



Founded
in 1928

Saint Elizabeth of Hungary Roman Catholic Church

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Office hours: Tuesday to Saturday 9:30 to 3:30 (Saturdays closed during Summer),
Sunday 10 to 1 (Summer 10-12)

Masses: Monday to Saturday at 7.30 AM in English
Sundays at 9 and 10.30 in Hungarian, at 12 bilingual (except in Summer)

Jesuit priests: Szabolcs J. Sajgó (pastor), László Marosfalvy (associate pastor), Balázs Jaschkó (retired)
Office Staff: Julius Gáspár, Gábor Rochlitz, Anna Szárics

June 24, 2012 CHURCH BULLETIN 26/2012 BIRTH OF JOHN THE BAPTIST

Readings: Is 49.1-6 Acts 13,22-26
 Lk 1.57-66, 80

Resp. Psalm: „I praise you,
for I am wonderfully made.” (Ps 139)

WE OFFER THE HOLY MASS FOR:

9:00 +Herczeg Péter (fia és családja)
+Békési, Kővári és Orbán atyák
(Kovács György és családja)

10:30 az egyházközség (plébános)
sikeres műtét

Fenyves József felgyógyulása (Engyel család)
+Germaine Larocque (Engyel család)
+Nyerges-Bognár szülők (Harasti család)
+Meszlényi Lajos (Szendi család)
+Kolmann László (lánya és családja)
+Bródi Lajos (felesége és családja)
Bek és Belső családok +tagjai (Illus és családja)
+Steven Poroszlay (Poroszlay család)

Monday (25)

7:30 world peace
the healing of Baby Noa
+Patrick Quish (Tom Gallagher)

Tuesday (26) Saint Cyril of Alexandria

7:30 end of abortion
+Luke Ko

+Alexander Gati (wife and family)
the repose of the souls of +Antonio & Guia Zarate

Wednesday (27) King Saint László

7:30 the intention of the Jesuit General
the special intention of Rowena Lunaria
7 PM béke a Kárpátmedencében
+Bácsalmási Klára születésnapjára
(Bácsalmási család)

+Kelecsényi Ferencné {Ilona} (leányai és unokája)
+Kovács László (felesége és leánya)

Thursday (28) Saint Irenaeus of Lyon

7:30 Etelka and Pál
our deceased Jesuits

+Jose & Perpetua Sazon

Friday (29) Saint Peter and Saint Paul

7:30 Patrick Roh, special intention
the special intention of Danny & Tessie de la Cruz

Saturday (30) First Martyrs of the Holy Roman Church

7:30 Jesuit vocations
the special intention of Jun & Juliet Rasco
blessings on Kitty Quish

Esküvő (2): Iliya Sigal & Magyaródy Katalin

Temetés: Mohos Károly (77), Sihelnik Victoria (62)

EVENTS

Today: Saint László pilgrimage to Courtland.

❖ **Queen of Peace Celebration** on Monday, June 25th, at Our Lady of Sorrows Church, 3055 Bloor St. W. (at Royal York). Rosary at 7 p.m. followed by Holy Mass. Homilist Bishop Pearse Lacey. For more info, call 416-251-4245.

Our God-Given Names

By Fr. Munachi E. Ezeogu, cssp

“Among those born of women no one is greater than John” (Luke 7:28). These words which our Lord said about John the Baptist are probably behind the solemn feast of the birthday of John the Baptist which we celebrate today. As a rule, the church celebrates the feast of a saint once a year, on the anniversary of the saint’s death. In the case of John the Baptist we celebrate his death as well as his birth. John is the only saint after Christ whose birth we celebrate with a solemn feast. This is the church’s way of saying with Jesus that “among those born of women no one is greater than John.”

The gospel story of the birth of John focuses on the naming ceremony. Why does the gospel show such an interest in the naming of the child? We tend to ask Juliet’s famous question to Romeo in Shakespeare’s Romeo and Juliet, “What’s in a name? that which we call a rose/ By any other name would smell as sweet.” But not everybody would agree with this view. In biblical times, and still today in many African cultures, personal names function the way business names do, that is, they aim to convey what the

bearer of the name stands for. When Simon shows that he could be relied on as a leader of the apostles, he gets the name "*Rock*." When the sons of Zebedee, James and John, petition Jesus to call down lightning from heaven to burn up the inhabitants of a Samaritan village who do not welcome Jesus, they get a new name "*Sons of Thunder*." Names reveal an essential character or destiny of the bearer.

The name John means "*God is gracious*." His birth signals the beginning of a new era in God-human relationship, an era to be characterised by grace and not by law. God himself gave John that name and it was revealed to his father Zachary in a vision (Luke 1:13). That this name was given to the child already before his birth shows that God has a purpose and plan for the child. The words of Isaiah in the first reading apply equally to John: "*The lord called me before I was born, while I was in my mother's womb he named me. ... he formed me in the womb to be his servant* (Isaiah 49:1, 5). In the birth of John we see that the existential philosopher Jean Paul Sartre was wrong when he said that people come into the world without a purpose, and that it is by exercising their freedom that they create a purpose for their lives. In John we see that God already has a purpose for His children before they come into this world, and so the challenge of life is for them to discover this purpose and to be faithful to its demands.

The purpose for which God created you may require that you walk to a different drumbeat than other people. For John it required that he live in the desert far from normal human contact and civilisation. God's purpose for his life dictated even the minutest details of how he would dress and eat, since he had to dress in rough animal skin and eat the vegetarian food of locusts and wild honey. He adopted a lifestyle that would enhance his calling in life. He did not go for any unnecessary trappings that would weigh him down or encumber his life. To discern what God is calling us to be we need to cultivate some sort of desert in our lives where we can listen to God. We need to make Samuel's words to the Lord, "*Speak, your servant is listening*" (1 Samuel 3;10) part of our daily prayer. And, to be faithful to the call of God, we need the courage and discipline to keep away from any choice of association or lifestyle that does not help us along the path to which God has called us. John is great today not just because God called him to a special vocation but because he walked faithfully in the path that leads to the goal that God had set for him.

The neighbourhood in which John was born did not help him to realise his divine calling. In fact they wanted to prevent John from receiving his God-given name and identity. They wanted to give him his father's name "*Zachary*." They objected to his being named John because "*None of your relatives has this*

name" (Luke 1:61). For them what a child can be is determined by what his family and lineage has been. Their dream of a wonderful future for the child is limited by his family background. But God's dream for us far exceeds anything that has been in our family background. Carey Landry was on target when he sang, "*The dream I have today, my Lord, is only a shadow of your dreams for me*." Our life's work is to wake up and make God's glorious dream for us a reality.

As we celebrate the birth of John the Baptist and read the marvellous story of how he got his God-given name, let us ask ourselves: If I am now to receive a new name, a name that represents my God-given identity and calling in life, what would that name be? If you do not know your God-given name, the name which represents all that God sent you into the world to be and to accomplish, then it is time to find out by listening in prayer. This is because our greatness as children of God, like the greatness of John the Baptist, consists in discovering what God has created us to be and living out the demands of that call without compromise.

The Nativity of St. John the Baptist

This feast, a segment of Advent in the season of Ordinary Time, makes us aware of the wonderful inner relationship between the sacred mysteries; for we are still in the midst of one Church year and already a bridge is being erected to the coming year of grace.

In other words, today's feast anticipates the feast of Christmas. Taking an overall view, we keep during the course of the year only two mysteries, that of Christ's Incarnation and that of His Redemption. The Redemption mystery is the greater of the two; the Incarnation touches the human heart more directly. To the Redemption mystery the entire Easter season is devoted, from Septuagesima until Pentecost; and likewise every Sunday of the year, because Sunday is Easter in miniature.

The Christmas season has for its object the mystery of God-become-Man, to which there is reference only now and then during the remaining part of the year, e.g., on Marian feasts, especially that of the Annunciation (March 25) and today's feast in honor of the Baptist. In a sense, then, we are celebrating Christ's incarnation today. The birth of Jesus is observed on December 25 at the time of the winter solstice, while the birth of His forerunner is observed six months earlier at the time of the summer solstice. Christmas is a "light" feast; the same is true today. The popular custom centering about "St. John's Fire" stems from soundest Christian dogma and could well be given renewed attention. St. John's Fire symbolizes Christ the Light; John was a lamp that burned and shone. We Christians should be the light of the world. (from *The Church's Year of Grace*, Pius Parsch)