



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. 12 – Fifth Sunday of Lent – March 21.

CHURCH BULLETIN

Twenty five years on Sheppard – Where to now?

Readings: Is 43.16-21 Phil 3.8-14
 Jn 8.1-11

Responsorial Psalm: “The Lord has done great things for us; we are filled with joy.”

PRAYER INTENTIONS:

9:00 ✠ Ábrahám Brenda felgyógyulásáért – Link család
✠ +Várfi és +Laczkó szülőkéért és +testvérekért
✠ +Agárdi Sándorért, +Kaczor Lajosért és +Berger Andrásért – Fodor család
✠ +Fodor Ferencért – Katona család
✠ +Kírrilla Miklósért – unokahuga, Éva és cs.
✠ +édesanyjáért – Irén és családja
✠ +Mátés Ernőért – fiai, Miklós és Ervin

10:30 ✠ egyházközségünkért
✠ Tristan Jared születésnapjára – nagyszülők
✠ Botond születésnapjára, hálából – családja
✠ Alexis és Erzsike születésnapjára – nagymama
✠ Kristóf család élő és elhunyt tagjaiért - Jutka
✠ +Tóth Antalért - felesége
✠ +Filó Erzsébetért – testvére, Margit
✠ +Laurentiu Georgetaért – leánya, Johanna
✠ +Finta Lászlóért – testvérei, Irén és Piroska
✠ +Lévay Annáért és +Jenőért – Zinner és Schneider cs.
✠ +Horváth Borbálaért és +Józsefért – Zinner és Schneider családok
✠ +Németh Béláért - családja
✠ +Edna Josephért és +David Lopesért
✠ +Mária, +Kolumba és +Sára szociális nővérekért– Jutka
✠ +Meszesán Mihályért – Markovits Ferenc és cs.
✠ +Bródy Józsefért – felesége és családja
✠ +Szakál Ferencért – Juhász család
✠ +ifj. Bécsi Mátyásért – Gorzó Piroska

Monday (22);

7.30 for +Alíz - mother
8:00 for the recovery of Ferenc Lengyel - Ilona

Tuesday (23); St. Toribio de Mongrojevo

7.30 for +dr.S.A. Adaikalamuthu
8.00 for +Erzsébet Molnár and +grandparents
7.00 for the women of our church

Wednesday (24);

7.30 for fathers' intention

8:00 for fathers' intention
7 p.m. az Oltáregyletért

Thursday (25); The Annunciation of the Lord

7.30 special intention for Henrietta Wang
8.00 for Paul and Etelka

Friday (26);

7.30 for the conversion of atheists and non believers
8.00 for the conversion of atheists and non believers

Saturday (27);

7.30 for fathers' intention
8.00 for fathers' intention

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| Baptism: | Dari Adira |
| Funeral: | József Horváth (100) |

Announcements

TODAY: the 10.30 mass is a special **Missa de Angelis** **Gregorian** mass followed by our yearly **CHURCH ANNIVERSARY** formal lunch in the hall. For this reason **we don't have a 12 o'clock mass today.**

- from 2.30 you can uplift your meditative Lenten spirit by listening to the concert given by our Church Choir with Imre Oláh Choirmaster and organist in the church. There is no fee. Donations are accepted for the upkeep of our choir.

✦ 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 indicating the graduating student's name, address, course, and university.

✦ **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.

From Misery to Joy

Fr. Phil Bloom

It might surprise you that the theme of joy comes up so much during Lent. For example, last week we had "Laetare Sunday." Laetare is the Latin word for "rejoice." And if you listen carefully, you will notice that "laetare" has the same root as the name "Leticia," which means simply "joy." The theme of rejoicing continues this Sunday. For example, our Psalm says, "The Lord has done great things for us. We are filled with joy."

Where does all this talk about joy come from? We tend to think of Lent as a solemn time: with prescribed days of fasting and abstinence, examination of conscience and confession of sin, station of the cross and meditation on the passion. All of that is part and parcel of Lent, Yet the goal of this is not to make us unhappy. Just the opposite - the goal is joy. St. Thomas Aquinas said, "No man can live without joy. That is why one deprived of spiritual joy goes over to carnal pleasures."

No one can live with without joy. If you and I do not experience joy in God - in spiritual things - we will start looking somewhere else: food, sex, vacations, mind-changing drugs, alcohol, gambling, you name it. Those things are not bad in themselves, but they do not bring a joy that lasts. And all of them can be abused, that is, we can pursue them in a way that brings destruction - to oneself and to others.

In today's Gospel, we see a woman who sought joy in a desperate way. She wanted joy so much that she was willing to jeopardize her marriage, her family, her good name and her life. But she did not receive joy, maybe not even pleasure. No doubt the man had told her how pretty she was, that she could count on him, that she meant more to him than life itself. But when trouble came, he disappeared. What the woman dreaded most was now happening. She got caught - and she stood alone. She could not have been more isolated - or more miserable.

The woman had hit bottom. When that happens, a person faces a choice. They can sink into bitterness and despair - or they can look up and reach out. The woman looked up. She saw a man tracing some letters on the ground: Perhaps a message for her accusers. Perhaps a message for her as well. In short time, she was alone with the man, a very different man than she had ever met.

St. Augustine said that in the end only two remained: "misericordia" and "misericordia" - misery and mercy. The woman represents "misericordia" - human misery. Jesus embodies "misericordia" - he is the mercy of God. Jesus asks, "Woman, where are they? Has no one condemned you?" With a shyness she had never experienced, she whispered, "No one, sir." Then Jesus spoke those beautiful words: "Neither do I condemn you. Go, and from now on do not sin any more."

Jesus transformed her misery into pure joy. He wants to do that for you and me. He wants to give us joy now. Not when everything is going well. Not when we finally get a break. No, now. Jesus wants to give us joy at this very moment.

Joy does not mean doing whatever one wants, whenever one feels like it. I know a man who, because of certain circumstances, received an early retirement. He can get up and go to bed when he wants, eat anytime and anything he desires - and he spends most of the day reading or watching television. It seems he would be very happy, but he is not. In fact, to anyone who will listen he talks about how miserable he is.

On the other hand I have known people who have very little and must work long hours, yet they have joy. Joy comes when we accept God's mercy - and resolve to sin no more.

The woman in today's Gospel shows that joy is possible, no matter what circumstance we find ourselves in. Peter Kreeft - philosophy professor at Boston College - challenges those who think joy is impossible. This is what he said: *No one who ever said to God, "Thy will be done" and meant it with his heart, ever failed to find joy — not just in heaven, or even down the road in the future in this world, but in this world at that very moment, here and now.*

The Gospel does not tell us what happened to the woman, for example, whether her husband took her back. We cannot imagine that everything went smoothly for her. We live in a society where people are "caught in the act," then exposed to public shame. They can never return to their old life. The woman caught in adultery probably found herself in a similar position. After such notoriety, how can one go home?

Early Christian tradition indicates that she wound up at the foot of the cross, next to the mother of Jesus. Whatever took place, this woman teaches us something important. No matter the circumstances of your life, no matter how much disappointment and guilt you bear, it is still possible to find joy. Look to Jesus.**

As we enter Holy Week, a good person to walk with is the woman rescued by Jesus. She joined her own pain to the suffering of Jesus. And she, perhaps more than most others, knew the great joy of forgiveness. Jesus transformed her misery into pure joy. He wants to do that for you and me. He wants to give us joy now. With her we can pray the beautiful words of today's Psalm:

The Lord has done great things for us; we are filled with joy.

*Some preachers will use this Gospel to counsel greater "compassion" toward those involved in sexual sin, especially the sin du jour - homosexual activity. But Jesus was hardly lax on adultery or other sexual sins - he condemned even the willful fantasies which turn a person in that direction. At the same time, "zero tolerance" was not part of his vocabulary. This is so different from our society: we permit everything, but forgive nothing.

**Jesus brings joy because he focuses not on condemnation, but always on the person, the salvation of souls. Because of that focus, he took things to different level. "Let the one among you who is without sin be the first to throw a stone at her." In an instant, the accusers became the accused. They left one by one, the seniors first, but even the young men, bent on eradicating evil from society, finally let the stones slip from their hands. For more on how Jesus dealt with the real dilemma in today's Gospel, see Misery and Mercy.

***To identify the nameless woman with Mary Magdalene goes beyond the evidence in the Gospel - although it is not impossible. Still, even if she is a woman other than Mary Magdalene, given the fact that Jesus alone stood up for her during her trial, would she not have stood by him during those terrible final hours?

Half of this Lent has passed. Am I the same as I was before, or I allowed God's transforming love to do its work on me?