



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 Röchlitz, Anna Szárics

CHURCH BULLETIN – May 26, 2013 – TRINITY SUNDAY

A Day of Inspiration to the Heroes of Today

Readings: Prov 8.22-31 Rom 5.1-5 Jn 16.12-15

Responsorial Psalm: „O Lord, our God,
how majestic is your name in all the earth” (Ps.8)

WE OFFER THE HOLY MASS FOR:

9:00 születésnap
✠ ifj. Málics István (édesanyja és testvérei)

✠ szülők (Molnár Éva)

✠ férj (özvegye és családja)

✠ szülők (leányuk és családja)

✠ Anton Joseph Mahasan (Jeganathan)

✠ Kovács Erzsébet (Marika és családja)

11:00 az egyházközség (plébános)

Magyarországi Cursillo

élő családtagok (Juhász Sándor és Márta)

Bukovec család: Magdi, Péter és ✠ Dávid (Engyel Gy.)

élő és ✠ családtagok (Prokec és Pataki család)

✠ dr. Füzéry Lajos (családja)

✠ Frank Juhász (Shirley és család)

az I. és II. vh. budai vár hősei

(M.H.B.K nevében Fodor Sándor)

✠ Bukovec Dávid (Sándor Feri, Magyarország)

✠ Koszonits Imre (felesége és családja)

✠ Murguly János (felesége és családja)

Melkó család ✠ tagjai (Mária)

✠ Rózsi néni és ✠ szülők (Erzsi)

✠ Meszesán Mihály (felesége és családja)

✠ Beodray Feri bá (plébános)

✠ Domokos Fábrián, Domokos Antal és szüleik (Forrai cs.)

✠ szülők, ✠ Belovai Ferenc és Belovai Vilma Magdolna

(lányuk Erika, vejük Robert és unokái)

Monday (27) Saint Augustine of Canterbury

7:30 Ryan and Sarah Carvalho, thanksgiving
our Jesuit provincial's intention

the repose of the soul of Rita and Manuel Aycardo

11:00 the funeral Mass of ✠ Kovács Erzsébet

Tuesday (28)

7:30 thanksgiving from Gene and Linda
the conversion of atheists and non believers

Wednesday (29)

7:30 the conversion of sinners

7 PM a magyar politikai élet megtisztulása

Thursday (30)

7:30 Etelka and Pál

✠ Patrick Quish (family)

Friday (31) Visitation of the Blessed Virgin Mary

7:30 priests of St. Elizabeth
the special intention of Rita Nagy

our benefactors (the Jesuits)

blessings on the members of M.E.6

Saturday (1) Saint Justin

7:30 ✠ Sabino Tolentino

Nagy and Erdős families (Zoli and Marika)

2:00 the Roma Hungarians in Toronto

Baptism: Deák Róbert, Kovács Carmen

PARISH EVENTS

Today, May 26: Third collection of ShareLife ❖ Lángos sale ❖ Heros' Day Celebration at 1:30 PM **June 1** Closing ceremonies of Hungarian School and High School ❖ Mass for the Roma Hungarians in Toronto at 2 PM **2** Crepe Sale of the Scouts ❖ How to go together with Trianon at 3 PM **4** MCC meeting at noon **5** All Day Adoration of the Blessed Sacrament **8** Closing ceremonies of Hungarian School **9** Tea party for the elderly at 3 PM **16** Fundraising schnitzel and bake sale ❖ picnic of the Altar Servers in Oshawa **24** presentation in English of Rev. Henri Boulad, S.J. at 7 PM; introduction by Fr. Szabolcs Sajgó, S.J.

ANNOUNCEMENTS

❖ On the **Solemnity of Corpus Christi**, June 2nd 2013, the Holy Father will preside over a special Eucharistic adoration that will extend at the same time all over the world involving the cathedrals and parishes in each diocese. In Toronto, everyone is invited to gather at St. Paul's Basilica (Queen & Parliament) at 4:30 pm for Mass with His Eminence Thomas Cardinal Collins; immediately following Mass there will be a Eucharistic procession along Shuter Street to St. Michael's Cathedral; following a period of silent adoration, Cardinal Collins will celebrate Vespers and Benedictions at 7 pm, and conclude with his monthly Lectio Divina series for the year of Faith.

An Invitation to Dance

Today is Trinity Sunday, the one day of the year in which the church directly celebrates the Triune God, THE central doctrine of Christianity. 1 God in 3 Persons – Father, Son, and Holy Spirit. I've heard it said that you

can't talk about the Trinity for more than a minute or two before you inadvertently wander into heresy.

Unfortunately, I have to preach for more than two minutes, so I apologize in advance for any heretical ponderings – please don't call the Bishop.

We usually use analogies to try to explain the mystery of the Trinity – but every analogy falls short in some way. A popular analogy is water. The Trinity is like H₂O – it can be water, ice, and steam – liquid, solid, and gas. One substance, and 3 ways of being. I really like that analogy, but unfortunately if taken too literally it leads to a heresy – that of Modalism. A Modalist only allows God to be in one mode at a time. The Father, Son, and Holy Spirit all coexist together in the same time and place. Ice, water, and steam do not.

I think a more helpful analogy is that of my cat. I have a black cat named Gandalf. He is an indoor cat, and hates closed doors. If a door is closed, he wants it be opened. Gandalf will sit in front of the door, stare at it, and give a pitiful meow that can only mean "Why is the door closed, why, why, why?"

Cats are pretty smart creatures, but their intelligence varies greatly from cat to cat. Some cats learn to open doors on their own, other cats will never learn on their own but they could be taught how to open a door, and still other cats will never learn how to open a door. The handles on our doors are levers, and Gandalf could theoretically open them. All he needs to do is to hit down on the handle with his paws – it could work.

Gandalf has not figured this out. He has come close. He will stand on his back legs, put his front paws up on the door and then stare intently at the door handle. It looks like he is on the verge of figuring it out – but he never does. He is just not quite smart enough.

This analogy doesn't explain the Trinity, but I think it explains us humans trying to explain the Trinity. People trying to explain the mystery of God are like my cat staring at the doorknob – so close and yet so far away from ever understanding. A cat might accidentally open the door, or someone may show a cat how to open the door – but a cat will never fully understand how doors and doorknobs work. And so humans might stumble upon some truths and have other truths revealed to us, but we will never fully comprehend the full nature of God.

All language is so inadequate when it comes to describing God - so why bother? Why do we bother with a Trinity at all? Christians have 3 choices when it comes to describing God:

1. We can give up on describing God entirely. In which case, how do we know what God we worship? Is it the same as Zeus, Athena, Baal, Allah, Quetzalcoatl? Or a different God? Obviously this first choice is no good, we need to know what God we worship. Our second choice:
2. We can come up with a very simple concept of God, one that is easy to understand but fails to do justice to the multitude of witnesses to God that we find in the Bible, Church tradition, Christian worship and experience. Or...
3. We can do our best to remain faithful to Biblical witness

and Christian experience of God – even though the end result is difficult to understand. The really orthodox Christian theology has always adopted the last of these choices.

A long time ago Christians realized that taking the easy way out when it came to describing God was not good enough. I think that it shouldn't be good enough for us today either. St. Augustine of Hippo once said – "If you can fully grasp it, it's not God."

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What little we do know of God we know through the testimony of those who wrote and edited the Bible, the handing down of Church teaching and tradition, our communal and personal experiences during worship, prayer, and daily life, and our reason. All these testify to a God that is complex beyond our understanding, but there are some concrete things that we can know about God.

We know that God is creative – God is responsible for the existence of the world and all that is in it.

We know that God is loving and merciful – God came down to us as Jesus, who lived and died as one of us in order to reconcile us to God.

And we know that God is relational – That is the truth that the doctrine of the Trinity tries to express. God is relational, both within God's own self and also with what God has created.

God is relational. We learn this from the words of Jesus in today's gospel: *"When the Spirit of truth comes he will not speak on his own, but will speak whatever he hears...because he will take what is mine and declare it to you. All that the Father has is mine."* In another place in John's Gospel, Jesus declares, *"Do you not know that the Father is in me and I in the Father?"* Still elsewhere Jesus prays that his disciples may be one *"even as the Father and I are one."*

The Eastern Church describes the Trinity as *perichoresis*, which literally means "dancing around." *Perichoresis* refers to the mutual inter-penetration and indwelling within the threefold nature of the Trinity, God the Father, the Son and the Holy Spirit.

I've heard people say that God created humanity because God was lonely. I don't believe that. The Triune God is never alone in the same way that we are alone. God didn't need us to be God's dance partners. And yet, God did choose to create us, and redeem us, and invite us to join in the divine Dance. We are called by name to participate in this divine dance of love.

So many people feel alone, unloved, and separate from others. What would the world be like if everyone knew that God loved them and invites them to dance? The world would be a very different place indeed. The Kingdom of God is a place where everyone will know that they are valued, loved and welcomed into relationship.

This is the gospel we are meant to proclaim, a gospel that speaks of God as relational and God's love for us. And all people are God's Beloved, invited to dance. Will you answer God's invitation to dance? (*Anna Scherer*)