



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. 49 - 2nd SUNDAY OF ADVENT - December 5, 2010

CHURCH BULLETIN

Twenty five years on Sheppard – Where to now?

Readings: Is 11,1-10. Rom 15,4-9. Mt 3,1-12.

Responsorial Psalm: "In his days may righteousness flourish, and peace abound forever."

PRAYER INTENTIONS:

- 9:00** élő és elhunyt családtagokért – J.Kristóf
- +szülőkért és testvérekért – Katona család
- +Zinner Frankért – Kocsis Magda
- +Illés Annáért – Kocsis Magda
- +Volpe Máriáért – Magdics Mária
- +Volpe Máriáért – Bedics család

- 10:30** az egyházközségért
- a KNT-ért
- Sztanyó Marika születésnapjára – Nóra
- a tihanyi női Cursillóért - torontói Cursillo szeretteiért – Sepa Ilona és Erzsébet feleségéért, Margitért – Feri

+Deák Borbáláért és Pálért – szeretettel, családjuk a Besenyődi család testi-lelki felgyógyulására – Kistóth és Benyó család

- +Filipovics szülőkért és testvérekért - Fehér család
- +Illés Annáért és +Peterdy Máriáért – volt nőszövetségi tagok
- +Illés Annáért – Szabó Ilona
- +Peterdy Máriáért – Rémiás család
- +Kurencs Annáért – Bonnayné
- +Kistóth Erzsébetért – férje és fia
- +Sepa Gyuláért – Erzsébet és Ilona

12:00 for her sick relatives and friends – Maria Chan for +Gilbert and Julie Tellis

+Bukovec Dávidért és nagyszüleiért – Forrai család
+Varga, Rudas és Bartha szülőkért – gyermekeik

Monday (6) Saint Nicholas of Myra

7:30 for +sister Columba – Piri
for +Beke István – Margaret Beke and family

12:00 the funeral Mass of +Cih Frank

Tuesday (7) Saint Ambrose

7:30 for +Varazsdi Anna – Évi and Zoli

Wednesday (8) Immaculate Conception of Mary

7:30 for Phillip, special intentions
for Behon Lőrinc – his siblings

7 PM +Rajnyák Máriáért

Thursday (9) Saint Juan Diego

7:30 for + Csaba Becskeházy

Friday (10)

7:30 for the priests of St. Elizabeth
For Etelka and Paul

Saturday (11) Saint Damasus I

7:30 for the homeless
for the souls suffering in purgatory – Csányi Margit

Baptism: Cook Victoria, Francis Julianna, Motta Anthony

Confirmation: Takács Elias József

Marriage: Takács Elias & Lau Grace (2)

Funeral: Fekete Anna(83), Verzár György (73)

The Holy Father's December prayer intentions

General: That our **personal experience of suffering** may be an occasion for better understanding the situation of unease and pain which is the lot of many people who are alone, sick or aged, and stir us all to give them generous help.

Missionary: That the peoples of the earth may **open their doors to Christ** and to His Gospel of peace, brotherhood and justice.

EVENTS

TODAY – Fundraising bake sale and sausage sale of the Catholic Women's League **31**. New Year's Eve Party, tickets (\$70) available through the office

❖ There is a special collection in our church for the victims of the catastrophic spill in Hungary, where a reservoir break at an alumina plant dumped up to 700,000 cubic meters of **red sludge containing poisonous chemicals**, destroying villages, killing 7 people and injuring 123. The amount we collected so far is \$16,405. If you can help, please contact the pastor.

❖ **The Saint Elizabeth Scola Cantorum Choir, conducted by Imre Oláh,** and The Children's Choir of the Hungarian School, conducted by Margit Zydrón, would like to invite everyone to their Christmas Concert followed by reception, on **Sunday, Dec. 12, at 3 PM** at the Saint Elizabeth of Hungary Church. From the program: Handel - Messiah (parts), mixed Christmas compositions. Solists: Allison Arends, Jamie Henigman. Tickets and more information: (416) 441 9300 or scola.cantorum@gmail.com. Take a look at our flyer. <http://www.scolacantorum.ca/>.

❖ **Christmas Concert** Friday, December 17, at 8:00 p.m., hosted by the Daughters of Isabella. The concert will feature singer-songwriter Rosanna Rivero and her special guests. Tickets can be purchased at St. Charles Borromeo Parish. For tickets call the Parish Office at 416-787-0369. The net profits from the concert will be donated to the Sisters of Charity Orphanage in Haiti.

Wolf and Lamb at Peace

Fr. Munachi E. Ezeogu, cssp

This is one of Aesop's best known fables: A Wolf meets a Lamb straying from the flock. The wolf decides not to pounce on the Lamb right away but first to give the Lamb a reason why he, the Wolf, should eat him. So he says to the Lamb: "Hi, it was you who insulted me last year." "Actually," replies the Lamb in a mournful voice, "I was not born then." Then says the Wolf, "But you feed in my pasture." "No, sir," replies the Lamb, "I have not yet tasted grass." "Besides," says the Wolf, "You drink at my well." "No," exclaims the Lamb, "I never yet drank water, for as yet my mother's milk is both food and drink to me." At that the Wolf seized him and ate him, saying, "Well! I won't stay without supper, even if you refute every one of my accusations."

Aesop is not the only one who sees human relationships in terms of wolves and lambs. The philosopher, Thomas Hobbes, said about the human condition that "man is wolf to man." An African Igbo proverb says that "A fish grows big by eating other fish." Observing the human community and human relationships, one gets the impression that there are two kinds of people, the oppressors and the oppressed. The dividing line between the two groups runs through gender, ethnicity and race, social class and religious affiliation. Invariably one group appears to be the wolf and the other the lamb. Isaiah in the 1st reading today is aware of this state of affairs among humans. He speaks of the human community in terms of wolves and lambs, leopards and kids, lions and calves, bears and cows. He sees that the wolf eats the lamb, the leopard the goat kid, the lion eats the calf and the bear the cow. Isaiah's interest, however, is not simply in the way things are or have always been but in the way things can be. Isaiah is a man of vision. And here he recounts his vision of the day of the Lord,

"the days to come" when God will manifest his glory on all humankind.

The wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together, and a little child shall lead them (Isaiah 11:6).

"Impossible," some people will say on reading this. "He is dreaming. The wolf can never live in peace with the lamb because it is in the nature of the wolf to eat the lamb." But that is exactly the point. Just as it is impossible, naturally speaking, for the wolf to live in peace with the lamb, so it is impossible for us to live the life of harmonious coexistence in the new world order as envisioned by Isaiah and all the prophets. A radical transformation of our human nature is required. We need a completely new heart. This radical transformation of human nature is possible only by God's grace.

Grace transforms nature. God's grace transforms human nature so radically that one needs to experience it to believe it. Grace working in nature accomplishes so much more than we could ever imagine. This is what Isaiah goes on to describe:

The cow and the bear shall graze, their young shall lie down together; and the lion shall eat straw like the ox (11:7).

The flesh-eating lion and bear now eat grass like the cow. They lose their hunger for flesh, their thirst for blood. Transformed by grace, it is only then that the wolf can live in peace with the lamb. Only then can the ferocious animals learn to accept their weaker colleagues as equals who have an equal right to life and well-being. And only then can the weaker animals learn to trust the ferocious ones and forgive and forget all the violence they had been made to suffer in the past.

Note that Isaiah is not talking here of "tolerating" or "putting up with" the other. The peace of this new world order is not merely an absence of war or friction. No. It is a peace of harmonious live-and-let-live based on justice and the mutual recognition that everyone has got the right not only to life but also to the good life. It is only when the lion and the wolf give up their "natural privileges" and begin to eat grass like the cow that one can truly say that "all animals are equal." As long as some animals lay claim to being "more equal" than others there can be no justice and no peace.

In our personal and business life do we consciously or unconsciously operate on the principle that for us to win someone else has to lose? The vision of the new world order to which the prophets invite us today is founded on the principle that we can all be winners. The story of the Wolf and the Lamb as told by Aesop and Hobbes is not the full story. The full story of the Wolf and the Lamb, as Isaiah tells us today, will end with "and they lived happily ever after." We pray for the coming of this new world order, the kingdom of God.