



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

Sundays at 9 and 10.30 in Hungarian, at 12 both in English and Hungarian

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

No. 41 – 28th SUNDAY IN ORDINARY TIME - October 10, 2010

CHURCH BULLETIN

Twenty five years on Sheppard – Where to now?

Readings: 2Kings 5,14-17 2Tim 2,8-13
 Lk 17,11-19

Responsorial Psalm: “The Lord has revealed his
victory in the sight of the nations.”

PRAYER INTENTIONS:

9:00 ☩ Gyuszi születésnapjára – családja
☩ +anyuka évfordulójára - családja
☩ +Terézia nagymamáért - unokája
☩ +Terézia nagynéniért - unokahúga
☩ +Nagy Erzsébetért – férje és fia
☩ +Telekesi Gézáért – felesége és gyermekei
☩ +Parizsa Miklósért – családja
☩ +Bernád Lajosért – felesége
☩ Fuchs család elhunyt tagjaiért – Magdi

10:30 ☩ az egyházközségért

☩ a KFT-ért

☩ hálából – szülők

☩ hálából – Domok Piroska

☩ János bácsi gyógyulásáért – Bonnay Erzsébet

☩ Cziráki Manyi felgyógyulásáért – Poudai Erzsi

☩ +Szilárd Istvánért

☩ +Darázs Lajosért – unokahúga, Erzsi

☩ +Horváth Istvánért – családja

☩ +Varga Mihálynéért

☩ +Berta Terézért

☩ +Paal Imréért és Juliáért - Teresa & Dan O'Hara

☩ +Gyula bácsi lelki üdvéért – Bonnay Erzsébet

☩ +Tandi Tiborért - testvére Mihály és családja

☩ +Lőrincz Gáborért – Elekes család

12:00 ☩ +Bukovec Dávidért - Ministráns Klub

☩ +Borbély Ferencért és Holdamph Ágnesért
– Borbély Imre és családja

☩ +Bordósi Molnár Jánosért – Molnár családok

Monday (11) Thanksgiving Day

7.30 for the recovery of Ron and Erika – Horányi Elizabeth
for the living and deceased members of Horányi family – Horányi Elizabeth

Tuesday (12)

7.30 for C. Csaba

Wednesday (13)

7.30 for the priests of St. Elizabeth

12:00 Etelkáért és Pálért

7 p.m. +fr. Alexander Takácsért – Yolanda Kozma

Thursday (14) Saint Callistus I

7:30 for +fr. Joe Fülöp

Friday (15) Saint Teresa of Avila

7:30 for +Haraszi László – family

for the recovery of Ron and Erika – Horányi Elizabeth

for the living and deceased members of

Horányi family – Horányi Elizabeth

for +Szőke Terézia

for +Joe Francis

Saturday (16) Saint Marguerite d'Youville

7:30 for +Nagy László – Martin Draksler Croata

Baptism: Ella Artinian

Marriage: István Miskolczi & Cynthia Insua (2)

Funeral: Hárshegyri Erzsébet (76), Hiedl Attila (44), Kerek László (91), László Tibor (48)

EVENTS: Wednesdays 1-4: Senior's Club meeting
October 16. Harvest Dinner and Dance **17.** Lángos sale
23. Scouts' Dinner and Dance **Nov. 6-7.** Bazaar

Saint Margaret of Hungary (1242 – 1271) was the daughter of King Béla IV and Maria Laskarina. She was the niece of Saint Elizabeth of Hungary and the younger sister of Saint Kinga and Blessed Yolanda.

Very great interest attaches to the life of St Margaret, because by rare good fortune we possess in her case a complete copy of the depositions of the witnesses who gave evidence in the process of beatification which begun less than seven years after her death. She was the daughter of Bela IV, King of Hungary, a champion of Christendom at a time when central Europe was menaced with utter destruction by the inroads of the Tatars. Bela IV has been styled "the last man of genius

whom the Arpads produced", but there were qualities in his daughter which, if determination counts for anything in human affairs, showed that the stock was not yet effete.

Margaret had been born at an hour when the fortunes of the Kingdom of Hungary were at a low ebb, and we are told that her parents had promised to dedicate the babe entirely to God if victory over the Tatars should wait upon their arms. The boon was in substance granted, and the child at age of three was committed to the charge of the community of Dominican nuns at Veszprem. She demanded the habit at the age of four and received it. Margaret soon learned the office by heart and began acting like the older sisters in the convent. Somewhat later, Bela and his queen built a convent for their daughter on an island in the Danube near Buda. Today it is Margaret Island, named after her; the ruins of the convent can still be seen.

That she was exceptionally favoured in the matter of good looks seems to be proved by the determination of Ottokar, King of Bohemia, to seek her hand even after he had seen her in her religious dress. Her father King Bela petitioned the pope and received permission to release Margaret from her vows. When Margaret heard this she responded by declaring that she was God's from birth and said "*I esteem infinitely more the King of Heaven and the inconceivable happiness of possessing Jesus Christ than the crown offered me by the king of Bohemia.*" She declared that she would cut off her nose and lips rather than consent to leave the cloister, and no one who reads the account which her sisters gave of her resolution in other matters can doubt that she would have been as good as her word.

Although the majority of the inmates of this Danubian convent were the daughters of noble families, Princess Margaret seems to have been conscious of a tendency to treat her with special consideration. Her protest took the form of an almost extravagant choice of all that was menial, repulsive, exhausting and insanitary. Her charity and tenderness in rendering the most nauseating services to the sick were marvellous, but many of the details are such as cannot be set out before the fastidious modern reader. She had an intense sympathy for the squalid lives of the poor, but she carried it so far that she chose to imitate them in her personal habits, and her fellow nuns confessed that there were times when they shrank from coming into too intimate contact with the noble princess, their sister in religion. She would have been better, or at least she would assuredly have lived longer, if she had had a strong-minded superior or confessor to take her resolutely in hand; but it was perhaps inevitable that the daughter of the royal founders to whom the convent owed everything should almost always have been able to get her own way. On the other hand, there are many delightful human touches in the account her sisters gave of her. The sacristan tells how Margaret would stroke her hand and coax her to leave the door of the choir open after Compline, that she might spend the night before the

Blessed Sacrament when she ought to have been sleeping. She was confident in the power of prayer to effect what she desired, and she carried this almost to the point of a certain imperiousness in the requests she made to the Almighty. Several of the nuns recall an incident which happened when she was only ten years old. Two Dominican friars came there on a short visit, and Margaret begged them to prolong their stay. They replied that it was necessary that they should return at once; to which she responded, "*I shall ask God that it may rain so hard that you cannot get away*". Although they protested that no amount of rain would detain them, she went to the chapel, and such a downpour occurred that they were unable, after all, to leave Veszprem as they had intended. This recalls the well-known story of St Scholastica and St Benedict. There are so many such incidents vouched for by the sisters in their evidence on oath that it is difficult to stretch coincidence so far as to explain them all. Though we hear of ecstasies and of a great number of miracles, there is a certain moderation in the depositions which inspires confidence in the good faith of the witnesses. An incident which is mentioned by nearly all is the saving, at St Margaret's prayer, of a maid-servant who had fallen down a well. Amongst the other depositions we have that of the maid, Agnes, herself. Asked in general what she knew of Margaret, she was content to say that "she was good and holy and edifying in her conduct, and showed greater humility than we serving-maids". As to the accident we learn from her that the evening was so dark that "if anyone had slapped her face she could not have seen who did it", and that the orifice of the well was quite open and without a rail, and that after falling she sank to the bottom three times, but at last managed to clutch the wall of the well until they lowered a rope and pulled her out.

There can be little room for doubt that Margaret shortened her life by her austerities. At the end of every Lent she was in a pitiable state from fasting, deprivation of sleep and neglect of her person. She put the crown on her indiscretions on Maundy Thursday by washing the feet (this probably she claimed as a sort of privilege which belonged to her as the daughter of the royal founders) not only of all the choir nuns, seventy in number, but of all the servants as well. She wiped their feet, the nuns tell us, with the veil which she wore on her head. In spite of this fatigue and of the fact that at this season she took neither food nor sleep, she complained to some of the sisters in her confidence that "*Good Friday was the shortest day of the year*". She had no time for all the prayers she wanted to say and for all the acts of penance she wanted to perform. St Margaret seems to have died on January 18, 1270, at the age of twenty-eight; the process of beatification referred to above was never finished, but the cultus was approved in 1789 and she was canonized in 1943. In art Margaret is usually depicted in a nun's habit, with a white lily and holding a book in her hand, or with the crown she rejected for the cross of her vocation.