



Founded in 1928
1949 – 2009

Saint Elizabeth of Hungary Roman Catholic Church

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Office hours: Tuesday to Friday 9 to 3.

English masses: Monday to Saturday at 7.30 in the morning
Sunday's 12 o'clock mass is both in English and in Hungarian

Jesuit priests: Szabolcs Sajgó (pastor), László Marosfalvy (associate pastor) – retired: Balázs Jaschkó

Number 8 – 7th Sunday in Ordinary Time – February 22, 2009

CHURCH BULLETIN

*Sixty years in the service of Hungarians in Toronto
The Hungarian Jesuits*

Readings: Is 43.18-19,20-22,24-25;
2 Cor 1.18-22; Lk 4.18-19.

Responsorial Psalm: "Heal me, o Lord,
for I have sinned against you."

PRAYER INTENTIONS:

- 9:00** ✠ egyházközségünkért
☛ +szülőkért és +testvérekért – Katona cs.
☛ +Mariannért – Kristóf Jutka
☛ +Derényi Erzsébetért és +Jenőért – fia és cs.
- 10:30** ✠ Erdei és Nemes család élő és elhunyt tagjaiért
☛ John DeSouza felgyógyulásáért–Engyel cs.
☛ Nikolas bajmentes útjáért - nagyszülei
☛ +Molnár Erzsébetért – férje és fia
☛ +Hugli Ilonáért – leánya és családja
☛ +Molnár Erzsébetért – leánya és családja
☛ +Tekse Andrásért és +Gáborért – Nándor és cs.
☛ +szülőkért – Radocsay család
☛ +Bernád Lajosért –felesége
☛ +Somlai Istvánnéért – Farkas Erzsébet és családja
☛ +férjéért, Andreasért – Sanakidis Imera
☛ +for mother Aurelia – Sanakidis Imera
☛ +Kracson Máriaért – Kracson György
☛ +Sztanyó és +Németh szülőkért és testvérekért
☛ + L. Jánosért – barátai, Éva és Pista
☛ +Békési, +Király, +Orbán atyákért és +kongreganistákért
☛ +Peterdy Mihályért és Széplaky Gáspárért – Radocsay család
☛ +Mártáért – Juhász család
☛ +Nagy és +Fülöp családtagokért – gyermekeik
☛ +Hummel szülőkért, +Imregh Sándorért és +Károlyét – Jákó család
☛ +Schroder Istvánért és +Éváért - családjuk
- 12:00** ✠ Balázs Hegedüs Irén egészségéért – leánya, Annamária
☛ +Gentry Béláért - családja

- ☛ for +John and +Magda Berki
- ☛ for +Guilhermina Martins da Silva
- ☛ for +Benevides Martins de Paula
- ☛ +Jenőért – fia, Tamás
- ☛ +Ilonáért – leánya, Magdolna

Monday, February 23; St. Polycarp

- 7.30 for the Holy Father's general intention
8.00 for the Holy Father's general intention

Tuesday, February 24;

- 7.30 for the conversion of atheists and non believers
8.00 for Paul – Etelka
19:00 for our church groups

Wednesday, February 25; Ash Wednesday – after each mass, receiving of ashes

- 7.30 for the intentions of Charmain Thayaparan
8.00 for the conversion of atheists and non believers
19.00 for our Church
after mass adoration of the Blessed Sacrament

Thursday, February 26;

- 7.30 for the repentance of the sinful
8.00 for +Harvey - Lisa

Friday, February 27;

- 7.30 for father's intention
8.00 for +mother – Örzse
19.00 for the Pax Romana movement

Saturday, February 28;

- 7.30 for Mary Celsus, on her birthday
8.00 for father's intention
9:45 for the teachers and students at our Hungarian Heritage School

Funeral: Margaret Weber (77), László Bozó (81)

No Forgiveness for Darwin

Fr. Phil Bloom

Bottom line: Darwin's "Descent of Man" (not "Origin of Species") eliminates blame, but also removes accountability: thus, no sin and no forgiveness.

This year - 2009 - you will hear a lot about Charles Darwin and his book "The Origin of Species." He published it 150 years ago - on November 24, 1859. How should we as Christians (and specifically as Catholics) participate in this commemoration? For what it is worth, I will give my opinion. A few years ago, I sat down and read "The Origin of Species." I enjoyed Darwin's elegant use of the English language and I could understand why it received a broad and enthusiastic reception - including from leading Christians. Catholics in particular had no great problem with the book. After all, St. Thomas Aquinas had observed that God did not necessarily create all species simultaneously. As the Angelic Doctor explains, God could have created species over a period of time, using natural processes. Because of the writings of St. Thomas and other great thinkers, Catholics in general did not react hostilely to "The Origin of Species."

The real problem came 12 years later when Darwin published "The Descent of Man." In that book he applied the concept of natural selection way beyond biology; he used it to explain abstract things such as conscience and morality.* Critics considered that he exaggerated the capabilities of higher primates and unfairly placed some races into inferior subgroups - in order to justify his view that humans gradually evolved from lower animals. While Darwin himself avoided controversies, many of his followers were only too willing to spell out the implications of his theories: That there is no essential difference between humans and other animals; that - like them - instinct alone drives us and that we have no real control over our behaviour.

There is much more one could say about this theory. My purpose this Sunday is not to resolve the controversy surrounding evolution. I will say this: If Darwin's "Descent of Man" is correct, Jesus' words to the paralytic have no meaning. Remember that he said, "Child, your sins are forgiven." If we are simply a bit more complex animal, there is no such thing as sin. And rather than speaking about forgiveness, the best we can say is, "Don't blame yourself."** One of the attractions of Darwin's theory is that it offers humans with the same "acceptance" we give to animals. For example, I don't blame my dog. I re-program him - or at least I try.

But there is the rub. If my dog runs loose and scares or - God forbid - harms someone, no one blames Sam. But they do blame me. And rightly so. I have a responsibility, an accountability that my dog or any other animal could never have. None of the people who talk about animal rights suggest corresponding responsibilities. They might want an ape to have access to legal defence, but so far no one has proposed bringing gorillas to trial for their misbehaviour. Our economic stimulus plan has money for just about everything, but it contains no funds to build little jails for cats who wantonly attack smaller creatures.

As G.K. Chesterton said, there is a "division and disproportion" between us and other animals. For one thing, we have an accountability - a Stewardship - that we can never place on them. While Darwin's theory seems attractive because it apparently frees us from blame and guilt, it has a terrible downside.*** The person who takes his theory about man to its logical consequences, has closed his ears to the beautiful words, "Child, your sins are forgiven."

**That Darwin ventured beyond biology or any hard science can be seen in sentences such as this:*

"Ultimately our moral sense or conscience becomes a highly complex sentiment—originating in the social instincts, largely guided by the approbation of our fellow-men, ruled by reason, self-interest, and in later times by deep religious feelings, and confirmed by instruction and habit." Then he immediately admits that conscience and morality often go against the instincts for survival and reproduction: "It must not be forgotten that although a high standard of morality gives but a slight or no advantage to each individual man and his children over the other men of the same tribe, yet that an increase in the number of well-endowed men and an advancement in the standard of morality will certainly give an immense advantage to one tribe over another." (Descent of Man, Chapter V) As that sentence indicates, the potency of the theory comes from its elasticity. You can fit anything into the theory of evolution - even evidence to the contrary.

***Of course, there are times when we do have to say, "Don't blame yourself." St. Paul tells us that "godly grief produces a repentance that leads to salvation and brings no regret, but worldly grief produces death." (II Cor 7:10) It is wonderful to free someone from false guilt (worldly grief) but not by Darwin's way that brushes aside true guilt (godly grief). Darwin's way leads to hardening of heart, self-destruction and the destruction of others.*

****In light of twentieth century history, some passages are chilling: "At some future period, not very distant as measured by centuries, the civilised races of man will almost certainly exterminate and replace throughout the world the savage races. At the same time the anthropomorphous apes, as Professor Schaaffhausen has remarked, will no doubt be exterminated. The break will then be rendered wider, for it will intervene between man in a more civilised state, as we may hope, than the Caucasian, and some ape as low as a baboon, instead of as at present between the negro or Australian and the gorilla." (Descent of Man, Chapter 6)*

I am not writing this to trash Darwin. Like many people he was better than his philosophy. As Benjamin Wiker observed, Darwin opposed slavery among humans even though he wrote about the slave making instinct among lower animals such as ants. Wiker asks the logical question: If slave making is a natural instinct, on what basis did Darwin condemn slave making among humans?

EVENTS

❁ ***A Women`s Lenten Retreat Weekend*** is being offered at Queen of Apostles Renewal Centre in Mississauga on March 6-8. This retreat will be preached by the house team of Oblate priests and Mrs. Anne Hales, team member. During this "Year of St. Paul" our focus will be on the apostle Paul and his message for today's world. Call 905 278-5229 to make a reservation or for information.

❁ ***The Teopoli Summer Experience is looking for volunteers and hired staff.***

Do you enjoy working with children ages 6 to 16? Then we are looking for you. We need young adults to live and work at Teopoli (Muskoka) for 10 consecutive weeks this summer as counsellors and lifeguards. For more information visit our website www.teopoli.org or call Joe at 416- 243-7319.