

## Saint Elizabeth of Hungary Roman Catholic Church

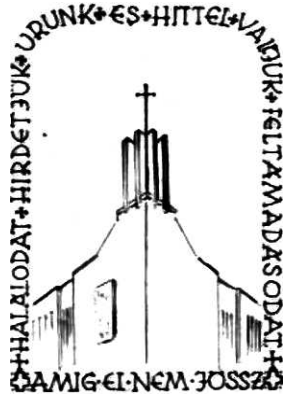
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Office hours: Tuesday to Friday 9 to 3 (Monday closed)

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



Founded in 1928

**1985 - 2010**

**No. 30 - 17<sup>th</sup> SUNDAY IN ORDINARY TIME - July 25, 2010**

# CHURCH BULLETIN

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

**Readings:** Gen 18,20-32. Col 2,12-14.

Lk 11,1-13.

### Responsorial Psalm:

*“On the day I called, O Lord, you answered me.”*

### PRAYER INTENTIONS:

**9:00** ✠ 10. születésnapra, hálából - nagymama

✠ élő és elhunyt Pászti családtagokért

+Ilona édesanyjukért - Kertész család

+Buday Emmáért és Ferencért – családjuk

+Házi Anniért – szülei

+Bartók Annáért – Marika

+nagybátyjáért, Molnár Zoltánért – Molnár Gyula és fia

+Véló Annáért – Sütő család

**10:30** ✠ az egyházközségért

+Szabó Józsefért – leánya, Éva és Somogyi család

+Somorjai Ferencnéért (Mária) – Radocsay család

+Sr. Bús Antoniáért – Cursillo

+Kenéz Mihályért – Elek Rozina

+Bródi Lajosért – Zelena Borbála

+Veres Lászlóért – Zelena Borbála

+Imregh Editért – Jákó család

+Filipovics Ferencért – nővére, Erzsi

+Koszonits Imréért – Stan és Erna Pozgay

+Kormányos Katalinért – fia, Mihály

### Monday (26) *Sts. Anne and Joachim*

7.30 for the veneration of St. Anne – Csányi Margit Paulért - nagyanja

### Tuesday (27)

7.30 for +Sinkó István – his wife, Márta

### Wednesday (28)

7.30 for +Kozlik Gábor - his wife, Regina

7 PM +Koszonits Imréért és +Kenéz Mihályért

### Thursday (29) *St. Martha*

7:30 for the intention of the Jesuit General

11:00 +Nánási Oszkár gyászmiséje

### Friday (30) *St. Peter Chrysologus*

7:30 for Etelka and Paul

2:00 the marriage of Gergely Vass & Krista Bardy

### Saturday (31) *St. Ignatius of Loyola*

7:30 for our benefactors

**Marriage:** Vass Gergely and Bardy Krista

### Events

**August 5-15** Boy scouts Camp in Fillmore **21**

Pilgrimage to Midland **21-27** Altar servers and youth

group camp **29-2.** Younger Scouts camp

### Announcements

❖ **Toronto Catholic schools welcome students and families.** The Toronto Catholic District School Board extends a warm welcome to all families who have recently moved into the Toronto area. The Board is proud to provide a wide range of programs and services to students in 201 publicly-funded Catholic schools from junior kindergarten to grade 12. Families with school-aged children are reminded that classes will begin on Tuesday, September 7th. Newly-landed immigrants (14 years of age and older) must call the TCDSB Orientation Centre at 416-393-5500 to make an appointment for evaluation prior to applying for secondary school. For registration information, please call 416-222-8282, ext. 5314, or:

<http://www.tcdsb.org/admissions/default.htm>

The Toronto Catholic District School Board educates more than 93,000 students from diverse cultures and language backgrounds in its 201 Catholic elementary and secondary schools and serves approximately 475,000 Catholic school supporters across Toronto.

❖ **The ShareLife 2010 Community Challenge Matching Gift Program.** Contributions to ShareLife can have a bigger impact than ever this year through

the ShareLife Community Challenge! A generous donor has pledged to match all new and increased gifts to the 2010 ShareLife campaign, up to a total of \$500,000. If you are a new ShareLife donor, your gift will be doubled. If you have given in the past but didn't contribute in 2009, your gift will be doubled this year. If you're a regular ShareLife donor and you increase your gift from the amount contributed last year, the increase of your gift will be matched. Help us to maximize the impact of your gift to ShareLife this year. *The collections of ShareLife 2010 ends at the end of this month.*

## **Saint Ignatius of Loyola**

*(Compiled by Julius Gaspar)*

Saint Ignatius of Loyola (1491-1556) was a Spanish knight from a Basque noble family, hermit, mystic, priest since 1537, and theologian, who founded the Society of Jesus (Jesuits) and became its first Superior General.

After being seriously wounded at the Battle of Pamplona in 1521, he underwent a spiritual conversion while in recovery. One night, as he lay awake, "he saw clearly", so says his autobiography, "the image of Our Lady with the Holy Child Jesus", at whose sight for a notable time he felt a reassuring sweetness, which eventually left him with a loathing of his past sins. Everyone noticed that he would speak of nothing but spiritual things.

Thereafter he went to Manresa, where he began praying for seven hours a day, often in a nearby cave, and began to make notes of his spiritual experiences, notes which grew into the little book of *The Spiritual Exercises*.

Between 1524 and 1537, Ignatius studied theology and Latin in Spain and then in Paris. In 1534 he and a few followers bound themselves by vows of poverty, chastity, and obedience. In 1539, they formed a permanent union approved as the Society of Jesus in 1540 by Pope Paul III, who also approved his *Spiritual Exercises* in 1548. Loyola also composed the *Constitutions of the Society*. He died in July 1556, was canonized in 1622, and declared patron of all spiritual retreats in 1922. The feast day of Ignatius is celebrated on July 31. Ignatius is a foremost patron saint of soldiers, the Society of Jesus, and the Basque Country.

The *Spiritual Exercises* of St. Ignatius is a powerful book. Derived mostly from St. Ignatius' conversion experiences in 1521-3, it has provided guidance and encouragement to its readers for several hundred years. The aim of *Spiritual Exercises* is to assist people in finding God's will for their life, and to give them the motivation and courage to follow that will. It is not a continuous piece of writing, but more like a program of sorts, containing a collection of thoughts,

rules, encouragements, readings, meditations, prayers, warnings, and notes. It presents a formulation of Ignatius' spirituality in a series of prayer exercises, thought experiments, and examinations of consciousness—designed to help a retreatant (usually with the aid of a spiritual director) to experience a deeper conversion into life with God in Christ, to allow our personal stories to be interpreted by being subsumed in a Story of God. These Exercises are usually made in one of three different ways: first, extended over approximately thirty days in a silent retreat away from home, which was its original form; or second, as condensed into an eight-day retreat based on Ignatian themes; or third, in the midst of daily life, while living at home, over a period of several months.

It is organized into four "weeks," or periods of time, with each week focusing upon a different theme--the first, God's generosity and mercy and the complex reality of human sin; the second, the life and public ministry of Jesus, his proclamation of the Good News, his sayings and parables, his teachings and his miracles; the third, Jesus' last days, his arrest and interrogation, whipping, public mockery, passion, crucifixion and death; the fourth, Jesus' Resurrection, his Ascension, the pouring-forth of the Holy Spirit at Pentecost, and Christ's continued life in the world through the Spirit today. A key theme throughout the *Spiritual Exercises* is discernment - the need to discern between the influences of the good and the evil spirits in one's life. It is by following the four weeks, and by utilizing such discernment, that a person can better realize God's will for his or her own life. Although more profitably worked through with another person or spiritual director, *Spiritual Exercises* can be extremely beneficial for private personal prayer life.

*"Man is created to praise, reverence, and serve God our Lord, and by this means to save his soul.*

*And the other things on the face of the earth are created for man to help him in attaining the end for which he is created.*

*Hence, man is to make use of them in so far as they help him in the attainment of his end, and he must rid himself of them in as far as they prove a hindrance to him.*

*Therefore, we must make ourselves indifferent to all created things, as far as we are allowed free choice and are not under any prohibition. Consequently, as far as we are concerned, we should not prefer health to sickness, riches to poverty, honor to dishonor, a long to a short life. The same holds for all other things.*

*Our one desire and choice should be what is more conducive to the end for which we are created."*