

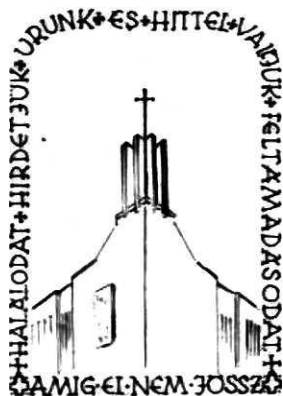
Saint Elizabeth of Hungary Roman Catholic Church

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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



Founded
in 1928

July 22, 2012 CHURCH BULLETIN 30/2012 16th SUNDAY IN ORDINARY TIME

Readings: Jer 23.1-6 Ef 2.13-18
 Mk 6.30-34

Resp. Psalm: „Lord is my shepherd; I shall not want”
(Ps 23).

WE OFFER THE HOLY MASS FOR:

9:00 az egyházközség (plébános)
Annák (Sütő Gyula és Éva)
Derényi család élő és elhunyt tagjai (Jenő és Szilvia)
Élő és elhunyt Pásztai családtagok
+elhunyt szeretteik (Ilonka és családja)
+Szegeváry Magda (Kristóf Júlianna)
+Berta Lajos (Kristóf Júlianna)
+szülők (gyerekeik és unokáik)
+unokahug és sógorok (Marika)
+Drenko András (családja)
10:30 50 házassági évforduló Horváth József és
Johanna

Plébánosunk (Szendi család)
Hálából a Szűzanyának (M. R.)
Lovrics Eszter felgyógyulása (Lovrics család)
Kocsis Tivadar (édesanyja és családja)
Szülők (gyerekek)
+Kosa Károly
+Csizmazia János, 3.évf (családja)
+Nánási Oszkár (felesége és fia)
+Farkas és Konecsni szülők
+Molnár Erzsébet
+Molnár József (fia és unokája Donát)
+Dr. Lendvai Lajos (családja)
+Szegeváry Magda (Karitás)
+Schröder István és Éva (családja)
+Schröder Tibor (családja)
+Szűsz Rózi (Radocsay család)

Monday (23) Saint Bridget

7:30 Etelka and Pál

Tuesday (24) Saint Kinga

7:30 Peter and Paul Sun special intentions
(Joanna)

+Nyerges-Bognár parents (Harasti family)
+Házi Anni (parents)
+ Mary Francis

Wednesday (25) Saint James

7:30 end of abortion
7PM a magyar politikusok megtérése

Thursday (26) Saint Anne and Saint Joachim

7:30 +Varazsdi Anna (Évi and Zoli)
+Horváth Joákim (Horváth Anna)
+Halász Anna (Horváth Anna)

Friday (27)

7:30 our deceased Jesuits

Saturday (28)

7:30 souls in purgatory

Funeral: Kecskés Etelka (91), Szegeváry Magda (84)

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 ShareLife Community Challenge, all new and increased gifts to the 2012 ShareLife campaign will be matched! A generous parishioner in the Archdiocese has agreed to match up to \$650,000 in new and increased contributions to the campaign. Together, as a Catholic community, we have an opportunity to respond to this challenge and make a significant impact on the work of our agencies. Make a sacrificial gift to the campaign today – You Can Work Wonders! **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.

❖ 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).

St rictness versus Compassion **Ernest Munachi Ezeogu, C.S.Sp.**

...Today's gospel is a good one for those who read the Bible looking for loopholes. It gives us two apparently contradictory images of Jesus. First we have the image of Jesus as a man of firm, uncompromising, and even insensitive personality who turns his back on a needy and helpless crowd of people who need his help and takes off on a break once it was time for a break. Then we have the image of Jesus as a caring, empathetic and compassionate Jesus who calls off his well-deserved rest to attend to a noisy crowd of clients who are bugging him when they should not. So, is Jesus a stern and inflexible man of principle and discipline who sticks to his program come what may or is he a considerate and receptive person disposed to change his plan according to the needs of the moment?

The average reader of the Bible faced with this dilemma is likely to see in Jesus the character that best suits his or her own personality. Staunch disciplinarians tend to see in Jesus a staunch disciplinarian and kindhearted philanthropists tend to

see in him a kindhearted philanthropist. Is the Bible then a mirror in which the reader only sees the reflection of his or her own face? Is the Bible there only to provide a justification for our chosen prejudices and lifestyles? If so, then we are no better than the dying criminal searching the scriptures for loopholes.

Fact is, the Bible is there in some way to affirm us and in other way to challenge us. If we read the Bible expecting the word of God to challenge our prevailing attitudes and lifestyle, then it is easy for us to see that what shines out in today's gospel is nothing but the image of Jesus as the compassionate one. "**As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things**" (Mark 6:34). Even though Jesus has come here for a much needed retreat with his disciples, even though the people have no right to invade his privacy in this manner, still he is able to look at their weary faces, see their need, change his program, and respond to their need. Of course he is entitled to his rest, of course the people have no right to bug him in this manner. But Jesus is not interested in asserting his rights. He knows the people are bugging him out of desperation. And he sets himself to diagnose and treat the cause of such desperate behaviour.

How would you and I respond in a similar situation? We would probably berate the crowd, accusing them of insensitivity. We would send the disciples to drive them away and if necessary bring in the law enforcement agents. We would become angry and critical of the people rather than try to understand them. But compassion is putting oneself in the other person's position and trying to see things the way the other person sees them. Compassion is the Mohawk proverb that says, "Do not criticise your neighbour until you have walked a mile in his moccasin." So, if Jesus is so compassionate why then did he try to get away from the crowd initially? Even that action could be seen as an act of compassion not for the crowd but for the disciples who certainly needed a rest. "**He said to them, 'Come away to a deserted place all by yourselves and rest a while'. For many were coming and going, and they had no leisure even to eat**" (verse 31). The former decision was motivated by compassion for the disciples, the latter by compassion for the people. None of it was motivated by self-interest. It was compassion through and through.

Today let us ask Jesus to give us his spirit of compassion so that we can be as sensitive and responsive to the needs of people around us as he was. And let us be prepared to live lives of compassion whether it calls for a change in our plans for the summer or in our plans for the rest of our lives.