



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

NO SUNDAY 12 PM MASSES IN JULY AND AUGUST

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

No. 35 – Twenty-second Sunday in ordinary time – August 30.

CHURCH BULLETIN

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

Readings: *Deut 4.1-2,6-8;*
James 1.17-18, 21-22,27; Mk 7.1-8, 14-15,21-23.

Responsorial Psalm: “O Lord, who may abide in your tent?”

PRAYER INTENTIONS:

- 9:00** ☞ +Erzsiért - család
☞ + Markovits Ferenc és Annáért - fiai és családjaik
☞ a tisztítótűzben szenvedő lelkekért - Kovács Gy. és családja
☞ +Mácsai családtagokért - Magyar család
☞ +Barcza Józsefért - családja
☞ +Apró Imre és Ilonáért - szeretteik
☞ +Balogh és Apró családtagokért - szeretteik
☞ +Mates Annáért - fiai Miklós és Ervin

- 10:30** ☞ Csilláért - édesanyja
☞ Lukács 2. születésnapjára - szülők és nagyszülők
☞ Zelena József felgyógyulásáért - felesége és családja
☞ fiam és unokám születésnapjára - édesanya, nagymama
☞ +Hoch Éváért - barátai
☞ +Farkas József és Máriáért - unokái
☞ +Ivancsics Jánosért - Irén és családja
☞ a tisztítótűzben szenvedő lelkekért - Szendi család

Monday (31);

7.30 for fathers' intentions

Tuesday (1);

7.30 for Eileen Minihane and Frank Leaver on their birthdays

Wednesday (2);

7.30 + H.E-ért – F.P.

Thursday (3); St. Gregory the Great

7.30 for the priests of St. Elizabeth

Friday (4);

7.30 for Phillip' s special intention
7 PM + Kovács Lászlóért - családja
+ Szendi Lajosért - felesége

Saturday (5);

7.30 for + Julie Tellis
elhunyt Nagy, Szabó és Erdős családtagokért – Zoli

<u>Marriage:</u>	Ronnie Galang & Éva Dimasvay (3)
<u>Baptism:</u>	Chloe DiCiaula, Hollohazy Sofia, Petho Tristan, Stefuroczki Sebastian
<u>Funeral:</u>	Károvcics Ilona (67), Stocker Antal (81)

Announcements

Mass Schedule. On Tuesday, September 8 we will resume the 8 AM weekday masses in Hungarian. The bilingual Sunday masses at 12 PM will resume on September 13.

Exhibition of Hungarian Visual Artist of Canada until September 10 in the Etobicoke Civic Centre Art Gallery 399, The West Mall. Weekdays from 8:30 am - 4:30 pm, weekends and holidays from 2 - 5 pm. You can meet the artists on Wednesday, September 9 at 7:30 PM. Everyone is welcome.

Make Your Faith Count! Join the hundreds who will refresh their spirits at the “2009 Bread of Life – **Day of Renewal** – Joy in Hard Times”. Deepen your faith. Refresh your spirituality. Take the time...On Saturday, September 26, 2009, Holy Trinity Catholic Secondary School, Oakville. Registration is just \$20 and includes a box lunch and full day program. Discover more at www.TheBreadofLife.ca or email: info@thebreadoflife.ca. Call 905-634-5433

The *deVeber Institute for Bioethics and Social Research* proudly presents "**Reproductive Decisions and Women's Well-Being**" a conference for doctors, nurses, teachers, school counsellors, social workers, immigrant counsellors, students and community members. Dr. Deborah Zeni and Andrea Mrozek will be discussing the latest research on Women's Health after Abortion and what abortion means for women. The conference takes place Friday, October 2, 2009 from 9am-4pm at University of Toronto, St. Michael's College, Carr Hall. A payment of \$75 (includes lunch) will secure your spot. To register call 416-256-0555 or visit www.deveber.org for more information.

From Avoidance to Involvement

Fr Munachi E. Ezeogu, cssp

Two monks, Brother Francis and an elder monk, are walking down a muddy road on a rainy day. They came upon a lovely young girl dressed in fine silk, who was afraid to cross because of the flood and the mud. "Come on, girl," said Brother Francis. And he picked her up in his strong arms, and carried her across the river. The two monks walked on in silence till they reached the monastery. Then the elder monk couldn't bear it any longer. "Monks shouldn't go near young girls," he said, "certainly not beautiful ones like that one! Why did you do it?" "Dear brother," said Brother Francis, "I put the girl down by the river bank, but you have brought her into the monastery."

In these two monks we see the two often conflicting approaches to Christian spirituality, namely, avoidance and involvement. The spirituality of avoidance emphasizes the devout fulfillment of pious religious obligations, and shuns away from those regarded as sinners for fear of being contaminated by them. It aims at keeping the believer unstained by the world, not at changing the world or making a difference. The spirituality of involvement, on the other hand, emphasizes active solidarity with sinners, who are often perceived as the untouchables of the world. It does not shun but extends a helping hand to them, believing that it is better to light a candle than to curse the darkness. Balance in Christian spirituality consists in reconciling these two tendencies and bringing them into harmony. As James tells us, "**Religion that is pure and undefiled before God, the Father, is this: to**

care for orphans and widows in their distress [involvement], and to keep oneself unstained by the world [avoidance]" (James 1:27).

In today's gospel the Pharisees and the scribes speak for the spirituality of avoidance. Their focus is on ritual observances. Their complaint about eating with unwashed hands has nothing to do with personal hygiene. They are interested in the ritual washing of hands which was an institution meant to avoid the presumed impurity of Gentiles from contaminating the ritual purity of Jews. By not observing the ceremony the disciples of Jesus are blurring the distinction between Jews and Gentiles and behaving as if the two were one. Jesus defends this spirituality of inclusion with outsiders in very unmistakable terms:

"Listen to me, all of you, and understand: there is nothing outside a person that by going in can defile, but the things that come out are what defile" (Mark 7:14-15).

In this one single sentence Jesus demolishes the entire structure of religious homophobia, the fear and avoidance of people who are different from us. Gentiles do not defile Jews any more than Jews defile Gentiles. Nothing and nobody outside a person can defile a person. If in the presence of someone or something you smell defilement, chances are that you brought the defilement with you in the first place. You need look no further than within your own heart and soul. A clean-minded person sees nothing but cleanness everywhere, in everything and in everyone. We might indeed expand a famous beatitude of Jesus as follows: "**Blessed are the pure in heart, for they shall see God everywhere, in everything and in everyone**" (Matthew 5:8). No wonder Jesus did not hesitate to touch a leper, to eat with sinners and to let an "unclean" woman touch him. He got so involved with bad people that they nicknamed him "**a friend of tax collectors and sinners**" (Matthew 11:9).

Today is a good day to take a second look at our spiritual orientation. Do we cultivate a spirituality of avoidance like the elder monk who would leave a small girl out in the cold for the sake of keeping some man-made rule or for fear of compromising his holiness? If so today's gospel challenges us to be more like Brother Francis who would reach out to all those in need, knowing that unless we carry the defilement in our hearts already, nothing and nobody outside of us can defile us.