



Founded in 1928

Saint Elizabeth of Hungary Roman Catholic Parish

432 Sheppard Ave. East, Toronto, Ont. M2N 3B7 - Tel: 416-225-3300x21 Fax: 416-225-3814

E-mail: st.elizabeth.toronto@gmail.com szte.youth@gmail.com

Office hours: Tuesday-Friday 9:30-3:30, Sunday 10-12:30, closed Mondays and Saturdays

Masses in English: Monday - Saturday at 7:30 AM

Masses in Hungarian: Sundays 9 AM and 11 AM

Jesuit Fathers: Jeno Rigo (pastor) and Laszlo Marosfalvy (associate pastor)

Office Staff: Julius Gaspar, Gabor Rochlitz, Anna Szarics, Hanna Tomory (youth minister)

CHURCH BULLETIN – August 23, 2015 – 21st Sunday in Ordinary Time

Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock.

Readings: Prov 4.10-15,18-27 Eph 4.17-24
 Mt 7.24-29

WE OFFER THE HOLY MASS FOR:

9:00 for priestly and religious vocations

for holiness in families

for Fr. Sajgó

Békési család élő és Φ tagjaiért (Horváth Anna)

Φ Derényi Jenőért (Derényi Szilvia és családja)

Φ Szőke Teréziáért (ifj. Szőke Ferenc és családja)

Φ Stocker Antalért évf. (családja)

Φ Józsefért (testvére és családja)

Φ Kalfman Teréziáért (Safian Ildikó)

Φ szülőkért (Ildikó)

Φ Varga Katalinért (Simonka család)

11:00 Kelecsényi Piroskáért, születésnap

(testvére és keresztlányja)

Mataczért, 94. születésnap (Farkas család)

Mackenzie-ért, hálából születésnapjára (család)

élő és Φ családtagokért (Rozinka család)

Φ Wohlfart Jánosért (szerettei)

Φ Kelecsényi Ferencért, 10. évforduló (családja)

Φ Tóth Jánosért (Forrai család)

Φ Vindischman Józsefért (felesége és családja)

Φ Horváth Lajosért (Horváth Zoltán és családja)

Φ Dr. Lendvay Lajosért (családja)

Φ szülőkért (Nusi)

Monday (24) Saint Bartholomew

7:30 for the intention of the Jesuit General

for priestly and religious vocations

for holiness in families

for Fr. Sajgó

Tuesday (25)

7:30 for our Φ Jesuits

for priestly and religious vocations

for holiness in families

for Fr. Sajgó

Wednesday (26)

7:30 for Jesuit vocations

for priestly and religious vocations

for holiness in families

for Fr. Sajgó

for Φ Derényi Jenő (Derényi Szilvia and family)

for Φ Patrick Jeganathan

Thursday (27) Saint Monica

7:30 for the conversion of non believers

for priestly and religious vocations

for holiness in families

for Fr. Sajgó

Friday (28) Saint Augustine

7:30 for our benefactors (the Jesuits)

for priestly and religious vocations

for holiness in families

for Fr. Sajgó

Saturday (29) The Passion of Saint John the Baptist

7:30 for world peace

for priestly and religious vocations

for holiness in families

for Etelka and Pál

for Fr. Sajgó

The Holy Father's prayer intentions for August

Universal: That **volunteers** may give themselves generously to the service of the needy.

Evangelization: That setting aside our very selves we may learn to be neighbours to those who find themselves **on the margins of human life and society.**

Baptism: Cerqueira Brandon, Furtado Daniela

ANNOUNCEMENTS

❖ **First Communion and Confirmation preparation courses** start in September on Saturdays between 1-2:30 PM. Please contact the church office 416-225-3300 ext. 21, or Hanna: 647-879-5192, szte.ifjusag@gmail.com.

❖ *The Role of the Whole Parish in Preparing Children and Adults to Celebrate **Baptism, Confirmation, Eucharist** on **September 18-19** in Manresa Jesuit Spiritual Renewal Centre, 2325 Liverpool Rd., Pickering. A brochure and registration form is available online at <http://olcinitiation.blogspot.ca/> or by email: olrcia@gmail.com.*

Saint Stephen Confessor, King of Hungary

Geza's first wife was Sarolta, one of the few Magyar women who was truly Christian. Of this union was born, about the year 975, a son named Vaik, the future king and saint. His mother took great care of his early training, and he had excellent Italian and Czech tutors. Geza and his young son were baptized in 986, Vaik being given the name of the first martyr, Stephen; a number of the Hungarian nobles were baptized at the same time. For most of them it was a conversion of expediency, and their Christianity was, at the outset, merely nominal. The young prince, on the contrary, became a Christian in a true sense, and his mature life was spent spreading the faith and trying to live according to its disciplines and tenets.

At the age of twenty Stephen married Gisela, sister of the duke of Bavaria, the future Emperor Henry II. Since Hungary was then at peace with its neighbors, Stephen devoted himself to rooting out idolatry among his people. In the guise of a missionary, he often accompanied the Christian preachers; sometimes he had to check their tendency to impose the faith forcibly. There had recently been a migration of German Christian knights into the rich and fertile plains of Hungary. These newcomers took up land and they also labored to make converts of the peasantry. Many Magyars not unnaturally resented this infiltration, which they thought jeopardized their territorial rights and their ancient pagan customs. They rose in revolt under the leadership of Koppany, a man of great valor. Stephen met the insurgents himself, having prepared for battle by fasting, almsdeeds, and prayer, and invoking the aid of St. Martin of Tours, whom he had chosen as his patron. The historic meeting took place at Veszprem in 998, and though Stephen's forces were inferior in size to those of the rebels, with the help of the German knights he won a famous victory.

To give God the glory for his success, Stephen built near the site of the battle a monastery dedicated to St. Martin, called the Holy Hill, and bestowed on it extensive lands, as well as one third of the spoils of victory. Known since that time as the archabbey of Martinsberg, or Pannonhalma, it flourished down to modern times. It is the mother house of all Benedictine congregations in Hungary. Stephen now followed up his plans by inviting priests and monks to come from Germany, France, and Italy. They continued the work of taming the savage nation by teaching it the Gospel; they built churches and monasteries to serve as centers of religion, industry, and education. Some of them died as martyrs.

Hungary was still without ecclesiastical organization, and Stephen now founded the archbishopric of Gran, with five dioceses under it, and later the archbishopric

of Kalocsa, with three dioceses. He then sent Abbot Astricius to Rome to obtain from Pope Sylvester II the confirmation of these foundations as well as of other things he had done for the honor of God and the exaltation of His Church. At the same time he begged the Pope to confer on him the title of king, that he might have more authority to accomplish his designs for promoting God's glory and the good of the people. It happened that Boleslaus, duke of Poland, at this same time had sent an embassy to Rome to get the title of king confirmed to him by papal ordinance. Pope Sylvester, persuaded to grant the request, had prepared a royal crown to send him with his blessing. But the special zeal, piety, and wisdom of Stephen of Hungary seemed to deserve priority. The Pope too may have been moved by political considerations, since the powerful German Emperor Otto II was at that moment in Rome. At any rate, he delivered this famous crown to Stephen's ambassador, Astricius, and at the same time by a bull confirmed all the religious foundations Stephen had erected and the ordination of the Hungarian bishops. On his envoy's return, Stephen went out to meet him, and listened with reverence to the reading of the Pope's bull, bowing as often as the Pope's name was mentioned. It was this same Abbot Astricius who anointed and crowned him king with solemnity and pomp at Gran, in the year 1001.

The code of laws which King Stephen put into effect was well suited to control a hot-tempered people, newly converted to Christianity; but it was not at all pleasing to those who still opposed the new religion, and the wars which Stephen now undertook were religious as well as political. Stephen undertook the political reorganization of Hungary. He abolished the old tribal divisions and partitioned the land into counties, under a system of governors and magistrates, similar to that of the Western Empire...

Stephen died on the feast of the Assumption, 1038. His tomb at Stuhlweissenburg became the scene of miracles, and forty-five years after his death Pope Gregory VII, at the request of Ladislaus, ordered his relics enshrined and placed in the rich chapel which bears his name in the church of Our Lady at Buda. King Stephen was canonized in 1083. In 1696 Pope Innocent XI appointed his festival for September 2, the day on which Emperor Leopold won Buda back from the Turks. In Hungary his feast is still kept on August 20, the day of the translation of his relics. This saint merits the highest veneration for his accomplishments in both secular and religious matters, and, most especially, for having been an exemplar of justice, mercy, charity, and peace in a cruel age. (*EWTN Global Catholic Television Network's online library*)