



Founded in 1928

1949 – 2009

Saint Elizabeth of Hungary Roman Catholic Church

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Office hours: Tuesday to Friday 9 to 3.

English masses: Monday to Saturday at 7.30 in the morning
Sunday's 12 o'clock mass is both in English and in Hungarian

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

No. 24 – THE MOST HOLY BODY and BLOOD of CHRIST– June 14

CHURCH BULLETIN

Sixty years in the service of Hungarians in Toronto
The Hungarian Jesuits

Readings: Ex 24.3-8; Heb 9.11-15;
Mk 14.12-16, 22-26

Responsorial Psalm: "I will lift up the cup of salvation
and call on the name of the Lord."

PRAYER INTENTIONS:

- 9:00** ☩ egyházközségünkért - plébános
☩ +Herzsenyák szülőkért - unokái
☩ +Kádár szülőkért és +testvérekért – cs.
☩ +szociális nővérekért – Kristóf Julianna
- 10:30** ☩ a KNT tagjaiért és dolgozóikért
☩ for Tony Elias jr. – de Souza család
☩ Krystina felgyógyulásáért – szülei
☩ Jaschkó atya felgyógyulásáért – Szendi Ilona
☩ Bezuk Zsoltné felgyógyulásáért – Jenei cs.
☩ Szendi és Szervo család élő és elhunyt tagjaiért
☩ +Kocsi Lajosért és +Ariannáért – fiuk és cs.
☩ +Juhász Piroskáért - gyermekei
☩ +Lászlóért és +Irént – Telch család
☩ +Kósa Károlyért
☩ +édesapjáért – Radocsay Mihály és cs.
☩ +Kendró Erzsébetért (Mo) – Mihalik család
☩ +Szabó Tiborért – felesége, Gizella
☩ +Bonnay Lászlóért – Csermely Krisztina
☩ +Horváth Istvánért – Jenei család
☩ +Serke Lászlóért - testvére
- 12:00** ☩ Andrea sikeres hátgerincműtétjéért - édesanyja
☩ hálából, Marikáért – bérmaeresztanyja
☩ Jaschkó atya felgyógyulásáért és Bojtos mama sikeres műtétjéért – Bojtos család
☩ Regner Marika és Tibor 25. házassági évfordulójára, hálából - család
☩ +Fejes Ferencért – a cserkészbarátok

Monday, June 15;

- 7.30 (1) for the deceased members of the Sándor and Gábor families
(2) for +Erzsébet Molnár and grandparents
- 18-21 meeting of the third order of carmelites

Tuesday, June 16;

- 7.30 for +Ödön and +Amália Gábor – Margit Sándor and grandchildren

Wednesday, June 17;

- (1) on Robert Simon's birthday – mother
(2) for the recovery of P. Jaschkó – Margit Sándor

Thursday, June 18;

- 7.30 (1) for +Kálmán Sándor – widow and sons
(2) for Etelka and Paul

Friday, June 19; *The Most Sacred Heart of Jesus*

- 7.30 (1) special intentions for Linda – her family
(2) for +Margit Szepesi – mother and family
(3) in adoration of the Sacred Heart – Juretic and Csányi families
(4) for + Victor de Vietoris – daughter and family

Saturday, June 20; *The Immaculate Heart of Mary*

- 7.30 in veneration of Mary – Csányi Margit

Baptism: Emese Marton

Funeral: Hildegard Jobb (74), János Varga (71),
Róza Miklós (85), Olga Braczkó (52)

Language of the Body

Fr. Phil Bloom

Many young people have shown an interest in something called the "theology of the body." It came from a surprising source. Pope John Paul II dedicated a series of Wednesday audiences to an extended commentary on the first three chapters of Genesis. He examined the meaning of the human person based on the fact that God created us male and female. The pope explained that God gave us a language much deeper than words, the language of the body. We communicate ourselves as man and woman - a communication which makes possible the greatest act of self giving, reserved by God to marriage: "For this reason a man leaves his father and mother and joins himself to his wife and the two become *one flesh*." (Gen 2:24)

I know young men who have studied John Paul's theology of the body and, in doing so, developed a deep reverence for woman as woman: a unique image of God. That reverence motivated them to live Jesus' teaching on chastity - namely, that the physical expression of sexuality belongs only in marriage. In some cases, it prepared them for a beautiful, faithful marriage. Sometimes it became the foundation for a vocation to the priesthood.

The theology of the body holds the key to our debate about the meaning of marriage. In response to those who would make the union of two men or two women equal to the union of a man and woman, we have naturally focused on procreation and child-rearing. That is clearly true, but there is something deeper: the language of the body. Even those who beset with same-sex attraction cannot escape masculinity and femininity - that we are made male and female.

The theology of the body has much to say about the meaning of marriage. It also helps illuminate today's feast: Corpus Christi, the Body and Blood of Christ. During the past two Sundays we have focused on how Christ communicates himself through the Holy Spirit, the third person of the Trinity. In addition he wanted to have an ongoing physical presence. For that reason, at the final meal before his death, he took bread, blessed it, broke and gave it to his disciples saying, "This is my Body."

Now, we have gotten used to talking about the "Body and Blood of Christ." The words can roll over us without evoking any image in our minds. A word without an image lacks power. The first reading helps to correct that. It gives a graphic picture of Moses opening the throats of young bulls and collecting their warm blood in bowls. He then splashes several gallons on a stone table and sprinkles the rest over the Israelites, gathered according to their individual tribes. Some people wince when I sprinkle them with a few drops of holy water. Imagine droplets of animal blood coming over you.

This image of blood, shed and sprinkled, stands behind our reading from Hebrews. Only now the Precious Blood of Christ replaces the blood of animals. It is a sacrament, a mysterious sign, but it is still a physical reality. The wine becomes his Blood, the bread his Body. We do not notice it because the materials used retain the "accidents" -

the taste and texture - of wine and bread.

Nevertheless, the Holy Spirit transforms them into a new substance: the true Blood and true Body of Jesus.

Most of us - myself included - only dimly realize what a great treasure Jesus has given us. In one of the Eucharistic Prayers, we pray that "as we receive...the most holy Body and Blood of your Son, may we be filled with every heavenly blessing and grace." *Every blessing and grace*. Like you, I have many wants - and I pray for different things: recovery of health, safety, protection for some friend, the resolution of some pressing problem. But on our altar we have the source of every grace and blessing. The Catechism explains it this way:

"What material food produces in our bodily life, Holy Communion wonderfully achieves in our spiritual life. Communion with the flesh of the risen Christ, a flesh "given life and giving life through the Holy Spirit," 229 preserves, increases, and renews the life of grace received at Baptism. This growth in Christian life needs the nourishment of Eucharistic Communion, the bread for our pilgrimage until the moment of death, when it will be given to us as viaticum." (1392)

It is not an accident that Jesus gives himself to us as food. He means to sustain us, to keep us going, by his own Body and Blood. For this reason the Second Vatican Council teaches that "The other sacraments, as well as with every ministry of the Church and every work of the apostolate, are tied together with the Eucharist and are directed toward it." (PO 5) The Eucharist, the Body and Blood of Jesus is heart of our Church, the heart of our lives as Christians. It is the most powerful language Jesus can speak to us - the language of his very Body. Let us today give thanks to God for so great a gift.

Theology of the Body: Discovering The Master Plan for Your Life Conference:

Presented by Christopher West. The conference takes place on October 16 from 7:00 p.m. – 9:00 p.m. and Oct. 17 from 8:00 a.m. – 4:30 p.m. at the Canada Christian College, 50 Gervais Drive, Toronto, Ontario (Don Mills Rd. & Eglinton Ave.)

Registration is **\$30.00 before July 1 and \$40.00 after.**

Register on our website at www.godsexandthmeaningoflife.com or by email at: stbreg@gmail.com or by phone at: 416-481-5465.