



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

Sunday's at 9 and 10.30 in Hungarian

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

No. 28 - 15<sup>th</sup> SUNDAY IN ORDINARY TIME - July 11, 2010

# CHURCH BULLETIN

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

**Readings:** Deut 30,10-14. Col 1,15-20.  
 Lk 10,25-37.

**Responsorial Psalm:** “Seek God in your need, and let your hearts revive.”

### PRAYER INTENTIONS:

- 9:00** +Koszonits Imréért – Marika és családja  
 +Fodor Nagy Éváért  
 +Gál Lajosért és feleségéért – lánya és családja  
 +Treiber Rozáliáért – Magdics család  
 +Mocsnek Katicáért – Magdics család  
 +szülőkért – leányuk és unokáik  
 +Hazin Sándorért – Fehérváry Bucz család
- 10:30** az egyházközségért  
 a KFT tagjaiért  
 Jézus szíve és a Szűzanya tiszteletére, hálából – Sztanyó Mária és László  
 id. Engyel Gyula felgyógyulására – családja  
 +Horváth szülőkért – Horváth Zoltán és családja  
 +Paul Skaticáért – Farkas Sándor és családja  
 +Racsman Sándorért és Erzsébetért – Farkas Sándor és családja  
 +Lajosért – Sándor és Teréz  
 +Sándorért és Terézért – Farkas Sándor és családja  
 +szülőkért és testvérekért – Fésűs és Nagy család  
 +Bogár Katalinért (Ausztrália) – Fésűs és Nagy család

### Monday (12)

- 7.30 for +Joseph Mali – wife and son  
for +Margitay Glaskó Margit – Tiefenbeck Platthy family

### Tuesday (13) St. Henry

- 7.30 for +Magdalene Chadwick – Joanna  
11:00 +Koszonits Imre temetési miséje

### Wednesday (14) St. Camillus de Lellis

- 7.30 for the recovery of Erika and Ronald  
7 PM +Fr. Alexander Takácsért – Kozma Yolanda

### Thursday (15) St. Bonaventure

- 7:30 for Etelka and Paul

### Friday (16) Our Lady of Mount Carmel

- 7:30 for Augustine You, special intentions - Joanna  
7 PM +Kenéz Mihály temetési miséje

### Saturday (17) Our Lady's Saturday

- 7:30 for +Kotsis István – his widow  
8:00 +Hoffmann Károlyért és Gizelláért – Kis Imre és családja

**Marriage:** Vass Gergely and Bardy Krista (2)

## Events

**TODAY** Lunch and Bake sale in the Hall  
**August 21.** Pilgrimage to Midland

## Announcements

❖ As of the **beginning of July, the 2010 Share Life collection of our Parish** is \$11,535 (\$16,535 with the donations sent directly to the Center by our parishioners). This amount is very similar to the amount of the last year in the same time period: \$11,960. With the donations sent directly to the center, last year the final amount was \$18,655 at the end of July, when the Share Life collection is closed. If you are able, please support until the end of July this important collection of our Archdiocese that serves charity and social purposes. If someone gives more than last year, or if for someone this is his or her first Share Life donation, than this amount will be doubled, thanks to a generous donor, up to \$ 500 000, as we already announced this earlier.

❖ **To help the flood victims in Hungary**, the Archdiocese gave us the permission to a single second collection during a Mass. We will prepare special envelopes for this occasion, the exact day will be announced later. The donations we receive will be added to the donations we received so far, so if someone want to make a donation today, they can do it. The donations will be transferred in a single amount to the Caritas Committee of the Hungarian Catholic Bishops' Conference, as the result of the helping action of the Canadian Hungarian Churches.

## July 14: St. Bonaventure

### Cardinal, Bishop, and Doctor of the Church

Bonaventure of Bagnoregio (ca. 1217 to 15 July 1274), the religious name of Giovanni di Fidanza, was a Franciscan friar, Master of Theology at the University of Paris, Minister General of the Franciscan Order, and Cardinal of the Catholic Church. During his lifetime he rose to become one of the most prominent men in Latin Christianity. His academic career as a theologian was cut short when in 1257 he was put in charge of the Order of Friars Minor (O.F.M.). He steered the Franciscans on a moderate and intellectual course that made them the most prominent order in the Catholic Church until the coming of the Jesuits. His theology was marked by an attempt completely to integrate faith and reason. He thought of Christ as the "one true master" who offers humans knowledge that begins in faith, is developed through rational understanding, and is perfected by mystical union with God.

He himself attests that he was healed miraculously as a child by the intervention of Francis of Assisi, shortly after the saint's death on 3 October 1226: "when I was a boy, as I still vividly remember, I was snatched from the jaws of death by his invocation and merits." Giovanni took the Franciscan habit in 1243/4, using the name "Bonaventure" to celebrate his "good-fortune".

Bonaventure's most influential work over the centuries was composed in 1259. For Francis's feast day in October, Bonaventure visited Mt. Alverna, the very place where Francis himself had received a mystical vision of Christ "under the appearance" of "a Seraph having six wings" and had had "imprinted in his flesh" the stigmata or wounds of Christ. Here Bonaventure conceived the idea for his *Journey of the Mind to God* (*Itinerarium mentis in Deum*), a mental and spiritual journey to God whose basic outline—though not its details—could be understood by even the simplest friar. The journey follows the route first charted by St. Augustine—from the exterior world to the interior

mind, and from the interior but inferior human mind to the superior mind, namely, to God. Bonaventure allegorically understood the six wings of the angelic Seraph Francis saw to stand for six ways God can be approached and therefore arranged his *Journey* into seven chapters. The two lower wings of the Seraph symbolize seeing God through "footprints (*vestigia*)," signs in the sub-human world that point to God, including signs in the physical universe itself and signs found in the sensory life humans have in common with other animals. The two middle wings of the Seraph symbolize seeing God in his "image," namely, in humans understood as bearing within their intellectual nature special signs pointing to God. The two highest wings of the Seraph symbolize seeing God in himself, first in the way reason sees God as having one divine nature and then as faith sees God in the Trinity of persons. These three sets of twin "steps" culminate in the "mental and mystical transport" found in mystical experience, the end of the *Journey*. The result is his writing achieves a combination of scriptural imagery, philosophic depth, mystical yearning, and density more meditative than demonstrative.

Bonaventure enjoyed especial veneration even during his lifetime because of his stainless character and of the miracles attributed to him. It was Alexander of Hales who said that Bonaventure seemed to have escaped the curse of Adam's sin. And the story of St. Thomas visiting Bonaventure's cell while the latter was writing the life of St. Francis and finding him in an ecstasy is well known. "Let us leave a saint to work for a saint", said the Angelic Doctor as he withdrew. When, in 1434, Bonaventure's remains were translated to the new church erected at Lyons in honour of St. Francis, his head was found in a perfect state of preservation, the tongue being as red as in life. This miracle not only moved the people of Lyons to choose Bonaventure as their special patron, but also gave a great impetus to the process of his canonization. Dante, writing long before, had given expression to the popular mind by placing Bonaventure among the saints in his "Paradiso", and no canonization was ever more ardently or universally desired than that of Bonaventure. On 14 April, 1482, Bonaventure was enrolled in the catalogue of the saints by Sixtus IV. In 1562.

Bonaventure's shrine was plundered by the Huguenots and the urn containing his body was burned in the public square. His head was preserved through the heroism of the superior, who hid it at the cost of his life but it disappeared during the French Revolution and every effort to discover it has been in vain. Bonaventure was inscribed among the principal Doctors of the Church by Sixtus V, 14 March, 1557. His feast is celebrated 14 July.