



Founded
in 1928

Saint Elizabeth of Hungary Roman Catholic Church

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Office hours: Tuesday to Saturday 9:30 to 3:30, Sunday 10 to 12:30, closed on Mondays

Masses: Monday to Saturday at 7.30 AM in English
Sundays at 9 and 11 in Hungarian

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

CHURCH BULLETIN – June 9, 2013 – 10th SUNDAY IN ORDINARY TIME

HE HAD COMPASSION FOR HER

Readings: 1Kings 17.17-24 Gal 1.11-19
 Lk 7.11-17

Responsorial Psalm: „I will extol you, Lord,
for you have raised me up” (Ps.30)

WE OFFER THE HOLY MASS FOR:

9:00 ✠Kaczor Lajos (felesége és családja)
✠Kovács Erzsébet (Müller Béla és Margit)

✠Drenko András (családja)

✠Magdic Mária (M. Drenko)

11:00 az egyházközség (plébános)
szeretteik (Erzsike és Ilonka Sepa)

Kistóth Béla, születésnap

Beres Miklós gr. kat. püspökhelynök és neje Beres-
Szokira Júlia (Gabriella és családja)

Balog Anikó, Petis Ibolya, Farkas Miklós és Mary
Jeannine Seguin (Gabriella és családja)

élő és ✠Szendi és Szervó családtagok (Szendi család)

✠Juhász Piroska (gyermekai, Piroska és András)

✠barátnők (Teri)

a KFT ✠tagjai (Fodor Sándor)

✠Barcza József (családja)

✠Markovits szülők (fia és családja)

✠Apró és Balogh családok (szeretteik)

✠Elizabeth Broyd (Gabriella és családja)

✠Barna Istvánné (Gabriella és családja)

✠Victoria Sihelnik, 1.évf. (Sihelnik & Garcia Gomez f.)

Monday (10)

7:30 our Jesuit provincial's intention
the souls suffering in purgatory (Szendi Ica)
the repose of the soul of Concepcion Peralta

Tuesday (11) Saint Barnabas

7:30 Bernadette Carvalho, thanksgiving
the conversion of atheists and non believers
the recovery of Nestor Cruz

Wednesday (12)

7:30 the conversion of sinners
blessings on Adrienne and James
living and ✠family members (Prokec and Pataki fam.)
6:30 PM Lents Mihály, születésnap (Piri)
a magyar politikai élet megtisztulása

Thursday (13) Saint Anthony of Padua

7:30 the conversion of Jeannette

Friday (14)

7:30 our benefactors (the Jesuits)
the conversion of Patricia and Pamela

Saturday (15) Árpád-házi Blessed Jolán

7:30 Etelka and Pál
the Holy Father's general intention
blessings on Jay and Pauline and their sons
2:00 the Roma Hungarians in Toronto

Baptism: Balogh Daisy, Diosady Benedek,
Kismarczi Isabel,

PARISH EVENTS

Today, June 9 Tea party for the elderly at 3 PM **15**
Mass for the Roma Hungarians in Toronto at 2 PM
16 Fundraising schnitzel and bake sale ❖ picnic of the
Altar Servers in Oshawa **23** „The glorification of God
through organ pipes”, the concert of Imre Oláh after
the 11 AM Mass **24** Lecture in English at 7 pm: Rev.
Henri Boulad, S.J.: „Theosis and our daily life in the
shadow of mosques and secularized societies”,
introduction by Fr. Szabolcs Sajgó, S.J. **July 3** All Day
Adoration of the Blessed Sacrament.

ANNOUNCEMENTS

❖ Another honeymoon is a perfect way for a couple to
celebrate their marriage. Queen of Apostles Renewal
Centre offers **married couples** the privacy, comfort,
hospitality and inspiring program that encourage
couples to continue exploring their lives together. The
next weekend is June 15-17. For information
telephone: 905-278-8879, 905-829-0116, 416-694-
1742 or register at Queen of Apostles: 905-278-5229.

❖ **Office hours in July and August:** 9:30 - 3:30 on
weekdays (Mondays closed); closed on Saturdays; 10-
12:30 on Sundays.

The extraordinary 'touch' of God

Without apology St Paul drops his bombshell: The Good
News I preached is not a human message that I was
given by men, it is something I learnt only through a
revelation of Jesus Christ.

Can you imagine Ian Henderson introducing the evening ABC News with: Tonight's news is not a human message given by a reporter, it comes straight from God; a revelation of Jesus Christ? Paul is claiming to have received the Gospel directly from God, through a revelation! How can he expect anyone to take that sort of claim seriously? Perhaps a hundred years ago people might have believed that but not today. Today we are more 'enlightened'; we don't believe in visions and supernatural experiences and things like that. Do we?

Well, actually, we do. The vast majority of humans do believe in the supernatural. Taken together, the human race stands very much open to the beyond, much to the chagrin of those who think themselves liberated from such 'foolishness'. John Henry Newman would say such people had a 'proud, self-sufficient spirit.' Psalm 14 verse 1 has a much harsher word for them. In any case, it is enough for us to recognise that the gift of faith is precious and undeserved.

St Paul gained his extraordinary faith through an extraordinary 'touch' of God. Actually, it would probably be closer to the truth to say that God 'struck' him. Paul, in fact, fell to the ground, blinded by the light he was given: a wonderful exchange – darkness for light!

And isn't faith always like that? It is a kind of darkness through which we reach out, grope, for the God we cannot see, who in exchange gives us that mysterious light by which alone the true meaning of things can be seen. We who believe see more than those who do not.

St Paul fell to the ground. That must have been humiliating for him. Caravaggio has an entrancing painting of this episode. Paul, in his armour, full of youthful vigour, lies helpless on his back with arms reaching out to the unseen mystery enveloping him. A line from the famous poet John Donne (Sonnet 14) comes to mind: That I may rise, and stand, overthrow me...

Blindness which gives light; humiliation which gives dignity; a casting down which enables standing! Our faith is certainly beyond everyday reasoning – and yet it makes such wonderful sense. It is wisdom from above, a part of that 'light' which comes with faith.

Jesus comes to Paul unexpectedly; it was never a part of Paul's plan. If Jesus overpowers Paul it is to let him see his own vulnerability – *You are persecuting me.*

God doesn't mind roughing us up a little when it's in our interest. A proud, self-sufficient spirit can be difficult to deal with. Sometimes he needs to pull that rug from under our feet. After all: the Lord disciplines those he loves (Heb. 12:6).

John Donne well understood how very deeply resistant a heart can be to the gentle overtures of God and he complains: *you as yet but knock; breathe, shine, and seek to mend. He begs God to stop being Mr. Nice Guy; to take off his kids gloves and use some real force to beat his stubborn soul into shape. Batter my heart... he cries. Don't knock on the door, break it down; don't breathe on me, blow me over; don't shine, burn; and don't seek to mend, make me new.*

Paul certainly got a beating that day on the road to Damascus. God 'overturned' Paul, so that he might stand right way up. He blinded him so that he might see. He made him helpless so that he might become powerful. And most astonishing of all, he showed Paul that the one whose memory he was trying to erase and whose followers he was trying to destroy, was in fact the Lord of life, who dwelt within him.

When Paul stood up from his experience he was the repository of an ineffable treasure - the Good News - which he would spend the rest of his life preaching. It is the Good News which you and I have received and in which we have put our faith - not a human message given by men but a revelation of Jesus Christ.

In today's gospel passage, Luke continues his account of Jesus' Galilean ministry, spreading the Good News of the Kingdom. The story he recalls is a very striking one, and Luke tells it with a sensitivity that moves us each time we hear it. As he enters the town, accompanied by a large crowd, Jesus was confronted by a tragic funeral procession. The only son of a widow was being taken for burial. Moved with compassion, Jesus comforted the unfortunate woman, and stopping the procession by putting his hand on the bier carrying the dead man, he called him back to life, and 'gave him to his mother'. To understand fully the pathos of this incident, we must recognise that this widow's situation was a desperate one. She faced more than the loss of her son. In the patriarchal society to which she belonged, the loss of her only son left her without the support of a male relative to protect her interests.

But Luke wants us to find more in this story than evidence of the compassion of Jesus. Immediately after describing this incident, he recalls the messengers who came from John the Baptist to ask Jesus, 'Are you the one who is to come?' Jesus replied by reminding them of the signs spoken of by the prophets, signs that would announce the coming of the Messiah: 'Tell John what you have seen and heard, the blind see, the lame walk, lepers are cleansed, the dead are raised to life, the Good News is proclaimed to the poor' (Luke 7:22).

Luke is presenting Jesus as the final prophet of God. In the traditions of old Israel, both Elijah and Elisha restored to life the sons of widows. We hear of Elijah's miracle in today's first reading. What a contrast between the desperate efforts and prayers of Elijah – in many ways the paradigmatic prophet of the Old Testament – to bring the child back to life, so that he could 'give him to his mother', and the sovereign authority with which Jesus performs the miracle in his own name: 'Young man, I tell you to get up'. More than that, he displays an authority that is greater than that of the prophets of the Old Testament – in that his compassion led him to disregard the ritual prescriptions of the Law, which made one who had contact with a corpse 'unclean'. In this miracle, Jesus also demonstrates his invincible power over Death, 'the last enemy to be destroyed' as Paul tells us (1 Cor 15:26). He is anticipating the ultimate triumph of his Paschal Mystery. (Fr John Speekman & John Thornhill sm)