



Founded in 1928

1985 - 2010

Saint Elizabeth of Hungary Roman Catholic Church

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Office hours: Tuesday to Friday 9 to 3 (Monday closed)

Masses: Monday to Saturday at 7.30 AM in English, at 8.00 in Hungarian (*not every day!*)

Sunday's at 9 and 10.30 in Hungarian, at 12 o'clock English and Hungarian (bilingual)

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

No. 22– TRINITY SUNDAY – May 30, 2010

CHURCH BULLETIN

Twenty five years on Sheppard – Where to now?

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!”

PRAYER INTENTIONS:

9:00 +ifj. Málics Istvánért – édesanyja és testvérei
 +Bernád Lajosért – felesége

10:30 hálából mindazoknak, akik imádkoztak
felgyógyulásomért – Benyó Nusi
 +Zelena Józsefért és Máriáért – Zelena
Borbála
 +édesapja emlékére – Radocsay Mihály és
családja
 +Füzéry Lajosért – családja
 +szülőkért – Meszesán család
 +szülőkért – leányuk Erzsi
 +Meszesán Mihályért – felesége és családja
 +Tandi Tiborért – testvére és családja
 +apukáért – Szendi Ica
 +Ernáért – Szendi család
 +Ledényi Judithért – családja
 +Julius Reiterért – felesége, Ildi és lánya,
Celia

12:00 +Fejes Ferenc emlékére – családja és
cserkészbarátai

Monday (31); Visitation of Mary

7.30 for +Fr. Alex Takács – his sister, Kozma Yolanda
7 PM a KNT tagjaiért

Tuesday (1); St. Justin

7.30 for the priests of St. Elizabeth

Wednesday (2); Sts. Marcellinus and Peter

7.30 for the recovery of Erika and Ronald
12:00 +Haraszi Lászlóért - családja
7 PM for Etelka and Paul

Thursday (3); St. Charles Lwanga and companions

7:30 for +Theodolina Carvalho
10:00 +Szabó József temetési miséje

Friday (4); Remembrance Day of Treaty of Trianon

7:30 for the Hungarians in the Carpathian Basin
+Nagy, Szabó, és Erdős családtagokért – Nagy
Zoltán és Mária
for Phillip, special intentions
for Josephine, on her birthday

7 PM +Zydrón Lászlóért - családja
+Kovács Lászlóért és +Szendi Lajosért – családjaik

Saturday (5); St. Boniface

7:30 for the recovery of Erika and Ronald

Baptism: Olivia Johnston, Thomas Vanderploeg

Announcements

❖ Blessed Trinity Church, at 3220 Bayview, is organizing a **pilgrimage to Good St. Anne in Beaufort, Quebec**, from June 16th-20th, visiting St. Joseph's Oratory & Notre Dame Basilica in Montreal. More details on the flyer at the entrance of the Church. Tel 416-497-7059.

❖ To make the reception of communion easier, we recommend, for those who have **difficulties walking**, to sit in the first pews. The Eucharistic minister will come and serve them communion where they sit, if they let him/her know.

❖ When someone dies, the mourning relatives and friends need extra **pastoral help and community support**. Please let us know if this may be the case.

❖ As you already know, the group for **visiting of the sick** started to work again in our parish. Please let the church office know, in person or through someone else, if you need a pastoral visit.



TRINITY SUNDAY

It Takes Three to Be Whole

Fr. Munachi E. Ezeogu, cssp

The story is told of St Augustine of Hippo, a great philosopher and theologian. He was preoccupied with the doctrine of the Blessed Trinity. He wanted so much to understand the doctrine of one God in three persons and to be able to explain it logically. One day he was walking along the sea shore and reflecting on this matter. Suddenly, he saw a little child all alone on the shore. The child made a hole in the sand, ran to the sea with a little cup, filled her cup with sea water, ran up and emptied the cup into the hole she had made in the sand. Back and forth she went to the sea, filled her cup and came and poured it into the hole. Augustine drew up and said to her, "Little child, what are you doing?" She replied, "I am trying to empty the sea into this hole."

"How do you think," Augustine asked her, "that you can empty this immense sea into this tiny hole and with this tiny cup?"

She answered back, "And you, how do you suppose that with your small head you can comprehend the immensity of God?" With that the child disappeared.

The doctrine of the inner relationship of the Father, Son and Holy Spirit in such a way that each of them is fully and equally God, yet there are not three Gods but one, cannot be fully comprehended by the human mind. It is a mystery.

If we expected today's readings to give us a clear and elaborate presentation of the doctrine of the Blessed Trinity, we have found out that they simply do not. The doctrine of three persons in one God, equal in divinity yet distinct in personality, is not explicitly spelt out in the Bible. In fact the very word "Trinity" is not found in the Bible. Early Christians arrived at the doctrine when they applied their God-given reason to the revelation which they had received in faith. Jesus spoke about the Father who sent him (the Son) and about the Holy Spirit whom he was going to send. He said that the Father had given him (the Son) all that he has and that he in turn has given to the Holy Spirit all that he has received from the Father. In this we see the unity of purpose among the three persons of the Trinity.

In the story of salvation we usually attribute creation to the Father, redemption to the Son and sanctification to the Holy Spirit. Nevertheless, though they are distinct as persons, neither the Father nor the Son nor the Holy Spirit ever exists or acts in isolation from the other two persons of the Godhead.

Like Augustine we may not be able to understand the **how** of the Trinity but I think it is very important to understand the **why**. Why did God reveal to us this mystery regarding the very nature of the Supreme Being? The importance of this doctrine lies in this: we are made in the image of God, therefore, the more we understand God the more we understand ourselves. Experts in religion tell us that people always try to be like the god they worship. People who worship a warrior god tend to be warmongering, people who worship a god of pleasure tend to be pleasure-seeking, people who worship a god of wrath tend to be vengeful, and people who worship a god of love tend to be loving. Like a god, so the worshippers. Therefore, the more important question for us to ask today is: What does the doctrine of the Blessed Trinity tell us about the kind of God we worship and what does this say about the kind of people we should be?

(1) God does not exist in solitary individualism but in a community of love and sharing. This means that a Christian in search of Godliness (Matthew 5:48) must shun every tendency to isolationism. The ideal Christian spirituality is not that of flight from the world like that of certain Buddhist monastic traditions where the quest for holiness means permanent withdrawal to the Himalayas away from contact and involvement with people and society.

(2) True love requires three partners. You remember the old saying "Two is company, three is a crowd." The Trinity shows us that three is community, three is love at its best; three is not a crowd. Taking an example from the human condition we see that when a man A is in love with a woman B they seal the loving by producing a baby C. Father, mother and child -- love when it perfected becomes a trinity.

We are made in God's image and likeness. Just as God is God only in a Trinitarian relationship, so we can be fully human only in a relationship of three partners. The self needs to be in a horizontal relationship with others and a vertical relationship with God. In that way our life becomes Trinitarian like that of God. Then we discover that the so-called "I-and-I" principle of unbridled individualism which is acceptable in modern society leaves much to be desired. The doctrine of the Blessed Trinity challenges us to adopt rather an I-and-God-and-neighbour principle. I am a Christian insofar as I live in a relationship of love with God and other people. May the grace of the Holy Trinity help us to banish all traces of self-centeredness in our lives and to live in love of God and of neighbour.