



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 AM

Sunday's 12 o'clock mass is both in English and Hungarian

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

No. 43 – Thirtieth Sunday in ordinary time – October 25.

CHURCH BULLETIN

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

Readings: Jer 31,7-9; Heb 5,1-6; Mk 10,46-52.

Responsorial Psalm: "The Lord has done great things for us; we are filled with joy."

PRAYER INTENTIONS:

- 9:00**
- +Buday szülőkért és +Emilyért - család
 - +Horváth Józsefért – felesége és családja
 - +Hornyik szülőkért – leányuk és családja
 - +Gazdik Erzsébetért – nővére és családja
 - +Bartók Annáért és +Farkas Lászlóért – Mária
 - +szülőkért – Marica
 - +dr. Mózes Sándorért – özvegye
 - +Herzsenyák Máriáért – Dobos család

- 10:30**
- ☩ egyházközségünkért - plébános
 - +Molnár Erzsébetért – férje és fia
 - tisztítótűzben szenvedő lelkekért – Szendi cs.
 - +Gelesits Lászlóért – felesége és családja
 - +Bek Gézáért – felesége és családja
 - +Bujtos Istvánért és családja lelki békéjéért – jóbarát
 - +Bródy Józsefért - családja
 - +Lukovits Jánosért és +Irént – leányuk és cs.
 - +Szivek Jánosért – felesége, fia és családja
 - +Torbay Józsefért – édesanyja, Matyasovszky Éva
 - +Erdélyi Csabáért (Pécs) – Úrvölgyi Lovrics cs.
 - +Sztanyó, +Németh szülőkért és testvérekért
 - +feleségéért, Margitért - Feri

- 12:00**
- +Nagy Veronikáért és +Bíró Józsefért–Forrai cs
 - +szülőkért és +nagyszülőkért – Acsai Ferenc
 - +dr. Horváth Mihályért (Pécs) - Tóth Stefánia

Monday (26);

- 7.30 for +Theresa Chin Chuk
8.00 Deutsch Lajosért és Iliért, hálából – Piri
9:00 funeral Mass for +Zelena József
12:00 funeral Mass for +Haraszi László

Tuesday (27);

- 7.30 for +Theresa Chin Chuk
8.00 Erika és Ronald felgyógyulásáért

Wednesday (28); Saint Simon and Jude

- 7.30 in veneration of St. Jude – Cs.M.
8.00 +Emilért - családja
7 p.m. +Bartók Annáért – leánya és unokája

Thursday (29);

- 7.30 for fathers' intention
8.00 (1) +szülőkért – Marica
(2) +Mózes Sándorért - özvegye

Friday (30);

- 7.30 for our benefactors
8.00 jótévéinkért

Saturday (31);

- 7.30 for the Holy Father's missionary intention
8.00 a szentatya missziós imaszándékára

Baptism: Almási Dániel, Almási Patrick,
Fekete-Nagy Júlia

Funeral: Kerek Ilona (86), Török Lydia (79),
Pánczél József (64)

Announcements

❖ **Private Members' Bill C-384** is being debated in the House of Commons. If passed, this dangerous pro-euthanasia and pro-assisted suicide Bill would allow for the untimely deaths of vulnerable Canadians who need caring not killing. Contact Members of Parliament and tell them to oppose Bill C-384. Email all MPs in just one simple step by visiting <http://www.ContactMPs.com>

Your emails count and Canada is counting on you!

Self-Realisation in Christ

By Fr Munachi E. Ezeogu, cssp

There is an old African fable about how the duck learnt to swim. Duck and Hen lived together in a house by the seaside. Their food was the rotten fish that the fishermen threw away. Everyday they saw Heron swimming up and down the sea, catching and eating fresh fish. This made Duck desire so much to have some fresh fish. But Hen said to Duck, "Why do you desire what you can't have? The Heron is a sea-bird. Her body is light. We are land-birds and land-birds do not swim. If you enter the sea with this your heavy body you will sink like a stone and that will be the end of you." Duck believed Hen. So they went on eating their rotten fish. But this did not stop Duck's hunger and inborn desire for fresh fish.

One very hot and humid day, Duck could eat nothing at all because the rotten fish smelled so bad. She just went and sat by herself, quietly looking at the sea. In a moment Heron came sailing by and saw Duck in such a pitiable condition. Heron asked what the matter was and Duck told him everything: how she always longed to swim and eat fresh fish but, unfortunately, the Creator had made her a heavy land-bird. It was then that Heron explained to Duck that sometime in the past, even he himself was not a swimmer, but that he was forced by hunger to jump into the sea and then he discovered he could swim. Heron invited Duck to jump into the sea and give it a try but Duck was afraid. With more encouragement from Heron, Duck overcame her fears and stepped into the sea. To her surprise Duck saw that she was not sinking; she was floating. With time Duck learnt to swim well and catch and eat as much fresh fish as she wanted.

You see, Duck was not just a land-bird. She was equally a sea-bird. But as long as she believed that she was only a land-bird, she remained on the land and suffered want and privation. So the story is really about how the duck came to discover and realise her God-given identity and potential as a swimmer. It is about how the flower bud blossoms into the beautiful flower that it is destined to be. Similarly the story of Bartimaeus in today's gospel is about how a nobody begging by the roadside came to realise his God-given dignity as a human being and child of God; how he blossomed.

Mark's story of the healing of blind Bartimaeus has aroused the curiosity of bible scholars because this is

about the only place in the Synoptic Gospels where the name of a person who was healed by Jesus is given. Mark mentions the name not only once but twice: "**Bartimaeus, son of Timaeus**," first in Aramaic, then in Greek. This very unusual emphasis on the name is a clue that the name is important for the reader to understand the point Mark is trying to make in the story.

In the ancient Semitic world, a name was not just a label to identify a person. A name expressed the personality or destiny of a person. So what does Bartimaeus mean? Literally, it comes from the Aramaic and means "son/person of defilement (*tame'*)." This could, therefore, be a nickname given to him because he was a blind beggar. Popular theology among the Hebrews held blindness to be a punishment from God for sin or defilement (John 9:34). But the Greek version of the name could also be understood as "son/person of honour" (*timÉ*). This would indicate the man's inner nature and destiny. By giving us the name Bartimaeus with its double meaning, Mark could be telling us that here is a man who is supposed to be a man of honour and dignity (*timÉ*) living in a state of dishonour and shame (*tame'*). What Jesus did for him, therefore, was not simply restoring his physical sight but, over and above that, restoring his God-given human dignity. We can liken it to what the Heron did for the Duck, enlightening and empowering someone to realize their God-given potentials and dignity.

Like Duck by the seaside or like Bartimaeus by the wayside, are we sometimes bored, feeling that there must be more to life than we are getting at the moment? Do we sometimes feel like we are born to be swimmers and yet here we are idly walking and eating rotten fish by the seaside? Do we sometimes feel, like Bartimaeus, that we should be following Jesus in his enthusiastic campaign to save the world and yet we find ourselves all day long doing nothing but the same boring routine of trying to find food? The good news is that Jesus is passing by. He can heal and take away whatever weakness or handicap that holds us down. Do not pay heed to friends who, like the Hen, will say that you are daydreaming. Bartimaeus did not heed those who tried to dissuade him. Jesus is here to heal the blindness that has immobilized us, to empower and transform us from passive bystanders to his active and enthusiastic followers in the otherwise boring journey of life.

Isn't it time for you to make a good confession?