



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. 29 - 16th SUNDAY IN ORDINARY TIME - July 18, 2010

CHURCH BULLETIN

Twenty five years on Sheppard – Where to now?

Readings: Gen 18,1-10. Col 1,24-28.
 Lk 10,38-42.

Responsorial Psalm:

“O Lord, who may abide in your tent?”

PRAYER INTENTIONS:

- 9:00** +Telekesi Gézáért – Kocsis család
 +Por Annáért – Por Jenő és családja
 +Jeskó Dánielért (Szlovákia)
- 10:30** az egyházközségért
 a Házások Klubjáért
 Gizi felgyógyulásáért, szeretettel
 +Kósa Károlyért
 +Fazekas Zsuzsannáért – szülei
 +Kánits Emilért – felesége
 +Szakál Ferencért – Sztanyó család
 +Farkas Lászlóért – Sztanyó család
 +Kovács Lászlóért – Sztanyó család
 +Alt Jánosért – felesége, Márta és lánya, Lillian
 +Diósady Irénért – családja
 +Koszonits Imréért – Sándor Katalin, valamint Radocsay Mihály és családja

Monday (19)

7.30 for the recovery of Gizi – her friends
for the intentions and wellbeing of Ayvun Jeganathan and his family

Tuesday (20) St. Apollinaris

7.30 for +Galambosy József – family

Wednesday (21) St. Lawrence of Brindisi

7.30 for +Joe Francis
7 PM +Kelecsényi Ferencért – családja

Thursday (22) St. Mary Magdalene

7:30 for +Csizmazia János, on his first year anniversary – his 2 children
for +Galambos Magdolna - her daughter

Friday (23) St. Bridget of Sweden

7:30 for Etelka and Paul

Saturday (24) St. Sharbel Makhluf

7:30 for +Mary Francis
for the intentions of Bernadette and Peter Carvacho

Baptism: Aiden D'antimo,
James Kover Monahan

Marriage: Vass Gergely and Bardy Krista (3)

Funeral: Bito-Suhaj Anna (újszülött),
Kenéz Mihály (83), Koszonits Imre (81)

Events

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 wants 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.

St. Mary Magdalene

Mary was a devoted follower of Jesus, entering into the close circle of those taught by Jesus during his Galilean ministry. She is described in the New Testament as one of the most important women in the movement of Jesus throughout his ministry. Mary is mentioned among the women who accompanied Christ and ministered to Him (Luke 8:2-3). According to Luke 8:2 and Mark 16:9, Jesus cleansed her of "seven demons," a concept usually associated in the New Testament with healing from illness, not forgiveness of sin. Mary Magdalene is the leader of a group of women disciples who are present at the cross (Mark 15:40; Matthew 27:56; John 19:25; Luke 23:49), when the male disciples (excepting John the Beloved) have fled. She saw Christ laid in the tomb, and according to all four Gospels, she was the first person to see the resurrected Christ.

The Greek Fathers, as a whole, distinguish the three persons: the "sinner" of Luke 7:36-50; the sister of Martha and Lazarus, Luke 10:38-42 and John 11; and Mary Magdalene. On the other hand most of the Latins hold that these three were one and the same. Protestant critics, however, believe there were two, if not three, distinct persons.

The late 20th and early 21st century has seen a restoration of the New Testament figure of Mary Magdalene as a patron of women's preaching and ministry. Her new popularity has stemmed in part from the recognition that Mary Magdalene has suffered from what some believe to have been a historical defamation of character. She has been thought to be misidentified as a repentant prostitute in historical tradition, and depicted in art as a weeping sinner wiping Jesus' feet with her hair. Some New Testament scholarship has shown that this picture of Mary Magdalene may not be true .

Mary Magdalene is referred to in early Christian writings as "the apostle to the apostles." In apocryphal texts, she is portrayed as a visionary and leader of the early movement, who was loved by Jesus more than the other disciples. Several Gnostic gospels, such as the Gospel of Mary, written in the early second century, see Mary as the special disciple of Jesus who has a deeper understanding of his teachings and is asked to impart this to the other disciples. Many speculations (though unsupported by the Bible and biased against Christianity, especially Catholicism) in antiquity and in modern times, have emerged regarding Mary, including claims that she was Jesus' wife and even that she bore some children by him.

According to St. Ambrose, Mary Magdalene was a virgin after she witnessed the Resurrection of Jesus Christ. She is considered by the Catholic Church, as well as the Eastern Orthodox, and Anglican churches to be a saint, with a feast day of July 22. She is also commemorated by the Lutheran Church with a festival on the same day. The Eastern Orthodox churches also commemorate her on the Sunday of the Myrrhbearers which is the second Sunday after Easter.

For centuries, it has been the custom of many Christians to share dyed and painted eggs, particularly on Easter Sunday. The eggs represent new life, and Christ bursting forth from the tomb. Among Eastern Orthodox Christians, this sharing is accompanied by the proclamation "Christ is risen!" and the response "Truly He is risen!" One tradition concerning Mary Magdalene says that following the death and resurrection of Jesus, she used her position to gain an invitation to a banquet given by Emperor Tiberius. When she met him, she held a plain egg in her hand and exclaimed "Christ is risen!" Caesar laughed, and said that Christ rising from the dead was as likely as the egg in her hand turning red while she held it. Before he finished speaking, the egg in her hand turned a bright red, and she continued proclaiming the Gospel to the entire imperial house.

Another version of this story can be found in popular belief, mostly in Greece. It is believed that after the Crucifixion, Mary Magdalene and the Virgin Mary put a basket full of eggs at the foot of the cross. There, the eggs were painted red by the blood of the Christ. Then, Mary Magdalene brought them to Tiberius Caesar.

The Greek Church maintains that the saint retired to Ephesus with the Blessed Virgin and there died, that her relics were transferred to Constantinople in 886 and are there preserved. Gregory of Tours supports the statement that she went to Ephesus. However, according to a French tradition, Mary Magdalene, Lazarus, and some companions came to Marseilles and converted the whole of Provence. Mary Magdalene retired to a hill, nearby, La Sainte-Baume, where she gave herself up to a life of penance for thirty years. When the time of her death arrived she was carried by angels to Aix and into the oratory of St. Maximinus, where she received the viaticum (the Eucharist and the anointing of the sick); her body was then laid in an oratory. In 1600 the relics were placed in a sarcophagus sent by Clement VIII, the head being placed in a separate vessel. In 1814 the church of La Sainte-Baume, wrecked during the Revolution, was restored, and in 1822 the grotto was consecrated afresh. The head of the saint now lies there, where it has been the centre of many pilgrimages.

(Compiled by Julius Gaspar)