



Founded in 1928

Saint Elizabeth of Hungary Roman Catholic Church

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Office hours: Tuesday-Saturday 9:30-3:30, Sunday 10-12:30, closed on Monday

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

Masses in Hungarian: Wednesdays 7 PM, 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 – June 28, 2015 – 13th Sunday in Ordinary Time

Little girl, get up!

Readings: Wis 1,13-15. 2, 23-24

2Cor 8,7. 9. 13-15 Mk 5,21-43

WE OFFER THE HOLY MASS FOR:

9:00 for priestly and religious vocations

for holiness in families

for the Rosary Apostolate growth (and for Sister Marilina)

Katona Lászlóért (felesége és családja)

✠Derényi Jenőért (Derényi Szilvia és családja)

✠Barbolyás Lajosért (özvegye)

✠Gonda Mihályért (keresztlányja és családja)

11:00 Regner Júliáért és Michael Hjrnezért
(édesanyja Regner Marika)

✠Hanák Lászlóért (édesanyja)

✠Simkó Lászlóért (felesége, valamint Varga Zsóka és családja)

✠Nyerges-Bognár Lajosért és Magdolnáért, évforduló
(Harasti család)

✠Tiefenbeck Marikáért (Burany család)

✠Lászlóért (felesége)

✠édesanyáért (lányja)

✠Lents Annáért és Koppány Margitért (Karitás)

✠Kolmann Lászlóért (lányja és családja)

✠Kelecsényi Ferencnéért [Ilona], 28. évforduló
(családja)

✠Judy Annért (Kristóf Júlia)

Monday (29) Saints Peter and Paul apostles

7:30 for the intention of the Jesuit General

for priestly and religious vocations

for holiness in families

for the Rosary Apostolate growth (and Sr. Marilina)

blessings on Crispin and Vilma Noronha and family
(Peter Carvalho)

blessings on Genie Gomes on her birthday
(Peter Carvalho)

for the souls in Purgatory

for ✠Danny de la Cruz

for ✠Silvano Castromayor

Tuesday (30)

7:30 for our ✠Jesuits

for priestly and religious vocations

for holiness in families

for the Rosary Apostolate growth (and Sr. Marilina)

for thanksgiving

for blessings on Chona Ocbena

for the healing of Merlie Castromayor

Wednesday (1) Canada Day

7:30 for Jesuit vocations

for priestly and religious vocations

for holiness in families

for the Holy Discalced Carmelite Friars/Brothers
(Patricia Lim)

for ✠Derényi Jenő (Derényi Szilvia and family)

for ✠Julie Tellis

for ✠Antonio & Guia Zarate

Thursday (2) St. John Francis Regis, St. Bernadine Realino, St. Francis Jerome, Bl. Julian Maunoir, Bl. Anthony Balducci

7:30 for the conversion of non believers

for priestly and religious vocations

for holiness in families

for the Holy Discalced Carmelite Friars/Brothers
(Patricia Lim)

for ✠Ellie Aguilar & Matt Puno

Friday (3) Saint Thomas apostle

7:30 for our benefactors (the Jesuits)

for priestly and religious vocations

for holiness in families

for the conversion of Patricia & Pamela

for the Holy Discalced Carmelite Friars/Brothers
(Patricia Lim)

7 PM Fischer Ritáért

Sajgó Szabolcs atyáért

✠Kovács Lászlóért

Saturday (4)

7:30 for world peace

for priestly and religious vocations

for holiness in families

for Etelka and Pál

blessings on Melvin and Mariane Marques and family
(Peter Carvalho)

for the healing of Karin Adams

for the Holy Discalced Carmelite Friars/Brothers
(Patricia Lim)

for ✠Erdős and Nagy family members (family)

The Holy Father's prayer intentions for June

Universal: That immigrants and refugees may find welcome and respect in the countries to which they come.

Evangelization: That the personal encounter with Jesus may arouse in many young people the desire to offer their own lives in **priesthood or consecrated life**.

Funeral: Hörcsök Károly (86), Tibor Béla (89)

PARISH EVENTS

28. Trip of the Altar servers to Wonderland after the 9 AM Mass **July 5.** Lángos sale **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).

ANNOUNCEMENTS

❖ **Confirmation prep. courses** start in September on Saturdays between 1-2:30 PM. Everyone between the ages of 13-25 can join who wants to know more about God, even if they are not planning being confirmed. Please contact the church office or Hanna: 647-879-5192, szte.ifjusag@gmail.com.

❖ Thank you for your donations to support the **Students Without Boundaries** educational scholarship program organized by the Rákóczi Foundation. Please pray that the more than hundred young Hungarians may return to their homes strengthened in faith and their Hungarian identity.

❖ Divine **Bible Convention** led by Fr. Matthew Naickompambil VC, Sr. Therese FCC and Fr. Joby Kachappilly VC on **July 3-5** from 9-6 PM at Divine Retreat Centre Toronto, 69 William Street. For tickets call 647-949-4932.

Feast of Saint Peter and Paul

Saint Peter and Paul were so different from one another, were yet profoundly one in their faith, one in their love for Jesus and his Church, and one in their Apostleship. They were one, too, in their martyrdom in Rome; and now they are forever one in heavenly glory. The Church stands on their unity, on their witness, on the foundations they laid. The Church stands on Peter, as first among the twelve disciples, centre of unity and visible head of the Church on earth; and she stands on Paul, chosen instrument as Apostle of the gentiles.

The Acts of the Apostles bears witness to the unity of Peter and Paul. That is, the first part of Acts is largely dominated by the figure of St. Peter, and the last part by the figure of St. Paul. More or less in the middle of his book St. Luke brings them together, as he describes the controversy over the question of Gentile Christians, and their relationship to the law of Moses. At a Council meeting in Jerusalem, Peter, with the

other leaders of the Church, officially endorses the ministry and preaching of Paul, and declares that it's in full agreement with their own.

So much for the unity of Saint Peter and Paul as found in holy Scripture. What though, of the apparent confrontation between them in Antioch, as described by St. Paul in his letter to the Galatians (Gal 2:11-14)? There is no doubt that Paul's language here is impassioned. Some commentators want to use the incident as evidence for radical disagreement between the two Apostles, and for a fundamental lack of any real unity in the early Church.

Unfortunately, it's impossible for us nowadays to reconstruct the exact details of this incident, or even the exact nature of the point in dispute. At issue somehow was the relationship between Gentile and Jewish Christians, and the continued observance by the latter of traditional eating customs. We might well apply here what is said in the Second Letter of Peter: "Our brother Paul, who is so dear to us... writes passages in his letters which are hard to understand" (2 Pt 3:15-16).

The Catholic Church though has never found in this passage any fundamental division between the two Apostles. On the contrary. Paul explicitly says that Peter behaved here not out of principle, but under social pressure, and contrary to his own usual and well known practice. It would seem too that Peter humbly accepted Paul's criticism, and stopped what he had been doing. And Paul's language surely implies he accepted Peter's superiority of rank within the Church. This is a case of necessary fraternal correction, which can a notable form of charity, and is perfectly compatible with deep respect, abiding mutual affection, and the unbroken bond of unity.

One little conclusion we could draw from this episode is that informal gestures or chance remarks of the Pope are not to be taken as having binding dogmatic force. Unfortunately the media doesn't quite understand this point. St. Peter's current successor, our holy father Pope Francis favours an informal style, and not infrequently this results in screaming headlines, informing us that he is changing Church doctrine, or the moral law. We have to be careful to ignore all this sort of nonsense, which does not at all reflect the faith of the Church regarding the Petrine primacy. Happily, of course, our Pope has no intention whatever of changing either doctrine or morality, even if he had the authority to do so, which he would be the first to proclaim that he doesn't.

No, no: our faith does not rest on the shifting sands of personal preference or popular opinion. It stands on divine authority. It's the same faith as that held and taught by Saint Peter and Paul. It is found in Holy Scripture, and mediated by Tradition. It's the faith of the Church: One, Holy, Catholic and Apostolic (*Fr. Benedict Hardy OSB, Prior*).