



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

Office hours: Tuesday- Friday 9:30-3:30, Sunday 10-12:30, Monday and Saturday closed

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

CHURCH BULLETIN – September 4, 2016 – 23rd Sunday in Ordinary Time

Whoever does not carry their cross and follow me cannot be my disciple.

Readings: Wis 9,13-18 Philem 9b-10. 12-17
 Lk 14,25-33

WE OFFER THE HOLY MASS FOR:

9:00 for holiness in families
for the Rosary Apostolate and for Sr. Marilina
Charlotte egészségéért (sógornője)
Margit felgyógyulásáért (húga)
11:00 Rosemary Rozinka Tallon felgyógyulásáért
(szülei, nővére, és gyermekei)

✠ Pocseg Ilonáért (Erzsi)

Monday (5)

7:30 for the intention of the Jesuit General
for holiness in families
for the Rosary Apostolate and for Sr. Marilina
for Margaret Vink, birthday (Henry and Joy)
for ✠ Julie Tellis

Tuesday (6)

7:30 for our ✠ Jesuits
for holiness in families
for the Rosary Apostolate and for Sr. Marilina
thanksgiving (Szendi Lenke)

Wednesday (7) St. Stephen Pongrácz, St. Melchior Grodziecki and St. Mark Krizevcanin

7:30 for Jesuit vocations
for holiness in families
for the Rosary Apostolate and for Sr. Marilina
Thursday (8) Nativity of the Blessed Virgin Mary
7:30 for the conversion of non believers
for holiness in families
for the Rosary Apostolate and for Sr. Marilina
for ✠ Melvyn Fernandes
for ✠ Sárközy Aurél and ✠ Gácsik Andrásné (family)

Friday (9) Saint Peter Claver

7:30 for our benefactors (the Jesuits)
for holiness in families
for the Rosary Apostolate and for Sr. Marilina

Saturday (10) Blessed Francis Gárate

7:30 for world peace
for holiness in families s
for Etelka and Pál
for the Rosary Apostolate and for Sr. Marilina
for ✠ Hári István, anniversary (family)

The Holy Father's September prayer intentions

Universal: That each may contribute to the common good and to the building of a society that places the human person at the center.

Evangelization: That by participating in the Sacraments and meditating on Scripture, Christians may become more aware of their mission to evangelize.

Baptism: Bozik Dajana and Natália

Funeral: Rácz Aladár (62)

PARISH EVENTS

6. Married Couples Club at 1 PM **13.** Fr. Henri Boulad's lecture in the church Hall at 7 PM **17.** Rummage Sale on behalf of the orphans of Fr. Böjte from 9-1 PM **18.** Lángos sale **25.** collection for the Needs of the Church in Canada ❖ Luncheon to support the Caritas **2.** Life Chain Sunday at the corner of Bayview and Sheppard from 2-3 PM **4.** Married Couples Club at 1 PM.

ANNOUNCEMENTS

❖ On Saturday, **September 10**, at 6 PM, the Archdiocese of Toronto is participating in a special dinner to support Christians in the Middle East, particularly those in Egypt, Syria and Iraq. The event will take place at the Madison Convention Centre in Woodbridge. Our keynote speaker is Fr. **Henri Boulad**, SJ, the renowned Melkite priest who serves as Director of the Jesuit-run Cultural Centre in Alexandria, Egypt. As a bold activist and inspiring speaker, Fr. Boulad provides an eloquent witness on behalf of religious minorities and an engaging approach to evangelization. Cardinal Collins will be in attendance, along with representatives of Eastern rite communities. Proceeds will go towards projects respectively supported by Fr. Boulad in Egypt and by the Catholic Near East Welfare Association in Syria and Iraq. For more details and to purchase tickets, visit boulad.eventbrite.ca.

❖ **Henri Boulad**, a Jesuit father from Egypt, will have a lecture in our church Hall on **September 13**, at 7 PM: *"What is the relevance of Mary the Mother of God for today's Christianity? The significance of the Rosary."*

❖ Solemn Mass at 7 PM to celebrate the **Rededication of St. Michael's Cathedral** on Thursday, **September 29**, 65 Bond Street, with His Eminence Thomas Cardinal Collins, Archbishop of Toronto.

The centrality of the human person

Today, the promotion of human rights is central to the commitment of the European Union to advance the dignity of the person, both within the Union and in its relations with other countries. This is an important and praiseworthy commitment, since there are still too many situations in which human beings are treated as objects whose conception, configuration and utility can be programmed, and who can then be discarded when no longer useful, due to weakness, illness or old age.

In the end, what kind of dignity is there without the possibility of freely expressing one's thought or professing one's religious faith? What dignity can there be without a clear juridical framework which limits the rule of force and enables the rule of law to prevail over the power of tyranny? What dignity can men and women ever enjoy if they are subjected to all types of discrimination? What dignity can a person ever hope to find when he or she lacks food and the bare essentials for survival and, worse yet, when they lack the work which confers dignity?

Promoting the dignity of the person means recognizing that he or she possesses inalienable rights which no one may take away arbitrarily, much less for the sake of economic interests.

At the same time, however, care must be taken not to fall into certain errors which can arise from a misunderstanding of the concept of human rights and from its misuse. Today there is a tendency to claim ever broader individual rights – I am tempted to say individualistic. The equally essential and complementary concept of duty no longer seems to be linked to such a concept of rights. As a result, the rights of the individual are upheld, without regard for the fact that each human being is part of a social context wherein his or her rights and duties are bound up with those of others and with the common good of society itself.

I believe, therefore, that it is vital to develop a culture of human rights which wisely links the individual, or better, the personal aspect, to that of the common good, of the "all of us" made up of individuals, families and intermediate groups who together constitute society. In fact, unless the rights of each individual are harmoniously ordered to the greater good, those rights will end up being considered limitless and

consequently will become a source of conflicts and violence.

In my view, one of the most common diseases in Europe today is the loneliness typical of those who have no connection with others. This is especially true of the elderly, who are often abandoned to their fate, and also in the young who lack clear points of reference and opportunities for the future. It is also seen in the many poor who dwell in our cities and in the disorientation of immigrants who came here seeking a better future.

How, then, can hope in the future be restored, so that, beginning with the younger generation, there can be a rediscovery of that confidence needed to pursue the great ideal of a united and peaceful Europe, a Europe which is creative and resourceful, respectful of rights and conscious of its duties?

To answer this question, allow me to use an image. One of the most celebrated frescoes of Raphael is found in the Vatican and depicts the so-called "School of Athens". Plato and Aristotle are in the centre. Plato's finger is pointed upward, to the world of ideas, to the sky, to heaven as we might say. Aristotle holds his hand out before him, towards the viewer, towards the world, concrete reality. This strikes me as a very apt image of Europe and her history, made up of the constant interplay between heaven and earth, where the sky suggests that openness to the transcendent – to God – which has always distinguished the peoples of Europe, while the earth represents Europe's practical and concrete ability to confront situations and problems.

The future of Europe depends on the recovery of the vital connection between these two elements. A Europe which is no longer open to the transcendent dimension of life is a Europe which risks slowly losing its own soul and that "humanistic spirit" which it still loves and defends.

Taking as a starting point this opening to the transcendent, I would like to reaffirm the centrality of the human person, which otherwise is at the mercy of the whims and the powers of the moment. I consider to be fundamental not only the legacy that Christianity has offered in the past to the social and cultural formation of the continent, but above all the contribution which it desires to offer today, and in the future, to Europe's growth. This contribution does not represent a threat to the secularity of states or to the independence of the institutions of the European Union, but rather an enrichment. This is clear from the ideals which shaped Europe from the beginning, such as peace, subsidiarity and reciprocal solidarity, and a humanism centred on respect for the dignity of the human person (*Pope Francis, Address to the European Parliament, 25 November 2014*).