

Thirty-first Sunday in Ordinary Time — November 4th, 2012

Mass Schedule & Intentions from November 3–November 11, 2012

Saturday	5:00PM	In honour of St. Padre Pio by Nancy Fazari
	+	Marcella Philip by Anton & Indri Swampillai
		Deceased members of the Prioli & Mollica families by Mary Mollica
		Joe Bellantino by the Bellantino children and their families
		Antoinetta Ricci by Mary Ricci
		Mary Grace Rao by Dominic Rao
		Theresa, Stephan & Raymond Horvat by mother Teresa Horvat
		Frank Pellegrino by wife & family
		All deceased members of our families
		No Mass
Monday	9:00AM	All members of the Piluso family by Elvira Piluso
Tuesday	9:00AM	
Wednesday	9:00AM	+
		Maria Mannella by Maria & Vince Fazzalari
Thursday	9:00AM	+
		For the intentions of Roger Costa by the Costa family
Friday	9:00AM	
Saturday	5:00PM	+
		In honour of St. Anthony by Lydia Matchett
		Agnese D'Aurizio by Domenic & Angie D'Aurizio
		Ferdinando & Antonio Sdao by Maria & Anthony Sdao
		Ruggiero & Caterina Sdao by Maria & Anthony Sdao
		Franc Horvat by Teresa Horvat
		Gabriele & Filomeno DiGaetano by Maria & Aladino Magazzani
		Andre Coulombe by Zygmund Kozlowski & family
		For the People of our Parish
	11:00AM	

Last Sunday's Collection - \$1395.98
Bless you for your continued generous support.

Upcoming Parish Events

Great Adventure Bible Study for kids is an adaptation of Jeff Cavins' Bible study program. This program is ongoing; Saturday's 9-12am.

CWL Poinsettia Festival & Penny Sale: Sunday November 4, 12pm.

Parish Pasta Dinner: Sunday November 18th, at 12pm.

Knights of Columbus Open House: Sunday November 25th after 11am Mass.



Levitical Priests

Moses appointed his own relatives as the first Jewish priests. His family came from the tribe of Levi. They were required to offer animal sacrifices for the people, but first had to offer them for their own sins. The latter obligation came from the belief that daily contact with the world rendered them ritually impure. They could not, for example, enter a room where a dead body lay. Other ritual impurities forced them to make continual sacrifices for their sins before they could pray. Jesus had no such constraints because he is the son of God. His offering on the cross eliminated the need for any further sacrifices.



Saint Andrew the Apostle, pray for us

The promotion of peace From the Second Vatican Council's pastoral constitution "Gaudium et spes" on the Church in the modern world

Peace is not the mere absence of war or the simple maintenance of a balance of power between forces, nor can it be imposed at the dictate of absolute power. It is called, rightly and properly, a work of justice. It is the product of order, the order implanted in human society by its divine founder, to be realised in practice as men hunger and thirst for ever more perfect justice.

The common good of the human race is subject to the eternal law as its primary principle, but its requirements in practice keep changing with the passage of time. The result is that peace is never established finally and for ever; the building up of peace has to go on all the time. Again, the human will is weak and wounded by sin; the search for peace therefore demands from each individual constant control of the passions, and from legitimate authority untiring vigilance.

Even this is not enough. Peace here on earth cannot be maintained unless the good of the human person is safeguarded, and men are willing to trust each other and share their riches of spirit and talent. If peace is to be established it is absolutely necessary to have a firm determination to respect other persons and peoples and their dignity, and to be zealous in the practice of brotherhood. Peace is therefore the fruit also of love; love goes beyond what justice can achieve. Peace on earth, born of love for one's neighbour, is the sign and the effect of the peace of Christ that flows from God the Father. In his own person the incarnate Son, the Prince of Peace, reconciled all men to God through his death on the cross. In his human nature he destroyed hatred and restored unity to all mankind in one people and one body. Raised on high by the resurrection, he sent the Spirit of love into the hearts of men.

All Christians are thus urgently summoned to live the truth in love, and to join all true peacemakers in prayer and work for peace. Moved by the same spirit, we cannot but praise those who renounce violence in defence of rights, and have recourse to means of defence otherwise available to the less powerful as well, provided that this can be done without injury to the rights and obligations of others or of the community.

Change for Christmas

The **St. Vincent de Paul Society** is distributing containers to hold loose change. We are asking for volunteers to cooperate in collecting loose change during the month of November. This money will be used to assist us in meeting the needs of our clients at Christmas. A tax receipt for donations of \$10 or more will be provided. Containers can be returned to St. Andrew the Apostle Church by December 1st.

Let us die with Christ, to live with Christ St Ambrose, from a book on the death of his brother Satyrus

We see that death is gain, life is loss. Paul says: For me life is Christ, and death a gain. What does "Christ" mean but to die in the body, and receive the breath of life? Let us then die with Christ, to live with Christ. We should have a daily familiarity with death, a daily desire for death. By this kind of detachment our soul must learn to free itself from the desires of the body. It must soar above earthly lusts to a place where they cannot come near, to hold it fast. It must take on the likeness of death, to avoid the punishment of death. The law of our fallen nature is at war with the law of our reason and subjects the law of reason to the law of error. What is the remedy? Who will set me free from this body of death? The grace of God, through Jesus Christ, our Lord.

We have a doctor to heal us; let us use the remedy he prescribes. The remedy is the grace of Christ, the dead body our own. Let us then be exiles from our body, so as not to be exiles from Christ. Though we are still in the body, let us not give ourselves to the things of the body. We must not reject the natural rights of the body, but we must desire before all else the gifts of grace.

What more need be said? It was by the death of one man that the world was redeemed. Christ did not need to die if he did not want to, but he did not look on death as something to be despised, something to be avoided, and he could have found no better means to save us than by dying. Thus his death is life for all. We are sealed with the sign of his death; when we pray we preach his death; when we offer sacrifice we proclaim his death. His death is victory; his death is a sacred sign; each year his death is celebrated with solemnity by the whole world.

What more should we say about his death since we use this divine example to prove that it was death alone that won freedom from death, and death itself was its own redeemer? Death is then no cause for mourning, for it is the cause of mankind's salvation. Death is not something to be avoided, for the Son of God did not think it beneath his dignity, nor did he seek to escape it.

Death was not part of nature; it became part of nature. God did not decree death from the beginning; he prescribed it as a remedy. Human life was condemned because of sin to unremitting labour and unbearable sorrow and so began to experience the burden of wretchedness. There had to be a limit to its evils; death had to restore what life had forfeited. Without the assistance of grace, immortality is more of a burden than a blessing.

The soul has to turn away from the aimless paths of this life, from the defilement of an earthly body; it must reach out to those assemblies in heaven (though it is given only to the saints to be admitted to them) to sing the praises of God. We learn from Scripture how God's praise is sung to the music of the harp: *Great and wonderful are your deeds, Lord God Almighty; just and true are your ways, King of the nations. Who will not revere and glorify your nature? You alone are holy; all nations will come and worship before you.*

Above all else, holy David prayed that he might see and gaze on this: *One thing I have asked of the Lord, this I shall pray for: to dwell in the house of the Lord all the days of my life, and to see how gracious is the Lord.*