

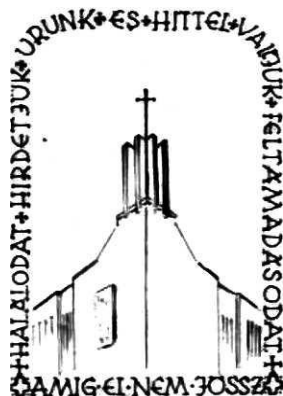
Saint Elizabeth of Hungary Roman Catholic Church

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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 12 bilingual

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



Founded in 1928

2nd SUNDAY OF LENT - March 4, 2012

CHURCH BULLETIN 10

Readings: Gen 22.1-2, 9-13,15-18

Rom 8.31-35, 37 Mk 9.2-10

Responsorial Psalm: „I will walk before the Lord,
in the land of the living.” (Ps 116)

WE OFFER THE HOLY MASS FOR:

9:00 +Sohár László (barátja)

+szerettei (Ilonka és családja)

10:30 az egyházközség (plébános)

Olivia és Károly felgyógyulása (Luttor Mária)

Szakál Margit felgyógyulása (lánya és unokái)

Tristan Jared és Teri Nicole születésnapja
(Farkas Sándor)

Mária Kongregáció élő és elhunyt tagjai
(Kongregantisták)

élő és elhunyt Szervó és Szendi családtagok

Rozinka család élő és elhunyt tagjai
(Rozinka István és neje)

+Szoldatits János (Kistóth Béla)

+Gugg János (leánya és családja)

+Manuel Sousa (DeSousa család)

+Farkas László (felesége és családja)

+Farkas László (KFT)

+Farkas László (Szárics család)

+Tolnai András és Cilli (Reizer család)

+Szakál Ferenc (lánya és unokái)

+Szakál Ferenc (Kistóth Béla)

+Szakál Ferenc (család)

+Marton Júlia (Anna)

12:00 +Ernst Cloer (lánya és családja)

+Mikó Albin (felesége)

Monday (5)

7:30 +Paul Lee

Tuesday (6)

7:30 successful surgery of Maria Kalapáti

+Szokolczai Gusztáv (Valerie and family)

Wednesday (7) Saints Perpetua and Felicity

7:30 +Nancy Lee (Patricia Lim)

+Do Sam Roh

+Varazsdi Anna, anniversary (Évi and Zoli)

7 PM Etelka és Pál

Thursday (8) Saint John of God

7:30 +Nancy Lee (Patricia Lim)

Friday (9) Saint Frances of Rome

7:30 +Nancy Lee (Patricia Lim)

Saturday (10)

7:30 +Nancy Lee (Patricia Lim)

Padányi Erzsébet (Éva and Erzsébet)

Marriage (2): Reinis Veronika Alexandra &

Matičević Željko Franjo

Funeral: Leslie Fabok (56), Mezei Milena (3)

EVENTS

March 10 Daylight Saving begins ❖ March Break – No classes (same on the 17th) **18** Festive Luncheon - Anniversary of the consecration of our church. **No 12 o'clock Mass!** **25** Scouts Crepes sale ❖ Gryllus brothers concert in the Hall at 6 PM **April 1** Bake sale of the Married Couples Club

❖ You are invited to a special afternoon of **Music for Lent** at the St. Elizabeth of Hungary RC Church (432 Sheppard Avenue East) on **Sunday, March 18, 2012 at 3 pm** with Imre Oláh organist and the St. Elizabeth Scola Cantorum. The program includes work by Bach, Liszt and Elgar. Admission is free, donations are welcome.

❖ **COINS FOR LIFE.** Would you or your family put aside your coins, during the next 4-6 weeks, and contribute these savings to help in the struggle to end abortion and create a culture of life? Empty containers can be picked up at the back of the church. The containers should be returned the week after Easter. During Lent let us use this moment of self denial (perhaps something we particularly buy and enjoy) and put those coins 'for a Culture of Life in Canada'. Remember that every coin helps. You can make this a pro life family/school project. For more information call Maria at 416-204-9749.

THE MEANING OF LENT

The key to understanding the meaning of Lent is simple: **Baptism**. Preparation for Baptism and for renewing baptismal commitment lies at the heart of the season. Since Vatican II, the Church has reemphasized the baptismal character of Lent, especially through the restoration of the Catechumenate and its Lenten rituals. Our challenge today is to renew our understanding of this important season of the Church year and to see how we can integrate our personal practices into this renewed perspective.

Why is Baptism so important in our Lenten understanding? Lent as a 40-day season developed in the fourth century from three merging sources. The first was *the ancient paschal fast* that began as a two-day observance before Easter but was gradually lengthened to 40 days. The second was the *catechumenate as a process of preparation* for Baptism, including an intense period of preparation for the Sacraments of Initiation to be celebrated at Easter. The third was *the Order of Penitents*, which was modeled on the catechumenate and sought a second conversion for those who had fallen back into serious sin after Baptism. As the catechumens (candidates for Baptism) entered their final period of preparation for Baptism, the penitents and the rest of the community accompanied them on their journey and prepared to renew their baptismal vows at Easter.

Ash Wednesday liturgies are some of the best attended in the entire year. Ashes are an ancient symbol of repentance (sackcloth and ashes). They also remind us of our mortality ("remember that you are dust") and thus of the day when we will stand before God and be judged.

The 40 days of Lent are based on two Biblical accounts: the 40 years of wilderness wandering by the Israelites and our Lord's 40 days in the wilderness at which point He was tempted by Satan. Each year the Church observes Lent where we, like Israel and our Lord, are tested. We participate in abstinence, times of fasting, confession and acts of mercy to strengthen our faith and devotional disciplines. The goal of every Christian is to leave Lent a stronger and more vital person of faith than when we entered.

The Catechism of the Catholic Church states, "The seasons and days of penance in the course of the liturgical year (Lent, and each Friday in memory of the death of the Lord) are intense moments of the Church's penitential practice. These times are particularly appropriate for spiritual exercises, penitential liturgies and pilgrimages as signs of penance, voluntary self-denial such as fasting and almsgiving, and fraternal sharing (charitable and missionary works)." (CCC 1438)

The three traditional pillars of Lenten observance are **prayer, fasting and almsgiving**. The key to renewed appropriation of these practices is to see their link to baptismal renewal.

Prayer: More time given to prayer during Lent should draw us closer to the Lord. We might pray especially for the grace to live out our baptismal promises more fully; or for the elect who will be baptized at Easter and support their conversion journey by our prayer; or for all those who will celebrate the sacrament of reconciliation with us during Lent that they will be truly renewed in their baptismal commitment.

Fasting: Fasting is one of the most ancient practices linked to Lent. In fact, the paschal fast predates Lent as we know it. The early Church fasted intensely for two days before the celebration of the Easter Vigil. This fast was later extended and became a 40-day period of fasting leading up to Easter. Vatican II called us to renew the observance of the ancient paschal fast: "...let the paschal fast be kept sacred. Let it be celebrated everywhere on Good Friday and, where possible, prolonged throughout Holy Saturday, so that the joys of the Sunday of the Resurrection may be attained with uplifted and clear mind" (Liturgy, # 110).

Fasting is more than a means of developing self-control. It is often an aid to prayer, as the pangs of hunger remind us of our hunger for God.

Fasting should be linked to our concern for those who are forced to fast by their poverty, those who suffer from the injustices of our economic and political structures, those who are in need for any reason. Thus fasting, too, is linked to living out our baptismal promises. By our Baptism, we are charged with the responsibility of showing Christ's love to the world, especially to those in need. Fasting can help us realize the suffering that so many people in our world experience every day, and it should lead us to greater efforts to alleviate that suffering.

Abstaining from meat traditionally also linked us to the poor, who could seldom afford meat for their meals. It can do the same today if we remember the purpose of abstinence and embrace it as a spiritual link to those whose diets are sparse and simple. That should be the goal we set for ourselves—a sparse and simple meal. Avoiding meat while eating lobster misses the whole point!

Almsgiving: It should be obvious at this point that almsgiving, the third traditional pillar, is linked to our baptismal commitment in the same way. It is a sign of our care for those in need and an expression of our gratitude for all that God has given to us. Works of charity and the promotion of justice are integral elements of the Christian way of life we began when we were baptized. (www.catholic.org/clife/lent/)