



Founded in 1928

**1985 - 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 Jaschkó

**No. 11 – Fourth Sunday of Lent – March 14.**

# CHURCH BULLETIN

*Twenty five years on Sheppard – Where to now?*

**Readings:** Jo 5.9,10-12 2 Cor 5.17-21  
 Lk 15.1-3,11-32

**Responsorial Psalm:** "Taste and see that the Lord is good."

### PRAYER INTENTIONS:

- 9:00** +szülőkért és +testvérekért – Katona család  
 +Telekesi Gézáért – Kocsis család  
 +édesapjáért – fia, György és családja  
 +Berger Andrásért – özvegye és családja  
 +Böhm családtagokért – Irén  
 +Szakál Ferencért – Kristóf Julianna  
 +Gáspár atyáért, +Gáspár Máriaért – Zelena cs.  
 +élő és elhunyt Orosz és Domokos családtagokért
- 10:30** a KFT tagokért  
 Tristou Fared születésnapjára – nagyszülőkért  
 + Molnár Erzsébetért és + nagyszülőkért  
 +Kelecsényi Károlyért – Klári és családja  
 +Szórádi Antóniaért és +Pintér Jánosért – gyermekeik  
 +szülőkért és +sógorért – Miklósy család  
 +Szakál Ferencért – Fodor Irén és Radocsay cs.  
 +Zsigmond Andrásért és +Horváth Lászlóért – Júlia és családja  
 +Thiery és +Fazekas szülőkért és +testvérekért – Fazekas János és Anna  
 +Fazekas Zsuzsannaért – szülei
- 12:00** Baranyai és Geiner családtagok egészségéért  
 id. Bojtos József születésnapjára és felgyógyulásáért – fia és családja  
 +Istvánért – testvére, Magdolna  
 +Molnár Jánosné Gabrielláért – családja

### Monday (15);

- 7.30 for the spiritual renewal of Hungary  
8:00 for the spiritual renewal of Hungary

### Tuesday (16);

- 7.30 special intention for Maeve Maguire  
8.00 for the recovery of Ferenc Lengyel - Ágnes

### Wednesday (17); St. Patrick

- 7.30 for Chris' successful exam  
8:00 for +fr. István Jaschkó, S.J.  
7 p.m. for those visiting the sick

### Thursday (18); St. Cyril of Jerusalem

- 7.30 (1) special intention for Maeve Maguire  
(2) for +Patrick Jeganathan  
(3) for Chris' successful exam  
8.00 for Paul and Etelka

### Friday (19); St. Joseph

- 7.30 in thanksgiving - Wendy  
8.00 (1) for +József Soproni  
(2) for +Berzy parents - Marika

### Saturday (20);

- 7.30 for +Tomy Maguire  
8.00 for +Edna Joseph and +David Lopes

**Funeral:** Anna Varazsdi (104)

*The Holy Father's Prayer intention for March*

**General intention for the World Economy:** *That the world economy may be managed according to the principles of justice and equity, taking account of the real needs of peoples, especially the poorest.*

**Missionary intention for the Churches in Africa:** *That the Churches in Africa may be signs and instruments of reconciliation and justice in every part of that continent.*

## Announcements

❖ **The Hungarian-Canadian Engineers' Association** would like to honour students of Hungarian descent graduating from a degree course in 2010 at the annual Eötvös Loránd Ball on May 1. If you, or someone you know will graduate this year, please advise Professor L.L. Diosady, Department of Chemical Engineering, University of Toronto, Toronto M5S 3E4, or [L.Diosady@utoronto.ca](mailto:L.Diosady@utoronto.ca) indicating the graduating student's name, address, course, and university.

❖ **COINS FOR LIFE, Campaign Life Coalition.** Would you or your family put aside your toonies, loonies,

quarters, nickels, dimes and pennies during the next 8-10 weeks, and contribute these savings to help in the struggle to end abortion and to create a culture of life? Containers are to be picked up at the back of the church. You are asked to return containers and contents on the weekend of Apr. 11th. Remember that every penny helps. Make it a family project.

❖ We bring to your attention an **English questioner** on the back tables. Please take a look at it, if you haven't done so already, and let us know your opinion. (<http://www.szenterzsebet.org/hirek/2010/100108-survey/survey-2010.htm>).

❖ **Theology of the Body Presentations and Training Techniques Workshop** using both Katrina Zeno's *Theology of the Body from Toddlers to Teens* and *Theology of the Body for Teens*. Are you interested in presenting or helping with Theology of The Body workshops? You will have an opportunity to become familiar with working with a microphone, video and audio equipment, running a small group discussion, as well as learning how to present both these programs. The workshop provides an unique opportunity to participate in spreading the Theology of the Body to your Parish, group or friends.

The two-part Workshop will be held on Saturday **Mar. 27 and Sat May 29**, 2010 from 9:30 am-4:00 pm at St Bernadette's Parish Hall at 21 Bayly Street East, Ajax. Cost \$25.00 which includes lunch and materials. Another workshop will be at **St. Dunstan's Parish**, 3150 Danforth Ave, Scarborough, on Tuesday **April 20, 27, May, 4 & 11** from 7:30 – 9:30 pm each evening. Contact Rose Heron 905-683-9055.

## Who Is Better?

Fr. Munachi E. Ezeogu, cssp

What is the difference between a crisp \$20 bill and a soiled and rumpled \$20 bill? A preacher showed his congregation a crisp \$20 bill and asked who wants it. All hands went up. Then he crumpled it in his palms and asked who still wanted it. Again all hands went up. Lastly he threw it on the ground, marched on it and repeated his question. Still the hands went up. Then he explained to them that the difference between a new, crisp \$20 bill and a rumpled and soiled \$20 in our eyes is the difference between a good person and a bad person in the sight of God. Both are equally acceptable. Basically both stand equal before God **"since all have sinned and fall short of the glory of God"** (Romans 3:23). Henri Nouwen says it differently: "We are all handicapped; some are more visibly handicapped than others."

Today's gospel is the family story of a man and his two sons. At the beginning of the story we see that the younger son is the bad boy and the elder son the good boy. But by the end of the story we see that both of them in different ways prove themselves to be obstacles to the family unity and harmony which the father desired more than anything.

The problem begins with the younger son. Without waiting for his father to die he asks for his share of the inheritance. Then he abandons his duties and responsibilities in the family estate and goes abroad to live a life of fun. His

reckless lifestyle drains his fortunes and he finds himself reduced to abject poverty and misery. That a Jewish prince like him should condescend to feeding pigs, which Jews regard as unclean animals, shows the depths of degradation in which he finds himself. A life of sins quickly enough leads people to a situation where they lose all sense of shame and decency. But no matter how far sinners stray from the father's house, the loving heart of the father always follows them, gently whispering in their hearts, "Come home! Come home!" Our wild, fun-loving sinful youngster has one thing going for him: he is not too proud to go back and say, "I have erred; I am sorry." And this is precisely what he decides to do.

How his heart would be pounding as he approaches his father's house, not knowing whether his father would take him back or not! **"But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him"** (Luke 15:20). The young man begins to read his prepared confession but his father is so overjoyed he does not listen.

But the father said to his slaves, "Quickly, bring out a robe -- the best one -- and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!" And they began to celebrate (verses 22-24).

At this point the story shows us the flaws of the good elder brother. Instead of rejoicing that his brother who was presumed lost has come back, he is angered by the fact that their father has received him back with a celebration. In anger he distances himself from his own family and from the party. As he leaves he mutters to himself, "This is unfair. This is unfair" – a word that is often used to justify anger, intolerance, self-righteousness and violence. The sins of those who are not good enough (younger brother) as well as the sins of those who are too good (elder brother) are equally obstacles in the realization of unity and harmony in the father's house.

We are all sinners. Whether your sins are more visible like those of the younger son or more hidden like those of the elder son, the message for us today is that we all need to repent and return to the father's house. The younger son needs to turn back from his frivolous lifestyle and return to the father's house and be a responsible and obedient son. The elder son needs to turn back from anger and resentment and learn to share the house with the apparently undeserving younger brother.

After teaching her Sunday school kids about the Parable of the Prodigal Son, a teacher asked them: "Now tell me: Who suffered the most in the story?" A child raised her hand and answered, "the fatted cow." Absolutely! Next to the fatted calf comes the elder son who remained outside while the party went on inside. He did not even taste the fatted calf that he had helped to raise. All because he stuck to his own ideas of fairness and justice and failed to see that the father's ways are not our ways. Thank God!

Half of this Lent is already passed. Am I the same as I was before, or the transforming power of God's love has already made out of me something new?