



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

## July 15, 2012 CHURCH BULLETIN 29/2012 15<sup>th</sup> SUNDAY IN ORDINARY TIME

**Readings:** Am 7.12-15 Ef 1.3-14 Mk 6.7-13

**Resp. Psalm:** „Show us your steadfast love, O Lord,  
and grant us your salvation” (Ps 85).

### WE OFFER THE HOLY MASS FOR:

**9:00** Hálából papszentelésért (62. évforduló)  
Jaschkó atya

Gertie Page (Nagy Zoltán és családja)  
+Gál Lajos és neje (leánya és családja)

**10:30** az egyházközség (plébános)  
Plébánosunk (Szendi család)

Bíró Júlia felépülése (Szendi család)  
Kistóth Béla és fia felgyógyulása (Zentai Frigyes  
és Júlia)

Erzsébet és fia felgyógyulása (család)  
Szeretteik (János és Anna Fazekas)  
Élő gyermek és unokák (család)  
Enzi Berger felgyógyulása (Éva Agárdi)  
+ Lukács Imre és Marika (Erzsébet és Ilona Sepa)  
+ Bozsóki és Hanák családok elhunyt tagjai (Matild)  
+ Mészáros Péter és elhunyt szülők (Farkas Erzsébet  
és családja)

+ Berta Lajos (Szendi család)  
+ Juhász és Kiss családtagok (Juhász család)  
+ Buday szülők (család)  
+ Horváth szülők (Horváth Zoltán és családja)

### **Monday (16) Our Lady of Mount Carmel**

7:30 Special intention of Jung-Pang Chung

### **Tuesday (17) Saint Zoerard-Andrew and Benedict hermits**

7:30 Etelka és Pál

10:30 +Szegeváry Magda funeral

### **Wednesday (18) Saint Hedvig**

7:30 + Siblings (Éva Molnár)

7 PM A magyar politikai élet megtisztulása

### **Thursday (19)**

7:30 For the intentions and well-being of Patrick  
Jeganathan's family

### **Friday (20) Saint Apollinaris bishop, martyr**

7:30

### **Saturday (21) Saint Lawrence of Brindisi**

7:30 + Joe Francis

+ Joe Francis (family)

+ Kelecsényi Ferenc (daughters and grandchild)

**Baptism:** Bagi Delia, Kedmenecz Alexandra és  
Mekker Ella

**Marriage:** Iliya Sigal & Magyaródy Katalin

**Funeral:** Sajben Sára (86)

**Marriage (3):** Molnár Csaba & Bitner Adrienne

## EVENTS

❖ **Catholic Charities of the Archdiocese of Toronto** and its member agencies are doing the work of the Church through its member agencies every single day of the year: serving people with special needs; children and young people; seniors and young parents; and providing family and community services. It's an outreach that is grounded in the Gospel and the social teaching of the Church to help the most needy among us, while striving to build a more just society and safeguard the dignity of every person. All of their accomplishments in 2011 could not have been achieved without the support of ShareLife. To all of you, we offer our thanks. Your contribution is very much appreciated.

❖ Through the generosity of a parishioner in the Archdiocese, all new and increased gifts to the 2012 **ShareLife** campaign will be matched. For example, a new \$20 gift will create \$40 in new contributions to the work of our agencies; an increase in your gift of \$15 will mean that \$30 new dollars will be raised. Together, we can reach the \$650,000 target that this parishioner has indicated they will contribute against new and increased gifts. Help to make a significant impact toward the work of our agencies – make a contribution toward the ShareLife campaign today. **Till now the response of our Parish to ShareLife campaign is \$14,370 and \$3,560 goes towards this special offer. This last amount, of our parishioners' donations, will be doubled. We still have time till the end of July to use this matching offer.**

❖ Directed privat retreat - During the week of July 22-29 come to rest, renew, pray, worship, and grow. The retreat house (Queen of Apostles Renewal

Centre, Mississauga) is in silence and you are invited into this peaceful stillness for a couple of days or for the week. Further informations: 905-278-5229 or [ksmith@qoa.ca](mailto:ksmith@qoa.ca).

❖ Two **employment** opportunities with the Archdiocese of Toronto – see details on our bulletin board.

❖ Have you decided to include your parish in your Will? There are many tax-smart and creative ways related to estate planning you can support your parish and Archdiocesan charities (a gift of life insurance, donating securities, estate taxes, etc). At the same time you protect your beneficiary's inheritance, reduce your estate's tax burden. For example, if you are making a bequest to the Church and have securities, consider creating instructions for your estate to gift the securities directly to the Church instead of selling them and then donating the cash. This will help you to save taxes because the government allows you to donate securities directly to a Canadian charity without having to pay any taxes. You can read more on our bulletin board, or call the Archdiocese of Toronto Development Office at 416-934-3400, ext. 559 (Arthur Peters), or ext. 561 (Quentin Schesnuik), or ext. 519 (Elvira Foronda).

### Whose Authority?

*“Off with you, visionary...never again prophecy in Bethel” (Am 7:12–13)*

Amaziah was a priest serving in Israel's version of the National Cathedral. While Judah had Solomon's Temple, Israel had Beth-El (House of God). And its priest Amaziah was unfortunately a company man.

Things were acceptable for Amaziah when the prophet Amos showed up and denounced Israel's neighbors, like the residents of Damascus, Tyre and Judah. But then Amos unleashed God's venom on Israel itself. Apparently the sanctuary had been running smoothly in terms of worship and sacrifice. For God, however, such religious activity, if practiced without transformation of heart and commitment to justice, adds to sins. “I despise your festivals, and take no delight in your solemn festivities.... But let justice roll down like waters, and righteousness like an ever-flowing stream” (Am 5:21–24). Worship without conversion particularly ignites God's ire (Is 1:3–17; Mi 6:6–8). How could a company man like Amaziah endure this critique? Amos is now talking about us! This situation sets the stage for our first reading:

“Amaziah, priest of Bethel, said to Amos, ‘Off with you, visionary, flee to the land of Judah...never prophecy in Bethel; for it is the king's sanctuary and a royal temple’” (6:12–13).

There is a shift in Amaziah's words. The temple is called House of God, but Amaziah referred to it as the king's sanctuary and temple (Beth-mamlakah). We should not assume that Amaziah was a corrupt priest. Indeed, the text portrays him as a committed priest, trying to be loyal and faithful. That is why he is outraged. For in challenging the institution and the king, Amos was virtually blaspheming. Conflating God's voice with the voices of the powerful and elite is typical of someone who is ideologically stuck. Inbred, conformist thinking is deadly to an institution. A widespread and readily conceded critique of the cabinet dynamics during President George W. Bush's first term was that one was considered disloyal (and easily replaceable) if one held a position different from the company line. Here truth and the party line became conflated. A patriot was a company man who agreed. Disasters—moral and political—are certain to follow such practice, as was evidenced by the decision to invade Iraq. This was a catastrophe both the Vatican and U.S. bishops correctly saw coming a mile away.

But the same confluences can happen in the church. It can be tempting to suppose a “good Catholic” is one who accepts without question what the authority teaches, since that authority speaks for God. Thus any question or critique is de facto disloyal, not only to the authorities but also to the integrity of the church, indeed to God himself. A chancery official (not in my current diocese) once told me that any violation of any church law or any questioning of any official teaching of the church *ipso facto* represents bad conscience. This was the spirit of Amaziah speaking, the voice of a stuck, company man.

There is something about the spirit of Amaziah that seeks identity and security in the wrong places. To realize that our ultimate identity is in Christ is to find ourselves submerged in the paschal mystery, to have lost one's old self and found oneself emerging from the mystery of Christ himself. To really know this is to find ourselves secure only in him.

In the Gospel, Jesus sent out the Twelve two by two into towns in order to extend his ministry. Empowered by Christ, they preached repentance, exorcised unclean spirits and cured the sick. Mark tells us as well, “He instructed them to take nothing for the journey but a walking stick—no food, no sack, no money in their belts.” The disciples had to rely on human good will and God's grace. They traveled light, with hands open rather than closed, trusting in providence and in no other security. Risky business. (Peter Feldmaier)