



Founded
in 1928

Saint Elizabeth of Hungary Roman Catholic Church

432 Sheppard Ave. East, Toronto, Ont. M2N 3B7 - **Tel:** 416-225-3300x21 **Fax:** 416-225-3814
E-mail: st.elizabeth.toronto@gmail.com, szte.plebanos@gmail.com - **Web page:** szenterzsebet.org

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

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

Sundays at 9 and 11 in Hungarian

Jesuit Fathers: Rigó Jenő (pastor), László Marosfalvy (associate pastor), Balázs Jaschkó (retired)

Office Staff: Julius Gáspár, Gábor Rochlitz, Anna Szárics

CHURCH BULLETIN – September 1, 2013 – 22nd SUNDAY IN ORDINARY TIME

„For whoever exalts himself will be humbled, and whoever humbles himself will be exalted.”

Readings: Sir 3.17-20,28-29
 Heb 12.18-19,22-24 Lk 14.1,7-14

WE OFFER THE HOLY MASS FOR:

9:00 élőcsalád

11:00 az egyházközség (plébános)

Lents Anna felgyógyulása (KFT tagjai)

Derényi Jenő felgyógyulása (KFT tagjai)

László Éva felgyógyulása (Timea és a család)

Stadler Ilona felgyógyulása (Timea és a család)

Frank Winkhard felgyógyulása (barátok)

the healing of Brigitte (Julie néni, Frank, Terri)

Szabolcs atya

Molnár Nóra, születésnap (Benyó Nusi)

élő és Szendi és Szervó családtagok (Szendi Ica)

Wohlfart János (Bolyki Margit)

Mátyás Margit (fia és családja)

Margit (Feri)

Monday (2) Labour Day; Blessed André Grasset

7:30 Etelka and Pál

our Jesuit provincial's intention

blessings on Adrienne and James

Tuesday (3) Saint Gregory the Great

7:30 the conversion of atheists and non believers

the healing of Eloisa Deang and Dave Aguilar

Wednesday (4) Blessed Dina Bélanger

7:30 the conversion of sinners

blessings on Aidan and Miles

7 PM Szabolcs atya

a tisztítóútzben szenvedő lelkek (Szendi Ica)

Thursday (5)

7:30 our benefactors (the Jesuits)

Julie Tellis

Majzik Gyula, birthday (Majzik Valéria & family)

blessings and protection of Fr Fernando & Fr Jeff

Friday (6)

7:30 Fr. Szabolcs

Fr. Rigó

the Holy Father's missionary intention

blessings on students & teachers of St Antoine Daniel School

7 PM Sajgó atya (Rita)

Bálintok (Rita)

Lajos (felesége)

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

7:30 living family

Bálints (Rita)

the Holy Father's general intention

Nagy and Erdős families (Zoli and Marika)

Varazsdi Anna (Évi and Zoli)

repose of the soul of Lawrence D'silva

Sárközy Aurél and Gácsik Andrásné (Sárközy family)

Ronge Alajos (his sister, Bokrossy Irén)

blessings on Jay and Pauline

The Holy Father's prayer intentions for September

General: That people today, often overwhelmed by noise, may rediscover the **value of silence** and listen to the voice of God and their brothers and sisters.

Missionary: That Christians suffering **persecution** in many parts of the world may by their witness be prophets of Christ's love.

Baptism: Balogh Charlie

Funeral: Kende Gábor (71), Medgyessy Ágnes (83)

PARISH EVENTS

September 3 Married Couples Club at 7 PM **4 24** hours Adoration of the Blessed Sacrament for the spiritual and moral renewal of Hungary; please sign up at the back of the church **7** Registration to Hungarian School and Kindergarten **8** Picnic of Altar servers in Bruce's Mill Conservation Area at 10 AM **14** First classes at the Hungarian School and Kindergarten **Veni Sancte** Mass for the Hungarian School at 11:45 AM **Beginning of Scout activities** **15** Lángos sale **22** Lunch organized by Caritas **28** Székely Dinner and Dance **October 1** Married Couples Club at 7 PM.

ANNOUNCEMENTS

❖ New Beginnings: Catholic Family Services: For those who have **lost a loved one through Death, Separation or Divorce**. Come and join us for an informative evening with Dr. Ken Fung M.D., His topic is "Spiritual Stress the Missing Link". The presentation will take place Tuesday September 3, 2013. The evening starts at 7:00 p.m. with a half hour of fellowship and then the presentation will go from 7:30 p.m. to 9:00 p.m. The location is The Catholic Pastoral Centre, 1155 Yonge St. 4th Floor. No registration required. Enquiries: Deacon James at 416-921-1163 ext. 2227 or email at jshaughn@cfstoronto.com

❖ We received \$85 donations for the **Scarboro Missions** this year. The donations for the mission in India on August 11th were \$1,665 which was increased last week by \$340. We forwarded the total of \$2,055 to our archdiocese. Thank you for your generous support.

❖ Attention! **Hungarian language classes for adults** on various levels will start in September organized by the Helicon Society. Please let your friends and families know. Info: www.HeliconSociety.com, education@HeliconSociety.com, or 647-702-5349.

The value of silence

The pope's general prayer intention for September.

In the book *The World of Silence*, Picard observes that "*in silence we are connected with past and future generations.*" We may possibly be conversant with an English proverb which says that, "*silence is golden.*" True to this and other analogous proverbs from other parts of the world, silence is an essential human virtue. According to the native wisdom in many African societies, one of the strong inclinations that a person must control is the urge to talk to give way to profitable silence.

Silence as envisaged in the indigenous African worldview is neither a passive entity or vacuum, nor an absence of speech or words but a positive and active voice that nourishes thinking, and reflection and thus improves the quality of subsequent speech. It is in silence that constructive reflection on self and on the values and meanings of life is possible. In the same view, noise is regarded as the opposite of silence. Noise lets us ignore our most difficult struggle and our most precious possession: our time and profound selves. Very often, it is painful to face one's true inner core and to be absolutely honest with oneself. Thus we seek refuge in noise out of fear of discovering the depths of our emptiness. We are, so to speak, afraid of silence, so fearful of the opportunity to be with ourselves and penetrate our inner world.

In aboriginal African wisdom, there are several levels of meaning in the fundamental virtue of silence. First, the disposition to keep silent implies the ability to control one's tongue and tendency to speak. A mature

person must be able to hold back his or her tongue at all times and in particular in occasions of anger and other emotional crisis. It is time to keep silent, for example, when your colleague is speaking angrily and uncontrollably. It is also time to be mute when you are angry and emotionally unstable. In a nutshell, indigenous African wisdom heartens everyone to develop the ability to just keep quiet at appropriate times in life. There is a time to speak and a time not to speak.

Second, silence at another level is a facilitating condition for attentive listening. A good listener is a treasure. The listening position is seriously lacking in our world today. There is an incredible amount of lack of patience in listening, a virtue that is indispensable for us Christians since we owe God's people a listening ear. The spoken word needs a listening ear just as the written word needs a reading eye. Listening in silence is crucial in human relations. Silence aids thinking and reflection. The elders actually know from experience that silence aids thinking.

A good speaker is also that person who provides quiet moments when speaking. Put differently, a good speaker punctuates his or her speech with silence. These intervals of silence are pregnant with opportunity to think and reflect.

Moreover, silence is an indispensable ingredient for any religious practice. In the quest for the Ultimate Thou, genuine spiritual heights can only be attained through introspection, which only comes by dint of the medium of silence. It is only in the silence of one's heart that one can confront oneself and reflect on important questions such as, for example, "Who am I?"

The Maharal, a 16th century mystical commentator, explains speech derives from the physical facet of man. For this reason, when we speak, our physical aspect is controlling us. Silence however allows our spiritual dimension to regain control. Since the spiritual mode of man is silence, quietness allows the spiritual to lead the physical, while speaking gives the physical the leading role. Though Maharal's arguments are not sound enough, the point he makes is that our spiritual life is more aided by silence than by noise. Thus, there is nothing better for the body than silence.

The aspirant to spiritual progress needs to see the value of silence as soul-exercise. The vehicle for wisdom is silence, as King Solomon tells us, "Closing one's lips makes a person wise" (Proverb 10:19). Socrates reminds us that, a life that is not reflected upon is not worth living. Setting specific times to be alone with yourself and your thoughts will help you to probe your inner world. It is at these times that we pierce our deeper selves and put things into their right perspectives. One may say that a rich prayer is not the one in which one speaks more to God but rather the one in which one listens more to God.

Ujah Gabriel Ejembi, SJ, Jesuit Scholastic studying in Zimbabwe