



Founded in 1928

1949 – 2010

Saint Elizabeth of Hungary Roman Catholic Church

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Office hours: Tuesday to Friday 9 to 3 (Monday closed)

Masses: Monday to Saturday at 7.30 AM in English, at 8.00 in Hungarian,
Sunday's at 9 and 10.30 in Hungarian, at 12 o'clock both in English and Hungarian
Jesuit priests: Szabolcs Sajgó (pastor), László Marosfalvy (associate pastor) – retired: Balázs Jaschko

No. 1 – Epiphany – January 3

CHURCH BULLETIN

Sixty one years in the service of Hungarians in Toronto

The Hungarian Jesuits

Readings: Is 60.1-6 Eph 3.2-3, 5-6 Mt 2.1-12.

Responsorial Psalm: "Lord, every nation on earth will adore you."

PRAYER INTENTIONS:

- 9:00** +Bernád Lajosért – felesége
 +Barátokért – Sütő család
 +Pomper Erzsébetért – Hári Piroska
- 10:30** A Katolikus Nők Társulatáért
 Farkas Julie születésnapjára – Terri és Frank
 Dr. Diósy Bandi felgyógyulásáért – Kökényesi Juliska
 hálából 10. házassági évfordulóra – Zoltán és Timea
 Lengyel Ferenc felgyógyulásáért - testvére
 Dobai Ágnes felgyógyulásáért - Ica
 +Somlai Ilonáért – fia és családja
 Mindszinten elhunyt +Dr. Horváth Istvánért – Radocsay család
 +Murguly Jánosért – családja
- 12:00** Becker Erzsébet, Krisztina felgyógyulásáért – Tichy Józsefné
 +Gentry Béláért – családja

Monday (4);

7.30 for world peace

8:00 Pálért – Etelka

Tuesday (5);

7.30 for +Gilbert and +Julie Tellis

8.00 a magyar politikai élet megtisztulásáért

Wednesday (6); Orthodox Christmas

7.30 for Jesuit vocations

8.00 +Gáspár Boldizsárért – fia Gyula

Thursday (7); St. Raymond of Penafort

7.30 for the priests of St. Elizabeth

8.00 békéért a Kárpátmedencében

Friday (8);

7.30 for our benefactors

8.00 Máté atya születésnapjára - Piri

7.00 +Kovács Lászlóért – családja
Kelecsényi, Mészáros, és Kovács családok elhunyt tagjaiért - gyermekeik

Saturday (9);

7.30 for the Holy Father's general intention

8.00 a magyar politikusok megtéréséért

The Holy Father's Prayer Intentions for January

General: That young people may learn to use modern means of social communication for their personal growth and to better prepare themselves to serve society.

Missionary: That every believer in Christ may be conscious that unity among all Christians is a condition for more effective proclamation of the Gospel.

Baptism: Tomory Katherine

Announcements

❖ **Toronto's Catholic schools** invite you to register your children for the 2010-2011 school year. Registration begins in January. For more information, please contact the Catholic school nearest you or 416-222-8282, extension 5314 or visit the Board's website at www.tcdsb.org. You can find the annual report and the flyer of the Northmount School at the entrance of our church.

❖ **A Special Gift** for married family, friends or yourself might be an inspiring, peaceful weekend at Queen of Apostles Renewal Centre. The Centre offers privacy, comfort, excellent cuisine and a program that will enrich a marriage relationship. The next marriage enrichment program will be Jan 15-17th, 2010. For information telephone: 905-278-8879; 416-694-1742, or register at Queen of Apostles: 905-278-5229.

❖ “The Love of Christ urges us on” to radically respond to His call to follow Him wholeheartedly. Jesus is inviting you to spend time with Him so that you may discover His call to the priesthood. On February 5th to 7th, 2010, at St. Augustine's Seminary, there will be an **opportunity for young men of 18 years or older** to spend a weekend for time of prayer, reflection and information on the process of becoming Christ's disciple through the Catholic priesthood. During this gracious year for priests consider the **call to the priesthood**. If God is calling you, say yes...and Come and See. All candidates must have a recommendation from their pastor. Deadline for registration is February 2nd, 2010.

❖ **The ecological crisis a "historic opportunity" to rethink our lifestyles.** "If you want to cultivate peace, protect creation" is the title of Benedict XVI's message for **January 1st, the World Day of Peace**. The main topics of the letter: respect for nature, in addition to being an economic issue, has its foundation in morality and therefore calls for a change of lifestyles of people and states; the responsibility of technologically advanced countries and those in developing countries; "human ecology" and the risk of polytheism.

Which Way to Jesus?

Fr. Munachi E. Ezeogu, cssp

On a cold harmattan morning three palm fruit farmers were warming themselves by the fireside. Soon two of them were engaged in a heated debate comparing their religions to decide which one was the true religion. Okoro, the oldest among them, sat quietly listening to the debate. Suddenly the two turned to him and asked, "Decide for us, Okoro. Which religion is the right one?" Okoro rubbed his white beards and said thoughtfully, "Well, you know there are three ways to get from here to the oil mill. You can go right over the hill. That is shorter but it is a steep climb. You can go around the hill on the right side. That is not too far, but the road is rough and full of potholes. Or you can go around the hill on the left side. That is the longest way, but it is also the easiest." He paused and then added, "But you know, when you get there, the mill man doesn't ask you how you came. All he asks is, 'Man, how good is your fruit?'"

In the stories of Jesus' birth, two special groups of people came to visit the new-born babe: the shepherds and the magi. The church has no special feast to commemorate the visit of the shepherds but we have this special feast of Epiphany today to celebrate the visit of the magi. Why is that? It is because the visit of the magi is an eye-opener. The shepherds learnt of the birth of Jesus through a direct revelation from angels appearing in the midnight sky. This is direct and supernatural revelation. Many of us have no problem with that. The magi, on the other hand, learnt of the birth of Jesus by observing a star. The star did not say anything to them. They had to interpret this natural sign

of the star to know what it meant and where it led. If we remember that the magi or the three wise men were nature worshippers, people who divined God's will by reading the movements of the stars and other heavenly bodies, then we can see how the visit of the magi challenges some of our popular beliefs.

Like the palm fruit farmers, religious people of all persuasions tend to think that their religious tradition is the only way to God. This is what some of us hear when we hear such words of Jesus as: "**I am the way, and the truth, and the life. No one comes to the Father except through me**" (John 14:6). We hastily conclude that the way of God equals the way of our religious tradition. Yet the word of God cautions us against such a narrow interpretation. "**For my thoughts are not your thoughts, nor are your ways my ways, says the Lord**" (Isaiah 55:8). That is why we are fascinated with the story of the visit of the magi. It is a unique story that opens our eyes to the fact that God is not limited to any one religious tradition.

Notice how people of different religious traditions came to know that the Son of God was born. The shepherds who were regarded as unclean and could not take part in Temple worship without undergoing purification came to know through a direct vision of angels. The magi knew through a reading of the stars. And King Herod's scribes came to know through searching the scriptures. Visions, stars, scriptures -- different ways of arriving at the same truth. Of course this does not mean that any religious tradition is just as good as the other. Notice how Matthew indicates that when the guiding star got to Jerusalem its light failed and the magi had to consult the scriptures to direct them to Bethlehem. Over and above the natural light of the star the magi still needed the supernatural light of scripture to finally get to Jesus.

Yet the crucial question in the story remains: Who actually got to find Jesus? Herod and his scribes who had the scriptures failed to find Jesus but the magi who followed the natural light of the stars were able to find him. Why? Because the Jewish authorities, even though they possessed the shining truth of revealed scriptures, did not follow it. They did not walk in the light of the scriptures. The magi, on the other hand, who enjoyed only a star light followed its guidance. It is not the possession of the truth that matters, it is how prepared we are to walk in the light of the truth that we possess. It is better to have the dim light of the stars and follow it than to have the bright light of the holy scriptures and neglect it.

As Christian we believe that our religion possesses the fullness of truth. But what does that benefit us if we do not walk in the truth? Nature worshippers or non-believers who are sincerely committed to following the dim light of natural reason may arrive at Jesus before Christians who have the exalted truths revealed by God but who do not walk the walk of faith. This is the challenging truth we celebrate today in the story of the pagan wise men who seek and find the Lord.