



**Founded
in 1928**

Saint Elizabeth of Hungary Roman Catholic Church

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Office hours: Tuesday to Saturday 9:30 to 3:30, Sunday 10 to 12:30

Masses: Monday to Saturday at 7.30 AM in English

Sundays at 9 and 11 in Hungarian

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

Office Staff: Julius Gáspár, Gábor Rochlitz, Anna Szárics

October 7, 2012 CHURCH BULLETIN 41/2012 27th SUNDAY IN ORDINARY TIME

Readings: Gen 2.7, 15, 18-24 Heb 2.9-11
 Mk 10.2-16

Resp. Psalm: „May the Lord bless us
all the days of our lives” (Ps. 128)

WE OFFER THE HOLY MASS FOR:

9:00 +Nagy Erzsébet (férje és fia)
+Málics István (felesége és családja)
+Kurencs Anna és Sándor (leányuk, Erzsébet)
+Balazsic József (Balazsic és Bernád családok)

11:00 az egyházközség (plébános)
hálából (Domok Piroska)

Krisztina Banky felgyógyulása (Gilice Erzsi)
Gilicze Éva felgyógyulása (édesanya)
Molnár Nóra születésnapja (Sztanyó Marika és Laci)
Kinga és Ibolya születésnapja (Sztanyó Marika és L.)
Mária Kongregáció élő és elhunyt tagjai (MK)
élő és elhunyt Szervó és Szendi családtagok
Peterdy Mihály, Mária és Katalin (Peterdy család)
+Szilárd István
+Bakk Bertalan (szülei)
+Borbély Ferenc (fia, Imre és családja)
+Hegedűs István (Inokai család)
+Gartha Zsuzsa (Inokai család)
+szülők, Molnár János és Téglás Gabriella emlékére
(Molnár családok)

Monday (8) Thanksgiving Day

7:30 Etelka and Pál
thanksgiving from Sazon family
blessings on Fr. Károly Csókay

Tuesday (9) Saint Denis, Saint John Leonardi

7:30 healing of Phoenix del Rosario
the intention of the Jesuit General
7 PM Cursillo

Wednesday (10)

7:30 the special intention of Amy Sevilla
our deceased Jesuits
7 PM a magyar politikusok megtérése

Thursday (11)

7:30 +Jose & Perpetua Sazon
Jesuit vocations

Friday (12)

7:30 the special intention of Fr. Rony Grayda
world peace

Saturday (13)

7:30 the special intention of Fr. Joe Nolasco
end of abortion

Baptism: Fajkó Eszter, Fajkó Jázmin

Funeral: Hegedűs Klára (91), Tüske István (93)

The Holy Father's prayer intentions for October

General: That the **New Evangelization** may
progress in the oldest Christian countries.

Missionary: That the celebration of **World Mission
Day** may result in a renewed commitment to
evangelization.

EVENTS

**Today: the 10:30 Mass is moved to 11 AM, the 12
o'clock Mass is no more. The Children's liturgy
from now on will be held in the Babies' Chapel!**

8 Thanksgiving **13** Harvest Dinner and Dance **20**
Scouts' Dinner and Dance **21** World Mission Sunday
28 Caritas fundraising sausage sale ❖ Lángos sale
November 3 Daylight Saving Time ends – forward
your watches one hour **3-4** Church Bazaar **7** all day
Adoration of the Blessed Sacrament.

❖ **October as a “Marian month”** must be
understood within the context of the liturgical year.
Where the tradition exists of a Marian hymn at Mass,
it is appropriate that it be the concluding song of the
celebration. - Do you pray the rosary? The October
has one more name: the month of the rosary.

❖ The **12 o'clock masses** will be discontinued!
Beginning in October, the new starting time for the
Sunday Masses will be 9 a.m. and 11 a.m.

❖ **Religious Vocation Discernment weekend for
women** (October 19-21) given by a team of Sisters
of St Joseph. For information or to register, call 416-
927-0720, or dschweitzer@csj-to.ca. Also, see
bulletin board flyer.

❖ 30 of us participated last Sunday in the silent, **prayerful demonstration of LifeChain**. Thanks to all of you, especially the organizer, Péter Juretic. ProLife is not a political party, but an ethical standpoint that believes killing of fetuses is unacceptable. A Catholic believer cannot be ProChoice, otherwise he or she cannot participate in the sacraments, just like anyone else, who agrees with any kind of murder or other grave sin, unless he or she undergoes cleansing through repentance and will firmly defend life.

❖ The event calendar of **St. Augustine's Lay Spiritual Formation Program** for 2012 - 2013:

October 27: „*The New Evangelization Workshop*”

December 1: „*Retreat: Preparing for Advent*”

January 26: „*Year of Faith Workshops*”

March 2: „*Lenten Retreat Day*”

Details: 416-261-7207 or www.staugustines.on.ca.

❖ The Office of Admissions of **St. Michael's College School** is now considering applications for September 2013. Open Houses for interested parents and their sons will be held on the following evenings: Wednesday, October 24 and Tuesday, October 30, commencing at 7:30 p.m. and concluding at approximately 9:00 p.m. Location: St. Michael's College School, 1515 Bathurst St. (at St. Clair Avenue West). While St. Michael's is a private school, we offer academic scholarships and financial aid to qualified students. Please register at www.stmichaelscollegeschool.com/admissions under Open House Information.

Jesus' Teaching on Divorce

Ernest Munachi Ezeogu, C.S.Sp.

Some Pharisees came to Jesus, and to test him they asked, **"Is it lawful for a man to divorce his wife?"** (Mark 10:2). What is going on here? Why is it a test? Well, to start with, the Pharisee never had any doubts about the dissolubility of marriage. The Law of Moses took the lawfulness of divorce and remarriage for granted and all the Pharisees accepted that. It says:

If a man takes a wife, and after they are married she is displeasing to him because of something objectionable in her, let him give her a statement in writing and send her away from his house. And when she has gone away from him, she may become another man's wife. (Deuteronomy 24:1-2)

The only disagreement among the various schools of the Pharisees was: What is the meaning of this "something objectionable" that a husband would find in his wife to justify divorce? The conservative school of Rabbi Shammai said it meant only a case of scandal, like adultery. The liberal school of Rabbi Hillel said it meant any case of annoyance, "even if she has burned his supper." And the even more liberal school of Rabbi Akiba said that the woman did

not have to be guilty of anything in particular; that the man simply no longer fancied her was enough reason for divorce. This was a trap because if Jesus took sides with one school of thought, he would antagonise himself with the others.

In reply Jesus went above the law as given in Deuteronomy to the mind of God as revealed in Genesis. He went from the law of Moses to the plan of God in creation. From the beginning of creation, he said, God ordained husband and wife to live in unity. **"Therefore what God has joined together, let no one separate"** (Mark 10:9).

Jesus' reply underlines two important points. First point, Jesus treats the woman as a person. Some earlier Jewish tradition regarded the woman more or less as property of the man to be disposed of at will. In fact, here for the first time in Jewish literature we hear not just of the man divorcing the woman but also of the woman taking the initiative to divorce the man (verse 12). Jesus treats the woman as a legal person of equal standing with the man. Second point, Jesus is interested in teaching not legal statements but moral principles. They asked him whether divorce was permissible, his reply was that the mind of God is for husband and wife never to divorce. They asked him about what was lawful, he told them what was best for them. They asked him about a legal position and he told them the divine provision. They asked what was possible and he told them what was the ideal. They asked what they could do or not do and he told them they should always aim at. They asked about what was lawful and he taught them what was best for them. For in Christ **"All things are lawful, but not all things are helpful. All things are lawful, but not all things build up"** (1 Corinthians 10:23).

With this ideal in mind Jesus reinterprets the Mosaic provision that a man could divorce his wife by giving her a letter of divorce. In intent, it was not a permission to divorce. It was rather Moses making allowance for the people's "hardness of heart." This implies that Moses knew the divine ideal for husband and wife and still did not enforce it but rather made room for the shortcomings of his people. In fact, viewed against its cultural background, the provision to divorce with a letter was not to facilitate separation of husband and wife but to protect the indissolubility of marriage.

What form of divorce did the Hebrews practice before Moses gave them the law? It was probably the same "triple express" rule that obtained among their Semitic neighbours, whereby a woman was considered divorced if her husband pronounced a divorce formula three times in the presence of two male witnesses. By oral statement alone a divorce could be concluded in an instant in a fit of anger. But requiring a letter of divorce in a culture where only

the temple priests could read and write meant that a divorce process could take months to conclude. This would give the couple time to sleep over it, and friends and family members to mediate and resolve the conflict. The demand for a letter of divorce saved many marriages that would have ended in a hasty divorce in the old "triple express" system.

Popular understanding of this story comes more from the later version in Matthew's Gospel than from the earlier version in Mark. As a result, it is important to underline these three points. (1) The exceptive clause that we find in Matthew 19:9, to the effect that a man could divorce his wife on the grounds of "unchastity" is not found in Mark, or in Luke either. Jesus was more interested in teaching the ideals of marriage as indissoluble, not in offering practical legislation. (2) Jesus did not condemn the separation of husband and wife, what he condemned was divorce and remarriage. Sometimes it might be necessary for people in dysfunctional and abusive marriage relationships to walk away from the marriage so long as they continue to consider themselves married to their first partners and do not attempt to remarry. (3) If one entered into a marriage without sufficient knowledge or consent, or discovers that one of the partners was incapable of living a married life, he or she could file for annulment and the Church would re-examine the case and declare whether the marriage was valid or void from the beginning. If the marriage is found to be invalid from the beginning, it is declared null and void and the partners might be free to enter into new marriage relationships. The Church does not consider separation or annulment divorce.

In our world today, where Christian marriage and family is in crisis, it is important for us believers to understand and uphold what Jesus taught about marriage, even if we might fall short of the ideal in our own personal lives.

Some typing errors from (other) bulletins:

Low Self Esteem Support Group will meet Thursday at 7 PM. Please use the back door.

The eighth-graders will be presenting Shakespeare's Hamlet in the Church basement Friday at 7 PM . The congregation is invited to attend this tragedy.

Weight Watchers will meet at 7 PM at the First Presbyterian Church. Please use large double door at the side entrance.