



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 – April 14, 2013 – 3<sup>rd</sup> SUNDAY OF EASTER

# Cast the net out!

**Readings:** Acts 5.28-32,40-41 Rev 5.11-14  
 Jn 21.1-19

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

### WE OFFER THE HOLY MASS FOR:

**9:00** Dobos László, születésnap (családja)  
✠Tausz Zsuzsa (édesanyja, Klára és Tibor)

✠Lount-Demszky Elizabeth (Heim család)

✠Bolla Lujza (Kristóf Jutka)

✠Mary Jessie Hanrahan

**11:00** az egyházközség (plébános)  
hálából Szűzanyának a segítségért  
(Radocsay Mihály)

✠Padányi Mária keresztszülő  
(Borúss Éva és Vass Erzsébet)

✠rokonok (Farkas család)  
a tanítói színtársulat ✠tagjai (Forrai család)

✠Szigeti István (Léránt Etelka)

✠Gallai József és Erzsébet (Farkas család)

✠Mikó Albin (felesége, Éva)

✠Tausz Zsuzsa (férje és családja)

✠Bolla Lujza (Radocsay család)

✠Bolla Lujza (Juhász Sándor és Márta)

✠Ilona és ✠Bíró Júlia (Juhász Sándor és Márta)

✠Viktor (szülei és Marika)

✠Novák Istvánné (családja)

✠Kopp Mária (Mucsi család)

✠Mr. Kwon, Korea (grandma and Zsuzsa)

✠Gehér László, 10. évforduló  
(felesége, Klári és családja)

Nyáry, Rácz és Vörösváry családok ✠tagjai  
(Nyáry Helen)

### Monday (15)

7:30 blessings on Cris Caparas on his birthday  
our Jesuit provincial's intention

the repose of the soul of Keith Hampson

✠Tausz Zsuzsa (mother Klára and Tibor)

✠Mary Jessie Hanrahan

11:00 the funeral Mass of ✠Bíró Júlia

### Tuesday (16)

7:30 special intention of Adrienne Sazon  
the conversion of atheists and non believers

✠Tausz Zsuzsa (mother Klára and Tibor)

### Wednesday (17) Saint Kateri Tekakwitha

7:30 the conversion of sinners

✠Danny de la Cruz

✠Tausz Zsuzsa (mother Klára and Tibor)

7 PM a magyar politikai élet megtisztulása

### Thursday (18) Blessed Marie-Anne Blondin

7:30 blessings on Art Dilag

our benefactors (the Jesuits)

✠Tausz Zsuzsa (mother Klára and Tibor)

the souls suffering in purgatory (Szendi Ica)

### Friday (19)

7:30 blessings on Renith Faminial on her birthday

the complete recovery of Anna Tonogbanua

the repose of the soul of Angel Javier

### Saturday (20)

7:30 Linda, on her birthday (Gene)

thanksgiving from Linda Sazon

the good health of Michael and Anna Lents

Etelka and Pál

### PARISH EVENTS

**Today, April 14** Meeting of the altar servers **16-21**

Pilgrimage to Quebec **21** Fundraising Schnitzel and

Bake sale of Caritas ❖ Second ShareLife collection **27**

Spring Dinner and Dance; for tickets please call 416-

225-9024 (Varga Emma) **May 1** All Day Adoration of

the Blessed Sacrament **4** Mothers' Day Dinner and

Dance **7** Meeting of the Married Couples Club at 7

PM **12** Confirmation with bishop Cserhádi Ferenc at

the 11 AM Mass.

### ANNOUNCEMENTS

❖ New Beginnings: Come and join us for an informative evening. Our Facilitator is Father Brian Clough J.C.D., Topic: **"Annulment: Healing the Wounds of Divorce"** Date: May 7, 2013, Time: 7:00 p.m. to 9:00 p.m. Location: Archdiocese of Toronto Pastoral Centre - 1155 Yonge St., 4th Floor, Toronto, ON. (It is on the North East corner of Yonge and Shaftebury - Free underground parking off Shaftebury and we are beside the Summerhill subway station.) Pre registration is NOT required. Enquiries: Deacon James Shaughnessy, MSW., RSW., Psyn.D. 416-921-1163 ext 2227 or email [jshaughn@cfstoronto.com](mailto:jshaughn@cfstoronto.com).

## Phileo or Agapao? That is the question

Last week we heard about Thomas and his very human reaction to feeling hurt, upset and left out. Some of us may have identified with Thomas and found comfort and encouragement in last week's words. This week some of us may identify with Simon Peter. I offer what I imagine could have been in Simon Peter's very human heart during his conversation with Jesus.

And what a conversation it is: in a setting filled with sounds of waves lapping the shore, friends' voices in the background; the touch of early morning cool air; the smell of a charcoal fire and cooking fish: and above all, the presence of Simon's beloved and risen Lord.

But I think it's raining in Simon's heart. Seeing Jesus again, eating and talking with him, knowing that he's really alive is somehow not enough. After all that Simon's gone through he needs a much deeper and personal healing to bring him to new life and hope. He's suffering from the terrible pain and shame of self loathing, and a belief that he is totally unlovable. He's suffering from the devastating fear that, after what he has done, because of who he is, Jesus will not want him any more to be Peter, the Rock. Jesus will find someone else on which to build his Kingdom. But, even worse than that, what if Jesus no longer loves Simon or want his friendship? What would be the point of anything any more?

On that terrible evening before Good Friday, in the High Priest's courtyard with the sound of voices in the background; the bitter touch of dark night's cold; the smell of a charcoal fire burning. Simon Peter was afraid, miserable and alone. He denied even knowing who Jesus was. Traditionally it's been suggested that in today's story Jesus asks three times if Simon loves him. Simon replies three times that he does. So Simon's three denials are cancelled out, he's forgiven and restored as Peter the Rock.

But for me this interpretation is too simplistic. It doesn't reach the depths of Simon's human experience and distress. It doesn't explain the deep healing and change which transforms Simon once again into Peter, the Rock. So let's look at the story in a bit more depth. Commentators agree that in this story John uses two words for "love". Some say this isn't significant. Others say it's important and sheds a different light on what is said.

Now, when I write, if I choose two different words which could have the same meaning it's for a good reason. I think the same applies to the writer of this story. He uses two different words to mean *love* so I believe he means to use those different words to convey their different meanings.

Jesus first asks "Simon (not "Peter"), do you love me more than these others do?" This first word for love, which Jesus uses, is "*agapao*", a word that has a distinctively Christian meaning, a pure and holy love of God. Simon knows from bitter experience that he cannot make any claims about being better or stronger than anyone else. His loyalty and courage have been

brought into question and he cannot even bring himself to use that word "*agapao*" to mean the love he has for Jesus. Instead, he uses the word "*phileo*" which implies human caring or friendship: "Yes Lord; you know that I care for you, I am your friend".

Jesus asks Simon a second time, "do you love me," still using the word "*agapao*" but dropping the comparison to how the others feel. Once again Simon cannot deny his love but cannot make any claims about himself and sticks to the reply "Yes Lord; you know that I care for you, I am your friend".

Now Jesus himself uses the second word for love in a question which cuts Peter to the heart: "Simon, do you care for me? Are you my friend?. Are you sure even of that?" Jesus has reached the deep root of Simon's anguish. Is his relationship with Jesus broken beyond repair? Simon, already hurting and fragile, seems to break. He was so wrong about himself before, what if he's even wrong about caring for Jesus? About being his friend? Jesus has now twice commissioned him to feed his sheep, what if he really can't do that?

Peter was broken by his experiences of the first Maundy Thursday and Good Friday. He lost all confidence in himself as one of the three disciples closest to Jesus. He lost confidence in his self-knowledge, became unsure of who he really was and what he was capable of, became afraid of what looked like a very empty future. Self-doubt, self-hate and despair seem to take over and in desperation Simon throws himself on to the mercy and knowledge of Jesus: "Lord you know everything, you know that I care for you, you know I am your friend".

To me an unspoken question hangs in the air, an unspoken question maybe Simon daren't ask for fear of the answer. An unspoken question maybe sometimes we daren't ask for fear of the answer: "Lord, you know everything, you know that I care for you. But, Lord, after what I've done, do you still care for me and love me? Do you still want me to be your disciple?"

I'm sure that Jesus hears and understands that unspoken question. He knows Peter far too well not to hear it. And he knows how to answer that question for Peter: For the third time he gives his commission to Peter: "Feed my sheep" and "follow me". He knows Peter will understand the unspoken part of that answer and we know that Peter responds to it with the courage and dedication that Jesus saw in him when he called him Peter.

So today we continue to celebrate Easter together, as a church. Our faith is in the risen, ascended and glorified Christ. But some of us may have unspoken questions growing out of our experiences of Lent and Holy Week. Maybe, like Simon Peter, we need to have a private conversation with Jesus in which he can hear our spoken or unspoken questions and fears. If that is so, I pray that, like Simon Peter, we will find the answer, spoken or unspoken, in the way Jesus responds to us and then our celebration of Easter resurrection will become heart-felt, because it is heart-experienced. Amen. (*Katharine Smith, writer and preacher*)