

- Vasárnap szeptember 16.-án az ebéd után Zsófia nővér hitoktatni fog. Ezután pedig a felnőtteknek lelkigyakorlatos beszédet tart a templomban.
- Vasárnap szeptember 23.-án négy (4) pap Magyarországról fog meglátogatni bennünket a Szent István plébánián.
- Idén szeptember 30. –án vasárnap, a németekkel együtt tartjuk meg az októberfeszt ünnepet templomunknál. Ezen a napon NEM lesz külön magyar és német mise, csak egy angol nyelvű mise lesz 10:00 órakor amelyet Timothy Dyer atya mond. Ugyanakkor lesz finom bratwurst/virslis ebéd, jó hideg csapolt német sör és mindenkit szeretettel várunk. Kérjük, hogy mindenki hozzon süteményt erre az eseményre. További információért forduljanak Latkóczy Lacihoz.

#### Betegeink;

- Rácz Károly Szabó István
- Bános Magdi Vodnákne Turi Ildiko
- Iván Teri Batta Éva nővér
- Szuromi Anzelm atya Zeller Róbert
- Juhász Kató Szolga Bálint
- Redler Mária Janet Rowe
- Hermina nővér András Gergő
- Donald Halloran Vörös Magdi
- Mayer Kati Mike Wojtyla
- Gonda Ferenc Huender Zsuzsa

#### Halottaink;

- Szabados András Radnóti Ilona
- Nagy Gyuláné Erzsébet Wéber Éva
- Janice Von Steuben Ron Snyder

#### English / 2018 Sunday 24B

(Mk8:27-35) The apostles initially hoped that Jesus would establish a world empire modeled on David's kingdom. After the Crucifixion, they hoped the resurrected Lord would found a new world-wide paradise modeled on Adam's Eden. They imagined that both these false expectations would be realized here below. Yet who would believe in a king reigning from a cross – whose kingdom wasn't of this world? – Only the chosen few who love Jesus Himself, kingdom or no kingdom, glory or shame. Peter was very far from displaying this profound faith in today's gospel. Our Lord's prophecy of His coming crucifixion profoundly scandalized Peter, who in turn rebuked the Master. Jesus let Peter know in no uncertain

terms that the cross was non-negotiable: "Get behind me, Satan!" said our Lord, "You are thinking not as God does, but as man does." If Jesus had proclaimed a holy war against God's enemies, He would have taught His followers the stratagems of hatred and war. Instead He proclaimed the love of enemies so Jesus must therefore teach us how to love.

St. Teresa of Calcutta put it this way: "Jesus... gave up everything to do the Father's will – to show us that we too must be willing to give up everything to do God's will – to love one another as He loves each of us. If we are not willing to give whatever it takes to do good to one another, sin is still in us. That is why we too must give to each other until it hurts. It is not enough for us to say: "I love God," I also have to love my neighbor. St. John says that you are a liar if you say you love God and you don't love your neighbor. How can you love God whom you do not see, if you do not love your neighbor whom you see, whom you touch, with whom you live? And so it is very important for us to realize that love, to be true, has to hurt." (National Prayer Breakfast, 3 February 1994)

Labor saving devices have made a life that would otherwise be almost unbearable into a downright comfortable one. Progress, however, has not managed to take the cross out of true love: it still hurts. There is indeed a honeymoon, but it's simply nature's way of helping couples through the initial renunciations involved in marriage, namely: saying goodbye to loved ones at home, moving in together, and the acute loss of freedom associated with cohabitation. By the time the sting of these renunciations wears off, so too does the honeymoon. What is true for human love is equally true concerning our love for God. The honeymoon following our conversion consoles us during the initial loss of sin's ephemeral pleasures. By the time the sting wears off, so too does this honeymoon. A far greater peace awaits us, but only after we have passed through two so-called 'dark nights' of intense suffering: emotional aridity and spiritual anguish over apparently trifling imperfections. Only after enduring these two trials will we come to know who Christ is in Himself: the Eternal Word. Amen!