



Founded in 1928

Saint Elizabeth of Hungary Roman Catholic Parish

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Office hours: Tuesday-Friday 9:30-3:30, Sunday 10-12:30, closed Mondays and Saturdays

Masses in English: Monday - Saturday at 7:30 AM

Masses in Hungarian: Sundays 9 AM and 11 AM

Jesuit Fathers: Jeno Rigo (pastor) and Laszlo Marosfalvy (associate pastor)

Office Staff: Julius Gaspar, Gabor Rochlitz, Anna Szarics, Hanna Tomory (youth minister)

CHURCH BULLETIN – July 26, 2015 – 17th Sunday in Ordinary Time

This is indeed the Prophet who is to come into the world.

Readings: 2Kings 4,42-44 Eph 4,1-6 Jn 6,1-15

WE OFFER THE HOLY MASS FOR:

9:00 for priestly and religious vocations

for holiness in families

for the Holy Discalced Carmelite Vocations

testvéréért, Terézért (Mária és a család)

✠Derényi Jenőért (Derényi Szilvia és családja)

✠Varazsdi Annáért (Évi és Zoli)

✠Szénási Ilonáért, 1. évf. (férje Géza és családja)

✠Halász Jánosért és Annáért (unokájuk)

✠Lakatos Erzsébetért (férje és családja)

✠Házi Anniért (szülei)

11:00 Benyó Nusi születésnapjára (Nóra)

élő és ✠Pászti családtagokért

✠Szőke Istvánért (Kobán család)

✠Gyulai Árpáért, 1. évf. (nővére Teri és családja)

✠Répássy Imréért, 7. évforduló (Háry Irén)

✠Lents Annáért, Hudik Jánosért és Szabó Lászlóért
(Juhász S. & M.)

✠Papp Sándorért és Hodula Annáért (Somlai család)

✠Sztanyó Marikáért (Radocsay Anna)

Monday (27)

7:30 for the intention of the Jesuit General

for priestly and religious vocations

for holiness in families

for the Holy Discalced Carmelite Friars/Brothers

Tuesday (28)

7:30 for our ✠Jesuits

for priestly and religious vocations

for holiness in families

for the Holy Discalced Carmelite Friars/Brothers

for the protection and blessings on Fr Fernando

Wednesday (29) Saint Martha

7:30 for Jesuit vocations

for priestly and religious vocations

for holiness in families

for the Holy Discalced Carmelite Friars/Brothers

for blessings on Jay and Pauline

for ✠Derényi Jenő (Derényi Szilvia and family)
thanksgiving

Thursday (30)

7:30 for the conversion of non believers

for priestly and religious vocations

for holiness in families

for the Holy Discalced Carmelite Friars/Brothers

for Fr Fernando Suarez

Friday (31) Saint Ignatius of Loyola

7:30 for our benefactors (the Jesuits)

for priestly and religious vocations

for holiness in families

for the Holy Discalced Carmelite Friars/Brothers

for holy souls

for the healing of Aurora Dilag

Saturday (1) Saint Alphonsus Mary Liguori

7:30 for world peace

for priestly and religious vocations

for holiness in families

for Etelka and Pál

for Fr. Sajgó

for ✠Erdős and Nagy family members (family)

for ✠father (Erika and family)

The Holy Father's prayer intentions for July

Universal: That **political** responsibility may be lived at all levels as a high form of charity.

Evangelization: That, amid social inequalities, **Latin American Christians** may bear witness to love for the poor and contribute to a more fraternal society.

Baptism: Koczó Klára
Funeral: Göncz István (78)

PARISH EVENTS

27. Lecture of Fr Henri Boulad in English in the Hall at 7 PM: "No one can see the kingdom of God unless they are born again" (Jn 3,3). What is involved and how is it possible? Evolution or revolution? Eternal life or Resurrection?

August 9. Collection for the Scarboro Missions and the Catholic Missions in Canada **15.** Annual Pilgrimage to Midland; bus leaves at 8 AM, Mass in Hungarian at 11 AM, Way of the Cross at 2:30 PM, arriving back at 6 PM. Please call the office ASAP if interested (\$35) **16.** Fr. Chris from India will preach at the 11 AM Mass to help the Catholics in India.

ANNOUNCEMENTS

❖ Dinner for *Caritas Egypt* on **July 28**, 6 PM at St. George Centre, 9116 Bayview Ave, Richmond Hill. Egypt has always been a pivotal and influential nation. Like all countries in the region, its people have suffered hardships that make it difficult for Catholic Charities to deliver their mission of outreach to the poor. Please join Egyptian priest **Fr. Henri Boulad** SJ and Cardinal Thomas Collins for a dinner in support of Egypt's Catholic Charities. COST: \$75 with a tax receipt for a portion of the price. Tickets: 416-275-2151.

Is the Ecology Encyclical a Moral Analysis or a Political Indictment?

Pope Francis's encyclical, *Laudato Si'*: On the Care of our Common Home, offers significant and trenchant critiques of contemporary economic assumptions. While environmental degradation is a moral problem, it argues, ecological paroxysms are also linked to failures of the world's dominant economic paradigms. *Laudato Si'* lays out a case that, while economic and technological prowess have certainly improved the living circumstances of millions of people, these paradigms also contain internal dynamics that benefit the few at the expense of the vulnerable. Thus in the encyclical's introduction, he writes: "The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change".

It is this Catholic moral concern for protecting the dignity of the vulnerable—in this case, people living in poverty and the planet's life support systems—that has given U.S. politicians occasion to pontificate on where the Pope's domain ends and theirs begins.

These themes percolate throughout *Laudato Si'*, which (unsurprisingly) draws heavily upon the teachings of Francis's predecessors, as its quotations and footnotes indicate. But Francis's ecology encyclical is new in that it centralizes environmental themes and raises the level of moral analysis and exhortation. Something else is new: more people in the U.S. are taking note of these teachings than ever before. The body of Catholic social doctrine is no longer out of sight and out of mind. Thus, the Pope's encyclical has evoked some consternation: Is it, or is it not, a political document?

The pope begins *Laudato Si'* by addressing himself not just to Catholics but also to "every person living on the planet." Chapter 1 details some of the most egregious planetary shifts that have resulted from human misuse of the earth's goods (including climate change, biodiversity loss, water scarcity, and economic inequality). Chapter 2 recalibrates Christian biblical understandings of human beings and creation.

But it is Chapters 3 and 4 that hone in on how humans have become an earth-altering force; it is here that Francis analyzes the moral fissures wrought by our industrial, technological, and economic powers.

Among Francis's concerns is what he sees as a misplaced faith in economic structures, which he also refers to collectively as a "technocratic paradigm." He sees contemporary, political and economic leaders and their institutions as focused on market efficiencies, profit and growth, and technological solutions—but without sufficient accountability to the people or environments that bear the burdens of these structures.

As Francis sees it, technology and economics are proper expressions of the unique human capacities for reason, creativity, and sociality. His worry, however, is that these products of human ingenuity can be perpetuated in ways that bring significant harm to vulnerable forms of life. (These ideas appear consistently in the encyclicals of John Paul II and Benedict XVI as well.) It is irrational for human beings to behave "as if reality, goodness and truth automatically flow from technological and economic power as such," says Francis, but this is precisely the assumption built into contemporary forms of political economy.

But let's be clear on two things that the encyclical is not doing. Francis' line of critique is not endorsing socialism or communism (see para. 104 for critiques of those specters). Nor is *Laudato Si'* a simplistic exhortation to return to an imagined, nostalgic pre-industrial pastoralism: "Nobody is suggesting a return to the Stone Age," the pope writes, "but we do need to slow down and look at reality in a different way, to appropriate the positive and sustainable progress which has been made, but also to recover the values and great goals swept away by our unrestrained delusions of grandeur".

Instead, Francis calls for a dynamic, global moral conversation that entails conversion and transformation on all levels of scale, from the individual to the societal. In this way, *Laudato Si'* can be read as a summons to rectify widespread moral confusion over means and ends. What goals are being sought through economic and social relationships? Are those goals worthy and just? Have political economic arrangements become ends in themselves, instead of means to integral development?

Francis' constructive upshot is to put forward an idea of "integral ecology," which he develops in chapter 4. Humanity must reinvigorate a broader, moral vision of what it means to be embodied, dependent, and in healthy relationship—with God, other people, and the earth that sustains all life. Here, Francis delivers a succinct rhetorical salvo for super-developed nations: "We believers," Francis writes, "cannot fail to ask God for a positive outcome to these present discussions, so that future generations will not have to suffer the effects of our ill-advised delays."

Of course, the responsibility to act is not God's. It is ours (*By Christiana Z. Peppard*).