



Founded in 1928

1949 – 2009

Saint Elizabeth of Hungary Roman Catholic Church

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Office hours: Tuesday to Friday 9 to 3.

English masses: Monday to Saturday at 7.30 in the morning
Sunday's 12 o'clock mass is both in English and in Hungarian

Jesuit priests: Szabolcs Sajgó (pastor), László Marosfalvy (associate pastor) – retired: Balázs Jaschkó

Number 20 – SIXTH SUNDAY OF EASTER – May 17, 2009

CHURCH BULLETIN

Sixty years in the service of Hungarians in Toronto
The Hungarian Jesuits

Readings:

Acts 10.25-26,34-35,44-48; 1Jn 4.7-10; Jn 15.9-17.

Responsorial Psalm: "The Lord has revealed his victory in the sight of the nations".

PRAYER INTENTIONS:

- 9:00** ☩ egyházközségünkért
☩ Katalinért, születésnapjára - szülei
☩ +Böhm Józsefért - családja
☩ +szeretteiért – Ilonka és családja
☩ +Horváth Tibor atyáért – Magda
☩ +János és József testvérekért – Magda
☩ +Magdic Imréért és +Koczon Rozáliáért – Magdic cs.
- 10:30** ☩ a Házások Klubjának tagjaiért
☩ Jaschkó Balázs atya felgyógyulásáért – Berden István és Margit
☩ Bonnay László és Szegváry Magda felgyógyulásáért – Farkas Ágnes és családja
☩ Molnár Nóra felgyógyulásáért – Sztanyó L. és M.
☩ hálából, Simon Erzsébet sikeres műtétjéért
☩ +Kovács Sándorért – felesége és gyermekei
☩ +Somlai Istvánnéért – Kovács Erzsébet és cs.
☩ +Tóth Antalért - felesége
☩ +Borbély Károlyért – felesége és családja
☩ +Kósa Károlyért
☩ +elhunyt szülőkért – Benyó család
☩ +Meszesán Mihályért – felesége és családja
☩ +Jaschkó István atyáért – Berden István és Margit
☩ +Molnár Lajosért és testvéreiért – Molnár Mária
☩ +Szenteleky Gézáért - özvegye
☩ George Hall-ért (Szenteleky) - családja
- 12:00** ☩ Kiss Tamáskáért, 8. születésnapjára - nagymama
☩ +Vásárhelyi Marly-ért és +Dezsőért - családjuk
☩ +Csölle Pálért - családja
☩ +Mátyás Béláért – családja
☩ +id. Balatoni Ferencért – családja
☩ +Harmath Sándorné Annáért – leányai és családjuk

Monday, May 18; *St. John I., pope* - VICTORIA DAY

7.30 for the +Behon és +Juretic parents

Tuesday, May 19;

- 7.30 (1) for +Ferenc Mészáros - grandchildren and family
(2) for Rose-Marie and Claud Babin's 25th wedding anniversary
(3) for Erika and Ron's recovery

Wednesday, May 20; *St. Bernardin of Siena*

- 7.30 for +Erzsébet Molnár – daughter and family
19.00 for +Maria Rajnyák – Margit Csányi

Thursday, May 21; *St. Eugene de Mazenod*

7.30 for father's intention

Friday, May 22; *St. Rita of Cascia*

- 7.30 for father's intention
19.00 for our young families

Saturday, May 23; *Bl. Louis-Zepherin Moreau*

7.30 for her +parents – Erzsébet Horányi

A Physical Relationship

Fr. Phil Bloom

Bottom line: Jesus wants to have a relationship with us - mental and material, invisible and visible, spiritual and physical.

Today's opening reading contains a fascinating progression of events. First, Peter announces the Good News to a group of non-Jews. To the surprise of the Jewish (circumcised) believers, the Gentiles receive the Holy Spirit. Then Peter asks, "Can anyone withhold the water for baptizing these people?" He makes it sound like we receive the Holy Spirit in order to be baptized.

Well, in a certain sense, baptism is the goal. Jesus wants to have not only a spiritual relationship with us - but also a physical, material relationship. For that reason he gives the sacraments, beginning with baptism.

This physical, bodily relationship - interestingly enough - Jesus emphasizes after the Resurrection. When he appears to the Apostles, he shows them his hands and feet. He tells Thomas, "Put your finger here...and bring your hand here and put it into my side." To prove the reality of his flesh, he eats a fish in front of them. Later, he provides a breakfast of grilled fish. And, best of all, he takes bread, blesses it, breaks it and gives it to a pair of chosen disciples. Jesus - the Risen Lord - desires a material, physical relationship with us.

I have been thinking about this in terms of my fourteen years here at Holy Family. So much has changed in our society. To give one of the most dramatic examples: Fourteen years ago the idea of two men marrying each other would seem like a great joke - the stuff of a Shakespeare comedy. Now, those who do not accept same-sex "marriage" are called bigots - or worse.

Our society has changed - and sometimes people say that we have lost our sense of spirituality. I say the opposite: We have lost our sense of physicality. How else could we see being male or female as something accidental - like having blue eyes or brown eyes? How else could we see someone's "right to choose" as more important than the physical reality of tiny baby - with legs and arms, ears and eyes, lungs and a heart?*

To combat that decline, God gave us the Church with its system of material signs: the Sacraments. Unfortunately, at the time when our society needs us the most we have been hobbled - by eternal attacks, for sure, although mainly by our own incoherence.

It's easy to point the finger at our bishops, but we have to examine our own lives. I will say it again before I leave Holy Family: I ask forgiveness from God and from you for the many ways I have let you down. Some you know well, others only a few know, some only I know and many perhaps only God knows (they have mercifully vanished from my memory).

Jesus says, "You are my friends if you do what I command you." It costs to do what Jesus commands. I did not want to leave Holy Family, but the decision came not just from the Archbishop, but ultimately from Jesus.

Of course, we have to discern what Jesus wants. The bottom line is that he wants to have a relationship with us - mental and material, invisible and visible, spiritual and physical. As St. John puts it, "God has sent his Son into the world" (into this physical creation) "so that we might have life through him."

**Or intellectualize our way to acceptance of torture. When I hear the word, I think of one of my catechists in Peru who had his head held under foul water until he fainted. Then the police repeated the procedure while laughing at him. Once a society sanctions mistreatment of those detained, it opens itself to the satanic impulses in men. I pray it is not too late for America to turn back. May St. Michael defend us against such hideous evil.*

In This Is Love

An old song had this verse, "Don't talk of love. Well, I've heard the word before." I have to admit I often identified with that verse. It seemed to me that the word "love" had become distorted. I remember a priest writing to his congregation that he was leaving the ministry because he had "fallen in love." Using similar reasoning, a man in my parish abandoned his family because he no longer loved his wife. "Love" had become an all purpose word to justify almost any behaviour.

Nevertheless, even though the word "love" has been terribly misused, there is no getting away from it. It is fundamental to the Bible and Christian tradition. In today's second reading and Gospel, I counted the word "love" sixteen times. In his first encyclical (*Deus Caritas Est*, God is Love), Pope Benedict goes a long way toward recovering the meaning of love. The encyclical contains three somewhat surprising moves.

First, the Holy Father speaks favourable about a kind of love called *eros*. It is a love which seems to impose itself upon the human person. Although this love can take many forms, its great archetype is the love between a man and a woman. That love involves both body and soul. It opens a person to a promise of fidelity which seems irresistible. All other loves, at first glance, seem pale by comparison.

As powerful as this love seems, it has a tendency to wane - and even to become destructive. In his second move, the Holy Father explains how *eros* love needs to be purified by a different kind of love, *agape*. While *eros* is an ascending love, *agape* descends upon a person from above. St. John says to us today, "In this is love; not that we have loved God, but that he has loved us." This descending love makes possible true self-giving or self-sacrifice.

After explaining the two loves, the Holy Father makes a third, perhaps even more surprising move. He insists on organized love. We have to do more than just respond to the person (or persons) in front of us. The pope refers to a reading we have heard during the Easter season: that none of the early Christians lacked the physical necessities because they held everything in common. (Acts 2:45) From that starting point, Pope Benedict gives an overview of organized Christian love in today's world. In recent years you and I have learned a specific word for this type of love: stewardship. It means putting our gifts - time, abilities and financial resources - at the service of people we might never meet personally. While perhaps less exciting, this form of love puts into action Jesus' words: "This I command you. Love one another."