

Saint Elizabeth of Hungary Roman Catholic Church

432 Sheppard Ave. East, Toronto, Ont. M2N 3B7 - Tel: 416-225-3300x21 Fax: 416-225-3814
E-mail: szte.iroda@gmail.com, szte.plebanos@gmail.com - Web page: szenterzsebet.org

Office hours: Tuesday to Saturday 9:30 to 3:30, Sunday 10 to 1

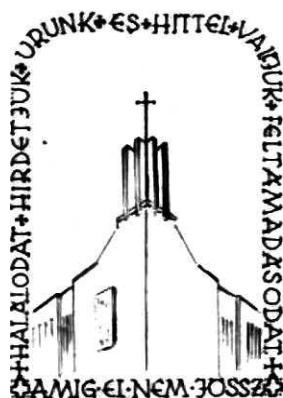
Masses: Monday to Saturday at 7.30 AM in English
Sundays at 9 and 10.30 in Hungarian, at noon bilingual

Jesuit priests: Szabolcs J. Sajgó (pastor), László Marosfalvy (associate pastor), Balázs Jaschkó (retired)
Office Staff: Julius Gáspár, Gábor Rochlitz, Anna Szárics

FOURTH SUNDAY OF ADVENT - December 18, 2011

CHURCH BULLETIN 51

2011 - YEAR OF THE FAMILY



Founded in 1928

Readings: 2Sam 7.1-5, 8-12, 14, 16
 Rom 16.25-27 Lk 1.26-38

Responsorial Psalm: „For ever I will sing
of your steadfast love, O Lord” (Ps. 89).

WE OFFER THE HOLY MASS FOR:

9:00 +Barbolyás Lajos (özvegye)
+Békési, +Orbán és +Kővári atyák
(Kovács György és családja)

+Scharffenberg Tove (Luttor család)

10:30 Karolina és Katinka felgyógyulása (Ica)
Benyó Nusi felgyógyulása (Hanna és István)
hálából, Szűzanya tisztelete
(Sztanyó Mária és László)

+Teklits Erzsébet, 5. évf.
(férje, István, fia István és unokái)

+Medgyessy Mihály (család)

+édesapja (Léránt Etelka)

+Hárshegyi Erzsébet (Éva)

Kniss család elhunyt tagjai (Kniss család)

+Zsotér Magda (Padányi Caroline)

+Földényi Zsuzsa, Sopron
(Padányi Caroline és családja)

+Dala családtagok (Dala Imre)

+Varga, Bartha és Rudas szülők (család)

12:00 az egyházközség (plébános)

Barna szülőkért (család)

+Jagodits Julianna (család)

Monday (19)

7:30 our benefactors

Tuesday (20)

7:30 +Teklits Erzsébet, 5. anniversary
(husband István, son István and grandchildren)

Wednesday (21) Saint Peter Canisius

7:30 our Jesuit provincial's intention

7 PM Etelka és Pál

Thursday (22)

7:30 the attendees of the morning Masses

Friday (23) Saint John of Kanty

7:30 the priests of St. Elizabeth

Saturday (24)

7:30 +Pekár Anna (daughter, Szűcs Mária)
+Alíz Éva (mother, Mrs. Körmendy dr. Bubik Ágnes)

9 PM +édesanyja és +Bonnay László (Bonnayné)
+Kocsis Tivadar (édesanyja és családja)

Midnight Prokec és Pataki családok (P.J.)
hálából a sok kegyelemért (Ica és családja)
+Varazsdi Anna és Alajos (Évi, Zoli, és Andrea)
a tisztítóközben lévő lelkek (Cursillo)

Readings: Is 62.1-5 Acts 13.16-17,22-25
 Mt 1.1-25

Responsorial Psalm: „For ever I will sing
of your steadfast love, O Lord” (Ps. 89).

Baptism:	Francsics Attila, Szalai Brian, Tearne Orson
Marriage (2):	Tausz András & Hegedűs Emese
Funeral:	Zsotér Magdolna (91)

EVENTS

December 31 New Year's Eve Dinner and Dance

❖ **Christmas for the early birds.** All the attendees of the 7:30 a.m. Masses are invited for a short Christmas get together on December 22nd, Thursday morning at 8 a.m. We hope you can make it!

❖ **Video Club.** The fathers and some members of our congregation offered their collection of DVDs for public use by other club members. You can join the club by providing the church office in person or by email with a list of your DVDs you are ready to lend out. We can start the lending and borrowing already before the Christmas Holidays!

❖ **Advent.** More and more people join us in our morning venerations. From 6.55 to 7.25 in the power field of the exposed Blessed Sacrament we open our hearts to our Heavenly Father, and let the warmth of His goodness melt away from our hearts all the ice of

our lovelessness, let His shining light move through our whole being, to increase and revitalize in us all that is beautiful, for His infinite mercy to heal our wounds and relationships. Confessions are also possible during these venerations. Let us take advantage of this time of grace and opportunity.

❖ Latin *adventus* is the translation of the Greek word *parousia*, commonly used in reference to the Second Coming of Christ. For Christians, the season of Advent serves as a reminder both of the original waiting that was done by the Hebrews for the birth of their Messiah as well as the waiting of Christians for Christ's return.

❖ **New Beginnings: For those who have lost a loved one through Death, Separated or Divorced.**

Come and join us for an informative evening with Stephanie Ozorio, her presentation will be "Building Confidence - Life After Loss" The presentation will take place Tuesday January 3; from 8:00 to 9:30 p.m. Location Saint Bonaventure's Church Hall, 1300 Leslie Street, Toronto, Ontario: (on the west side of Leslie, south of Lawrence) No registration required. Enquiries: Deacon James at 416-921-1163 ext. 2227 or email at jshaughn@cfstoronto.com.

**THE "NEW" MASS
Looking at the text**

The Lamb of God

Lamb of God, you take away the sins of the world,
have mercy on us.

Lamb of God, you take away the sins of the world,
have mercy on us.

Lamb of God, you take away the sins of the world,
grant us peace.

This line occurs in different places at the Mass. It is found in the Gloria 'Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us', and we sing or say it at as the sacred Host is broken. The Lamb, of course, is Jesus. We declare this clearly as the priest says 'Behold the Lamb of God' before Communion. There is a rich understanding behind the phrase 'Lamb of God' who takes away the sins of the world. It appears in many places in the scriptures.

Lambs were killed and eaten at the first Passover and their blood was put around the doors of the Israelites to protect them from the last of the ten plagues. Ever since lambs were eaten at Passover celebrations as part of sharing in God's saving work described in Exodus. According to Saint John's Gospel Jesus was put to death at about the same time that the Passover lambs were being slaughtered. John is telling us that Jesus is the one whose blood saves all people and this is the heart of the Christian Passover.

Lambs were offered in sacrifice regularly to atone for sin and to express the bond between God and his people. Innocent sheep and meek lambs dumb before the shearers are compared to the servant of God who suffers without protest for the people (Isaiah Chapter 53 verse 7). We see in Jesus a fulfilment of these images.

In the book of Revelation the Lamb that was slain is the one who opens the seals on the scroll revealing the hidden and final purposes of God and to bring them to completion. The Lamb is also the Lion(!) of Judah, the one who shepherds the people and he receives worship and honour and glory. The Lamb is given the honour due to God because he is God and is praised because he has won victory and salvation. (Revelation Chapter 5 verses 1-10)

During Mass we pray that the Lamb of God will have mercy on us and give us peace. In asking Jesus to have mercy on us as the one who is the Lamb we are expressing our solidarity with all the world – whose sins he takes away. We are recalling that the gift of the Eucharist both in the offering of Christ's sacrifice and in receiving spiritual nourishment for our journey takes away our sins. Communion brings our peace and forgiveness. It is very important to approach Holy Communion at peace with God and others and we understand that this comes to full effect in our receiving so great a gift.

Q Try saying the words of the Lamb of God slowly and silently as a prayer. How might we help others appreciate this title of Jesus more fully?

The Invitation to Communion

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.

An earlier sheet looked at the idea of Jesus as the Lamb of God. It is also interesting to ask why we are changing in the new translation from 'this is' to 'Behold'.

When he sees Jesus walking by, John the Baptist points him out to his own disciples 'here is the Lamb of God who takes away the sins of the world (John Chapter 1 verse 29). The 'here is' has a sense to it of 'look' or 'pay attention' or 'behold'. For this reason in the new translation of the Communion invitation we use the word 'Behold' rather than the simpler 'this is' which could be taken to be the beginning of a line that is simply a statement.

Also there is the feel of another passage from Saint John's Gospel (Chapter 19 verse 5) where Pontius

Pilate draws attention to Jesus as he emerges bound having been scourged and crowned with thorns. Pilate says 'Here is,' or 'Behold, the man' (see also Zechariah 6;12-13). Pointing out Jesus to the crowd is, in one way, a simple indication that he is standing there but there is a deeper sense. When Pilate says 'Behold the man' it is as if unconsciously he is pointing out the perfect human being, the model for all others and the fulfilment of humanity.

We believe that we are made in the image of God and in Jesus we see the image most perfectly – he is the starting point of the creation of humanity. He is also the new Adam, for his obedience reverses the disobedience of the first human as described in the book of Genesis. It will lead beyond the cross to resurrection with a recreation of humanity in his image. This change is begun in each of us at Baptism, renewed in the Eucharist and brought to fulfilment in Heaven.

The word 'behold' is a solemn invitation to look upon the Saviour and receive him who comes to transform us by his death and resurrection. He comes to change us into his likeness as we become what we eat in Holy Communion.

Q Think about this use of the word 'Behold'. Do you think we are aware that we are being changed into being more like Jesus?

János Pilinszky was born 90 years ago. He was an odd figure: a twentieth-century Roman Catholic Hungarian poet whose work hovers on the precipice of despair. He spent time as a prisoner of war during World War Two, and remained in Hungary during the almost impossibly sordid and brutal post-war years, and evil Communist decades. The 'Apocrypha', one of Pilinszky's most weirdly compelling works, is here in Ted Hughes' translation. (Source: *The Lost Rider: A Bilingual Anthology*, George Szirtes, ed., 1997, pp. 413-417)

See more:

<http://www.frankfurt.matav.hu/angol/irok/pilinszky/elet.htm>,

<http://www.poetrymagazines.org.uk/magazine/record.asp?id=6300>,

<http://www.poetryfoundation.org/poetrymagazine/poem/181172> ...

Apocrypha

1

Everything will be forsaken then.

The silence of the heavens will be set apart
and forever apart
the broken-down fields of the finished world,

and apart
the silence of dog-kennels.
In the air a fleeing host of birds.
And we shall see the rising sun
dumb as a demented eye-pupil
and calm as a watching beast.

But keeping vigil in banishment
because that night
I cannot sleep I toss
as the tree with its thousand leaves
and at dead of night I speak as the tree:

Do you know the drifting of the years
the years over the crumpled fields?
Do you understand the wrinkle
of transience? Do you comprehend
my care-gnarled hands? Do you know
the name of the orphanage? Do you know

what pain treads the unlifting darkness
with cleft hooves, with webbed feet?
The night, the cold, the pit. Do you know
the convict's head twisted askew?
Do you know the caked troughs, the tortures
of the abyss?

The sun rose. Sticks of trees blackening
the infra-red of the wrathful sky.
So I depart. Facing devastation
a man is walking, without a word.
He has nothing. He has his shadow.
And his stick. And his prison garb.

2

And this is why I learned to walk! For these
belated bitter steps.

Evening will come, and night will petrify
above me with its mud. Beneath closed eyelids
I do not cease to guard this procession
these fevered shrubs, their tiny twigs.
Leaf by leaf, the glowing little wood.
Once Paradise stood here.
In half-sleep, the renewal of pain:
to hear its gigantic trees.

Home - I wanted finally to get home -
to arrive as he in the Bible arrived.
My ghastly shadow in the courtyard.
Crushed silence, aged parents in the house.
And already they are coming, they are calling me,
my poor ones, and already crying,
and embracing me, stumbling -
the ancient order opens to readmit me.
I lean out on the windy stars.

If only for this once I could speak with you
whom I loved so much. Year after year
yet I never tired of saying over
what a small child sobs
into the gap between the palings,
the almost choking hope
that I come back and find you.
Your nearness throbs in my throat.
I am agitated as a wild beast.

I do not speak your words
the human speech. There are birds alive
who flee now heart-broken
under the sky, under the fiery sky.
Forlorn poles stuck in a glowing field,
and immovably burning cages.
I do not speak your language.
My voice is more homeless than the word!
I have no words.

Its horrible burden
tumbles down through the air -
a tower's body emits sounds.
You are nowhere. How empty the world is.
A garden chair, and a deckchair left outside.
Among sharp stones my clangorous shadow.
I am tired. I jut out from the earth.

3

God sees that I stand in the sun.
He sees my shadow on stone and on fence.
He sees my shadow standing
without a breath in the airless press.

By then I am already like the stone;
a dead fold, a drawing of a thousand grooves,
a good handful of rubble
is by then the creature's face.

And instead of tears, the wrinkles on the faces
trickling, the empty ditch trickles down.

Source: *The Lost Rider: A Bilingual Anthology*
(George Szirtes, ed., 1997), pp. 413-417