
ST. VINCENT DE PAUL PARISH

263 Roncesvalles Avenue Toronto, Ontario M6R 2L9
(416) 535-7646 www.oratory-toronto.org

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

SEVENTEENTH SUNDAY IN ORDINARY TIME

MUSIC FOR THE LITURGY

9:30 SUNG ENGLISH MASS

17th Sunday in Ordinary Time

Opening Hymn: 622 All People that on Earth do Dwell

Kyrie: 205

Gloria: 206

Creed: *more ambrosiano*

Offertory Hymn: 523 Panis Angelicus

Sanctus: 208

Agnus: 209

Closing Hymn: 515 Father We Thank Thee

11:30 USUS ANTIQUIOR, MISSA CANTATA

Sixth Sunday after Pentecost

Sonata No. 3, J.S. Bach

Asperges me

Introit *Dominus fortitudo*

Kyrie, ad libitum III, *Rector cosmi pie*

Gloria 11

Gradual *Convertere*

Alleluia *In te Domine speravi*

Credo 2

Offertory *Perfice gressus meos*

Sanctus 11

Agnus 11

Communion *Circuibo, et immolabo*

"Berceuse," L. Vierne

Praeludium in C Major, D. Buxtehude

PARISH FINANCES JULY 16/17

Regular Collection \$2501

Maintenance & Debt Collection \$545

Mission Co-op \$55

Thank you very much for your generous support.

SPECIAL COLLECTION – AUGUST 14

There will be a collection for the Scarboro Mission and the Catholic Missions in Canada at all Sunday Masses on August 13/14.

VISIT THE ARCHDIOCESE OF TORONTO ONLINE

The website carries event listings, photos, helpful contacts, historical data, and much more. Learn more about your faith, and stay up to date on all the latest news. www.archtoronto.org

MASS INTENTIONS FOR THE WEEK

MONDAY, JULY 25

St. James, Apostle

8:00 Fr. Don MacLean, req. by Paul & Charlotte Mulhern

TUESDAY, JULY 26

SS. Anne & Joachim, Parents of the Blessed Virgin Mary

8:00 David O'Sullivan & Family, req. by Julie Baldwin

WEDNESDAY, JULY 27

8:00 Brendan Brown, req. by David & Claudia Brown

THURSDAY, JULY 28

8:00 (+) Viktor Leben, req. by Antonia Leben

FRIDAY, JULY 29

St. Martha, Disciple of the Lord

8:00 (+) Joanne Sawilla, req. by Craig & Althea Burrell

SATURDAY, JULY 30

St. Peter Chrysologus, Bishop & Doctor

10:00 (+) Relatives and Friends of Parishioners

5:00 James Mulhern, req. by Paul & Charlotte Mulhern

ORATORY NEWS

We welcome to the Oratory Br. John Henry Blair who was clothed as a novice on Sunday, July 17. Please keep him in your prayers as he begins his life in the Oratory.

PARKING FOR WEEKEND MASSES DURING THE SUMMER

The parking lot on Westminster at St. Vincent de Paul School will be closed for most of the summer because it is being paved. However, we have been given permission to use the staff parking next to the school on Fermanagh Ave.

SIGHTSEEING TRIP TO WASHINGTON, D.C.

Saturday, September 3 to Monday, September 5. We will be visiting some points of interest including the U.S. Botanic Garden, the Smithsonian museums, Mass at the National Shrine of the Immaculate Conception as well as a visit to Mount St. Mary in Pennsylvania. There is an option to attend live theatre (additional cost) and shopping. Passport is required. Cost is \$280.00 per person (double occupancy). For more details please call Maria at 416-532-0968.

WEDDING BANNES

There are promises of marriage between David McConkey and Sophia Hyginus.

LIFE IN THE SPIRIT SEMINARS

Cor Iesu Prayer Group invites you to attend the Life in the Spirit Seminars to be held in Holy Family parish hall every Friday beginning at 7:30 p.m. from July 29 to September 16. "I am the light of the world, he who follows Me will not walk in darkness, but will have the light of life" (John 8:12)



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ST JAMES, APOSTLE (? - 44)

He was the brother of St John and, like him, a fisherman. He was one of the witnesses of the Transfiguration and one of those who slept through most of the Agony in the Garden. He was the first of the apostles to be martyred, being beheaded by King Herod Agrippa I to please the Jewish opponents of Christianity. He was buried in Jerusalem, and nothing more is known about him until the ninth century.

At this time we learn of a tradition that the relics of St James were brought to Spain some time after his martyrdom, (perhaps early, perhaps as late as 830), and his shrine at Compostela in Galicia grew in importance until it became the greatest pilgrimage centre in western Europe. In every country there are churches of St James and known, well-trodden pilgrim routes. In Paris, the Tour St Jacques marks the start of the route and the Rue St Jacques points straight towards Compostela. In England, pilgrim routes lead from all parts of the country to the major ports that were used on the pilgrimage. This network of routes is a vital witness to the fact that the Middle Ages were not the static stay-at-home time that we often think them to be: everyone must have known someone, or known someone who knew someone, who had made the pilgrimage. The scallop-shell, the emblem of St James, has become the emblem of pilgrims generally.

In 1987 the pilgrimage routes to Compostela were designated by the Council of Europe as historical cultural routes of international importance. The Confraternity of St James continues to work to restore and upgrade the refuges on a route which is still in active pilgrim use today.

SHARERS IN THE SUFFERING OF CHRIST

- from a homily by St. John Chrysostom

The sons of Zebedee [James and John] press Christ: *Promise that one may sit at your right side and the other at your left.* What does he do? He wants to show them that it is not a spiritual gift for which they are asking, and that if they knew what their request involved, they would never dare make it. So he says: *You do not know what you are asking*, that is, what a great and splendid thing it is and how much beyond the reach even of the heavenly powers. Then he continues: *Can you drink the cup which I must drink and be baptised with the baptism which I must undergo?* He is saying: "You talk of sharing honours and rewards with me, but I must talk of struggle and toil. Now is not the time for rewards or the time for my glory to be revealed. Earthly life is the time for bloodshed, war and danger."

Consider how by his manner of questioning he exhorts and draws them. He does not say: "Can you face being slaughtered? Can you shed your blood?" How does he put his question? *Can you drink the cup?* Then he makes it attractive by adding: *which I must drink*, so that the prospect of sharing it with him may make them more eager. He also calls his suffering a baptism, to show that it will effect a great cleansing of the entire world. The disciples answer him: *We can!* Fervour makes them answer promptly, though they really do not know what they are saying but still think they will receive what they ask for.

How does Christ reply? *You will indeed drink my cup and be baptised with my baptism.* He is really prophesying a great blessing for them, since he is telling them: "You will be found worthy of martyrdom; you will suffer what I suffer and end your life with a violent death, thus sharing all with me. *But seats at my right and left are not mine to give; they belong to those for whom the Father has prepared them.*" Thus, after lifting their minds to higher goals and preparing them to meet and overcome all that will make them desolate, he sets them straight on their request.

Then the other ten became angry at the two brothers. See how imperfect they all are: the two who tried to get ahead of the other ten, and the ten who were jealous of the two! But, as I said before, show them to me at a later date in their lives, and you will see that all these impulses and feelings have disappeared. Read how John, the very man who here asks for the first place, will always yield to Peter when it comes to preaching and performing miracles in the Acts of the Apostles. James, for his part, was not to live very much longer; for from the beginning he was inspired by great fervour and, setting aside all purely human goals, rose to such splendid heights that he straightway suffered martyrdom.

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