



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 21 – ASCENSION OF THE LORD – May 24, 2009

CHURCH BULLETIN

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

Readings: Acts 1,1-11; Eph 1,17-23; Mk 16,15-20

Responsorial Psalm: "God has gone up with a shout, the Lord with the sound of a trumpet."

PRAYER INTENTIONS:

- 9:00** ☞ +Béla és +Ilona szülőkért - leányuk
☞ +Derényi Jenőért és +Erzsébetért – fiuk és cs.
☞ +Terézért - Magda
☞ +szülőkért és +hozzátartozókért – Nagy cs.
☞ +Bonnay Lászlóért – felesége és családja
☞ +Telekesi Gézáért – Szarka József
☞ +Mátés Annáért – fiai, Miklós és Ervin
- 10:30** ☞ egyházközségünkért
☞ Jaschkó Balázs atya felgyógyulásáért – Juhász Márta és Sándor
☞ Magyaródy Nórikáért, hálából – Jeney cs.
☞ Molnár Gyula sikeres műtétjéért
☞ Fülöp Károly felgyógyulásáért –Bicó István
☞ +Füzéry Lajosért – családja
☞ +Pál szülőkért – Horváth Ilona és családja
☞ +Lajos Margitért és +Hári Istvánért – Sztanyó László és Marika
☞ +Bonnay Lászlóért – Zelena család
☞ +Héczey Lászlóért – felesége
☞ +ifj. Pázs Gyuláért - nagybátyja
☞ +Jaschkó István atyáért – Juhász házaspár
- 12:00** ☞ hálából, Balatoni Sárikáért – nagymama
☞ +Gentry Béláért - családja
☞ +Máriáért – fia, Tamás
☞ +Papp Valériáért – leánya és családja
☞ +Szváth szülőkért – János és családja

Monday, May 25; *Bede the Venerable*

- 7.30 for +István Kotsis – wife
19:00 for our confirmandee

Tuesday, May 26; *St. Philip Neri*

- 7.30 for Phillip's special intention
10:00 funeral mass of +László Bonnay

Wednesday, May 27; *St. Augustine of Canterbury*

- 7.30 for +Magdolna Galambosi - Margit Csányi
19:00 for those in spiritual need

Thursday, May 28; *fs*

- 7.30 for the priests of St. Elizabeth Church

Friday, May 29;

- 7.30 for father's intention
19.00 for the members of Pax Romana

Saturday, May 30;

- 7.30 for +Walter and+Cleo Baxter
9:45 *Te deum* – our Hungarian Schools mass

Marriage: Claudio Esposito & Judit Demeter (1)

Baptisms: Fekete-Romanick Mateo, Regele József, Gulyás Gréta, Gurbai Calvin, Perlaky Ádám, Leopold Muresan Sophia, Váradi Benjamin, Farkas Thomas, Johnston Isabella, Peterdy Jorja

Funeral: Emília Gembes (76)

June 12 Friday at 8:00 pm at St Elizabeth of Hungary RC Church (432 Sheppard Ave., E. Toronto) András Wéber and friends. *Benefit concert for the revitalization of St Elizabeth Scola Cantorum Choir.* Zsigovics Ágnes soprano, Ran Kim organ, Peleg Jozsef violin, Ivan Ivanivics viola, Marta Kosek oboe, Calum Macleod double bass and Scola Cantorum.

Ascension of the Lord

After giving his final instructions to his apostles, the risen Christ is taken from their sight – "taken up", "hidden by a cloud", "into heaven", "exalted" and "seated at God's right hand". The very multiplicity of the ways the sacred authors strive to describe the indescribable warns us that the way the mystery is too readily visualized – a rocket-like Jesus lifting off from a launching pad in the Holy Land, as the curtains come down on his earthly sojourn – is inadequate and fails to do justice to its rich content. *Christ remains with us.* Paradoxically, when Jesus takes his place beside the Father, his presence among us is perpetuated and confirmed. For by being glorified, Jesus' humanity is

no longer subject to any created power (it is "high above every principality, power...") – including space and time. During the days of his earthly existence, he remained confined to a small corner of the earth, a brief span of thirty some years. But now, "he fills the universe in all its parts", so that Christians of all times and all places can enter into living contact with him. The Londoner finds "Christ walking on the waters, not of Genesareth, but Thames"*.

At the moment of his Resurrection Christ's body was glorified, and moved beyond human experience. But for the forty days God allowed the appearance of ordinary humanity to veil his glory, so that he can eat and drink familiarly with his disciples. What for? To leave the disciples in no doubt that Christ is "truly risen"; that he is alive; that he is "always with them".

Maturing in faith. Throughout those forty days, Jesus, now present now absent, was training his apostles to discover his presence even when their corporal senses would no longer help them do so, but only their faith. In fact, even when they "saw" him they had difficulty being sure it was he; they always had to "believe" as well. The "seeing" ceases with his ascension; now they must depend on faith alone. With his training, they became models and teachers for all those who would be "blessed" because they "would believe without seeing" (John 20:29).

Christ is in heaven. Heaven, of course, is also a fundamental part of the message of the Ascension. That he has gone before us as our head is the foundation of the "great hope to which God has called us". But where is heaven? Pope John Paul II once said that heaven is not, as many people imagine, "a place in the clouds." Certain representatives of the secular media, predictably, got in a tizzy, and would have had us believe that heaven had been abolished. Fortunately for all of us, it's still there. Of course, it's not a "place" peopled by a benign, bearded Grandfather on a throne in the clouds, surrounded by plump babies with wings and larger ones in their nighties blowing trumpets: an image that is not only difficult to place in the cosmos but also singularly unattractive to most of us.

Heaven is much more than a "place". It's a state of total happiness that transcends anything we are familiar with. The Holy Father described heaven as "the fullness of communion with God which awaits all those who have welcomed him into their lives and who have sincerely opened themselves to him. Divine revelation teaches us that heaven is neither an abstraction nor a physical place in the clouds, but a living and personal relationship of union with the Holy

Trinity. Heaven is our definitive meeting with the Father which takes place in the Risen Christ through the power of the Holy Spirit".** If we were to say that heaven is the most dizzying love affair with the most marvellous Person we will ever know, in its most exhilarating expression and with the certainty that it will go on forever, or to say, with the *Catechism*, that it is "definitive, supreme happiness," we would still come up very short. Because "no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him" (1Corinthians 2:9).

With Jesus departure, the mission of the Church begins. The apostles are not to stand around looking up into the heavens; before his return in glory at the end of time, but "go into the whole world and proclaim the good news to all". In this work they, and we, were not left alone: "the Lord *continued to work with them* throughout..." And a new "power" is given to us.

The mystery of the Ascension is a celebration of the maturity of Christians in the faith. A faith that can believe "without seeing", or feeling, or touching... - such a Christian acts constantly in the firm conviction that Jesus is not "absent" but in fact is always with us (Matthew 28:20). And a faith that seeks the Lord where he is to be found: in and through his Church (with all her pimples!): guardian of his word, celebrant of his sacraments, home of his Spirit, stadium of his commandment of love.

Heaven is wherever Jesus is. If Jesus is on earth, heaven is to be found on earth too, even if veiled, without a doubt, and so far from its full realization to be difficult to compare. But the first intimations of the fullness of joy that heaven offers is already on offer here, to those who do seek him out, and remain in him by being where he is: wherever his Father's will is done.

* Francis Thompson

**General Audience, 21 July 1999

Source: Sacerdos Institute

*We received a **thank you letter** from the Archdiocese of Toronto for our support of ShareLife. The generosity of our parish community is making a meaningful difference at the 33 Catholic social services agencies. It will provide shelter, care and respect for the poor and marginalized in our midst. Last year, over 225,000 people received care from the agencies, supporting family counseling programs, homeless youth, people with addictions, the elderly and the developmentally challenged.*