, req. by Maria Komljanec

TUESDAY, AUGUST 9

St. Teresa Benedicta of the Cross, Virgin & Martyr

8:00 (+) Mary and Anthony Brunka

WEDNESDAY, AUGUST 10

St. Lawrence, Deacon & Martyr

8:00 (+) Member of the Komljanec and Jordan Families

THURSDAY, AUGUST 11

St. Clare, Virgin

8:00 Conversion of Sinners, req. by Aniela Kuncaitis

FRIDAY, AUGUST 12

St. Jane Frances de Chantal, Religious

8:00 Special Intention

SATURDAY, AUGUST 13

St. Pontian, Pope, & St. Hippolytus, Priest, Martyrs.

10:00 (+) Relatives and friends of parishioners

5:00 (+) Teodoro Castro req. by the Castro Family

St. Clare's Parish: Part-Time Caretaker Position

St. Clare's Parish, located at Dufferin and St. Clair Ave. W. is looking to fill a part-time caretaker position. If interested, please call St. Clare's at 416-654-7087.

VOCATION SEEDS

Mary accepts her call to become the Mother of God. Could God be calling you to a Church Vocation? If God is calling you, contact Fr. Hansoo Park 416-968-0997.

email: vocations@vocations.ca

www.vocationstoronto.ca

ANNUAL MASS FOR THE FAITHFUL DEPARTED

Catholic Cemeteries (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 17th, at 7:00 p.m. Cemetery locations and Celebrants for this year's Annual Mass are as follows:

Cemetery **Celebrants**

Assumption, Mississauga Rev. Msgr. Joseph Shiels

Christ the King, Markham Rev. Dominic Barber
Holy Cross, Thornhill Rev. Msgr. Brad Massman
Mount Hope, Toronto Rev. Msgr. Marco Laurencic
Queen of Heaven, Most Rev. John Boissonneau
Woodbridge
Resurrection, Whitby Most Rev. Vincent Nguyen
St. Mary's, Barrie Rev. Francis V. McDevitt

In event of rain, Mass will be held in the mausoleum at *Queen of Heaven, Holy Cross, Resurrection & Assumption. Mount Hope* relocates to St. Monica's Parish (44 Broadway Avenue, Toronto); *St. Mary's Cemetery* to St. John Vianney Parish (13 Baldwin Lane, Barrie). Mass at the *Cemetery of Christ the King* will be celebrated in the Reception Centre.

DEFINITIONS FOR THE QUIZZICAL MIND

The Catholic Church still uses incense, of course, in accordance with prophecy of Malachias, the fragrant smoke symbolizing our prayers rising to Heaven and purifying what it touches. The incense is kept in a covered, often boat-shaped liturgical vessel called, unsurprisingly, a "boat," which symbolizes the barque of Peter. The boat, made of bronze or brass and often silver or gold-plated, comes with a spoon for scattering the incense in the bowl-shaped matching burner, called a "thurible" or "censer." The **thurible** holds burning charcoal (or wood) to ignite the incense and hangs on chains so that it may be swung by the priest when censuring things (or people) and so it may be easily carried by the thurifer -- the "Altar server" who assists the priest by carrying the incense.



**MUNIFICENTISSIMUS
DEUS**
**Apostolic Constitution of
Pope Pius XII**

**Defining the Dogma of
the Assumption**
November 1, 1950

(see www.vatican.va for
the complete text)

4. That privilege [of the bodily Assumption into heaven of Mary] has shone forth in new radiance since our

predecessor of immortal memory, Pius IX, solemnly proclaimed the dogma of the loving Mother of God's Immaculate Conception. These two privileges are most closely bound to one another. Christ overcame sin and death by his own death, and one who through Baptism has been born again in a supernatural way has conquered sin and death through the same Christ. Yet, according to the general rule, God does not will to grant to the just the full effect of the victory over death until the end of time has come. And so it is that the bodies of even the just are corrupted after death, and only on the last day will they be joined, each to its own glorious soul.

5. Now God has willed that the Blessed Virgin Mary should be exempted from this general rule. She, by an entirely unique privilege, completely overcame sin by her Immaculate Conception, and as a result she was not subject to the law of remaining in the corruption of the grave, and she did not have to wait until the end of time for the redemption of her body.

40. Hence the revered Mother of God, from all eternity joined in a hidden way with Jesus Christ in one and the same decree of predestination, immaculate in her conception, a most perfect virgin in her divine motherhood, the noble associate of the divine Redeemer who has won a complete triumph over sin and its consequences, finally obtained, as the supreme culmination of her privileges, that she should be preserved free from the corruption of the tomb and that, like her own Son, having overcome death, she might be taken up body and soul to the glory of heaven where, as Queen, she sits in splendor at the right hand of her Son, the immortal King of the Ages.

41. Since the universal Church, within which dwells the Spirit of Truth who infallibly directs it toward an ever more perfect knowledge of the revealed truths, has expressed its own belief many times over the course of the centuries, and since the bishops of the entire world are almost unanimously petitioning that the truth of the bodily Assumption of the Blessed Virgin Mary into heaven should be defined as a dogma of divine and Catholic faith--this truth which is based on the Sacred Writings, which is thoroughly rooted in the minds of the faithful, which has been approved in ecclesiastical worship from the most remote times, which is completely in harmony with the other revealed truths, and which has been expounded and explained magnificently in the work, the science, and the wisdom of the theologians - we believe that the moment appointed in the plan of divine providence for the solemn proclamation of this outstanding privilege of the Virgin Mary has already arrived.

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