



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, closed on Mondays

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

CHURCH BULLETIN – Mar. 17, 2013 - 5th SUNDAY OF LENT

NO CONDEMNATION

Readings: Is 43.16-21 Phil 3.8-14
 Jn 8.1-11

Responsorial Psalm: „The Lord has done great things for us; we are filled with joy” (Ps. 126)

WE OFFER THE HOLY MASS FOR:

9:00 Wohlfart János felgyógyulása
(Varga Edit, Noémi és Lajos)

Erzsébet édesanya (Irén és családja)
élő és Laczkó és Várfi szülők és testvérek
(Várfi család)

Mary Jessie Hanrahan
 Nancy Lee (Patricia Lim)
 Antonio & Guia Zarate

11:00 az egyházközség (plébános)
Maxine (nagymama)

Erzsike, születésnap (édesanyja)
Jeruska Tiborné (Benkő Erika és családja)
Wohlfart János felgyógyulása

(Varga Edit, Noémi és Lajos)

tisztítóúton szenvedő lelkek (Erzsi)
 Pál József, névnap (Borbély család)
 Mária, Kolumba szociális testvérek,

Boldog Sára tisztelete (Kristóf Jutka)
 Keményffy Károly (felesége, Keményffy Olívia)
 Nádudvari Istvánné (Benkő Erika és családja)
 Mikos Gizella
 dr. Borbély Lénárd (család)
 dr. Záhonyi József, 10. évf. (fia és családja)

Monday (18) Saint Cyril of Jerusalem

7:30 our Jesuit provincial's intention
blessings on the 40 couples at a mass wedding
repose of the soul of Patrick Jeganathan
 Nancy Lee (Patricia Lim)

repose of the souls of Antonio & Guia Zarate
 Mary Jessie Hanrahan

Tuesday (19) Saint Joseph

7:30 protection of the unborn
the conversion of atheists and non believers

Mariano Benedict Fernandes (Bosco and Kay)
 Nancy Lee (Patricia Lim)
repose of the souls of Antonio & Guia Zarate
 Mary Jessie Hanrahan

Wednesday (20)

7:30 recovery of Wohlfart János (family & friends)
the conversion of sinners

parents (daughter, Marika)

Nancy Lee (Patricia Lim)

repose of the souls of Antonio & Guia Zarate

Mary Jessie Hanrahan

7 PM Wohlfart János felgyógyulása (szerettei)
a magyar politikai élet megtisztulása

Thursday (21)

7:30 our benefactors (the Jesuits)

Nancy Lee (Patricia Lim)

Mary Jessie Hanrahan

Friday (22)

7:30 Nancy Lee (Patricia Lim)

Mary Jessie Hanrahan

7 PM Etelka és Pál

Saturday (23) Saint Turibius of Mogrovejo

7:30 Nancy Lee (Patricia Lim)

Mary Jessie Hanrahan

3:30 Roma Hungarians in Toronto

Baptism: Orian Maximus

First Communion: Gáspár József

PARISH EVENTS

Today, March 17 ShareLife collection Anniversary of the Consecration of our church; Luncheon at 12:30

Saint Elizabeth Scola Cantorum Lenten Concert, conducted by Imre Oláh at 2:30 commemoration of the 1848 Revolution in the Hall starts at 5 PM

23 Hungarian School and Scouts Mass for the Roma Hungarians in Toronto at 3:30 p.m. **24 Palm Sunday**

bake sale, debreceni and hotdog lunch of the Married Couples Club **28 Holy Thursday;** 7 p.m. Lamentations; 7.30 Mass of the Last Supper, Adoration of the Blessed Sacrament **29 Good**

Friday; 3 p.m. Service of Our Lord's Passion, Homily, Holy Communion and Veneration of the Holy

Sepulcher **30 Holy Saturday;** from 8 a.m. to 6 p.m. Veneration of the Holy Sepulcher; 7.30 p.m. Easter Vigil services, Mass and Procession **31 Easter**

Sunday; Food blessing at the 9 a.m. Mass.

April 1 Easter Monday; Mass at 11 AM **April 3 All Day** Adoration of the Blessed Sacrament **5** Mass for the Roma Hungarians in Toronto at 4 PM, followed by Easter celebration in the Hall **7** Divine Mercy Sunday ❖ Crepe sale of the Scouts **13** Concert of the Hungarian folk group Kaláka at 5 p.m. followed by reception **14** Trip of the altarservers.

ANNOUNCEMENTS

❖ **Defund Abortion Rally.** Did you know that Ontario taxpayers currently pay at least \$30-50 million every year towards the funding of elective abortions in our province, while many genuine health-care needs do not get covered by OHIP? Please join on Tuesday, March 19th from 12 - 2 p.m. at Ontario's legislature (Queen's Park) in Toronto for a Defund Abortion Rally to encourage our MPPs to stop forcing taxpayers to subsidize abortions in our province. For more information visit www.campaignlifecoalition.com/defund or call 1-800-730-5358 ext. 238.

Homily for the 5th Sunday of Lent, Year C

In this last Sunday before Holy Week, we take a little rest from the Gospel of Luke and look at an incident from the Gospel of John, but it is something which is in the same thematic vein that we have been looking at this Lent. There is a little bit of problem with the actual story, however, for it does not appear in the earliest texts we have of the Gospel of St. John. In any case, the story was accepted as canonical, and the story is one that has captured the imagination of people for centuries. It could be that the story of the woman caught in adultery may have been taken out of many editions because Jesus seems to go so easy on sin here.

What we have in the Gospel today is really two tests or trials side by side. The Pharisees are testing Jesus. That is their motivation for bringing the woman to him. You see, it was written in the Law that a woman accused of adultery by two eye witnesses should be stoned to death. However, the Romans had taken away the Jewish rights to capital punishment. They were not allowed to kill anyone or they would be going against Roman law. They were able to bring the woman to Jesus because Jesus was seen as a prophet, and thus able to give God's judgement on a person.

The social context is also important here. Adultery was seen as an affront to the honor of the man. This was a male dominated society. Women were mere possessions. As we know today, it takes two to commit adultery, but the Jewish laws were only against women. It was felt that women were not able to control their sexual urges and that it was up to the men to protect their daughters and wives from their weaknesses.

However, let us look at the two choices that Jesus had – the test that was put to him by the Pharisees. If Jesus says the woman should be stoned according to the Law, then the Romans would have something to charge him with and he could be reported to them for criminal wrongdoing. On the other hand, if he said the woman should be set free, then he would be discredited, – he

could not be the promised one, because he spoke against Torah and was not following the Law and the prophets. Either way, Jesus could not win. But the Pharisees would be happy either way.

Jesus responds by not responding. He doesn't say a word. Mediterranean people, by the way, liked these types of problems where it seems there is no getting out, and yet someone manages to escape from the trap. In this story Jesus could be a philosophic Indiana Jones! He bends down and starts writing with his finger. A lot of paper has been used by people trying to explain what Jesus might have written down. One source that I read, however, said this was a common Mediterranean trait that when they were thinking they would doodle on the ground with feet or with hands. So maybe he was writing nothing – just doodling! On the other hand, when he does say something finally, he challenges the motivation of the group that brought the woman to him. *"Let the one among you who is without sin be the first to throw the stone at her."* Jesus is trying to get at the reasons that they want the woman dead – is it just to get back at Jesus? Is this a trap for the woman because the husband wants to get rid of her? The Pharisees saw themselves as strict followers of Torah and quite sinless, so they are left here to question their motives for bringing the woman to Jesus. The oldest members of the group are the first to recognize how Jesus has played the trump card. They are the first to react.

In any case, the surrounding people do think about their motives and the fact that their motives may be sinful as well, and one by one they leave the area, till Jesus is alone with the woman. After he spoke, however, note that he again went down on the ground and wrote. Was he just doodling and passing the time? Tradition says that he was writing down the sins of the spectators. That is hardly likely, however. As I say, we are not told what was written, if anything, and will never know for sure, so it is a waste of time to surmise. The important thing is that the woman and Jesus are left alone.

When Jesus asks the woman if there is no-one left to condemn her, we recall that there had to be two witnesses to the crime of adultery before one was condemned. So, she is basically free by that fact. Jesus' words *"Neither do I condemn you"* do not imply that Jesus sees himself as a judge. A few verses later after this story Jesus tells us *"I judge no-one"*. What Jesus was saying is simply that he was not an eye witness either. Nor is he implying that the woman didn't do wrong. What he is asking her to do is put the past behind, in other words forgiving her of her sin, and asking her to strive for purity in the future. Jesus' compassion and mercy toward the woman is able to free her to go and live a better life.

Jesus offers us that same compassion and mercy. Jesus does not expect perfection of us, he expects us to strive for perfection. In the past I have often heard many preachers who, speaking of sexual morality, became loud and harsh and condemning. They seemed to be throwing their own stones at us. The image of Jesus, though, is one of kindness and hope with the

woman. He doesn't say that the woman didn't sin, but that he doesn't condemn her and at the same time saves her from those who would. He simply asks that she try harder not to sin.

During the last part of Lent, I want you to keep this image in mind. If you have been following what I have been suggesting, you have been spending some time thinking about the direction of your life, thinking about those things which cause us problems, and making an attempt to repent, turn around, and try a different path. Isaiah describes it today when he says "*I will make a way in the wilderness*". Today we see Jesus telling us not to get depressed about our past sins and failures, but to get up and try a little harder. Try not to sin again. As St. Paul tells us today: "...*press on toward the goal.*" Both Jesus and Paul are rather like a coaches today who pick up their players and try to motivate them to do the best they can and be the best they can be. Jesus preached a lot about social concerns and our need to be focused on others, but that can't happen till we have come to grips with ourselves first. It is Paul's idea of "*forgetting what lies behind and straining forward to what lies ahead.*" This is the same message Jesus was giving to the woman caught in adultery. And today Jesus gives us the strength and the motivation to go forward. The prize is, as Paul tells us, the heavenly call of God in Christ Jesus. Let us then rejoice in his mercy and love. And this is really Good News John presents us today! (Fr. Ron Stephens, St. Andrew's Parish, Warrenton)