



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  
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. 16 – THIRD SUNDAY OF EASTER – April 18, 2010**

# CHURCH BULLETIN

*Twenty five years on Sheppard – Where to now?*

**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."*

### PRAYER INTENTIONS:

**9:00** ✠ Ostreicher Annért – Hauser család  
✠ az egyhónapos Ariel gyógyulásáért  
✠ +Resh családtagokért  
✠ +Telekesi Gézáért – felesége és gyermekei  
✠ +Fogarasi Kláraért és +Jánosért – gyermekei és unokái  
✠ +Bácsi Józsefért és Irénért – Fekete Éva

**10:30** ✠ Tóth Emma és Géza szülőkért – Marika Shah  
✠ for Jakovac Anthony and family - Jeney family  
✠ +Bolla Margitért – Házások Klubja  
✠ +Bolla Margitért – Kodály egüttes  
✠ +Bor Lajosért – felesége és családja  
✠ +Máriaért és Ilonáért – Magdolna és János  
✠ +Bartunek Ferencért, Annáért és Zsófiáért – családjuk  
✠ +Juhász Károlyért, Zsuzsáért és Frankért – család  
✠ +Szigeti Istvánért és Gabrielláért – Léránt Etelka  
✠ +szülőkért – Margit  
✠ +Zydrón Lászlóért – Radocsay család  
✠ +Aykler Karoláért – családja  
✠ +Serly Éváért – Judit és Karolin

**12:00** ✠ Ferth Pierrette-ért – férje, János  
✠ +Csenkei Katóért és Aladárért – Feri Kriszten Ketlin  
✠ +Koloss István orgonaművészért – Somorjai Ágnes és a Bessenyei család

### Monday (19);

7.30 for our deceased Jesuits  
8.00 +Zydrón Lászlóért - Nóra

### Tuesday (20)

7.30 for Jesuit vocations  
8.00 Pálért és Etelkáért

### Wednesday (21); St. Anselm

7.30 for the Holy Father's missionary intention  
12:00 +Fr. Alexander Takácsért – nővére, Kozma Jolanda

7 p.m. elhunyt magyar jezsuitákért

### Thursday (22);

7:30 for our benefactors  
8:00 Tóth Emma és Géza szülőkért – Marika Shah

### Friday (23); St. George and Adalbert

7:30 for the intention of the Jesuit General  
8:00 Erika és Ronald felgyógyulásáért - rokonok

### Saturday (24); St. Fidelis of Sigmaringen

7:30 for world peace  
8:00 Erika és Ronald felgyógyulásáért - rokonok

**Baptism:** Rozenczveig Mónika és Dániel,  
Ponte Angelina

**Marriage:** Gábor József & Jennifer McColl (2)

**Funeral:** Szöllősi Katalin (81), Tandi Tibor (76)

## Announcements

❖ We are all aware of recent media reports regarding **sexual abuse** and the Catholic Church. This has certainly been troubling for our family of faith throughout the world and, no doubt, in our own community. Archbishop Thomas Collins has prepared a pastoral response with the request that it be read at all masses in the Archdiocese this weekend. *Anyone can pick up a copy of this letter at the entrance of the Church.*

❖ **FAITH CONNECTIONS' THEOLOGY ON TAP** – young adults (19-39) are invited to a social evening of thought-provoking discussion on "Poustinia: Encountering God in Silence, Solitude and Prayer" with guest Philo Lim, Madonna House Apostolate. Munchies provided, cash bar, come and bring a friend! *Monday April 19, 7:00pm* at the Duke of York Pub (39 Prince Arthur Ave, Toronto). More info: 416-222-1426 ext 276.

❖ **3rd Annual MIX & MINGLE** – Faith Connections, Redeemer House Ministries, and the Religious of Toronto invite young adults (married, single, student, working, etc.) to a barbecue supper, laughter and fun! It's a great chance to share life experiences, ask questions, and meet new people. *Wednesday, April 21, 6:00 pm* at Redeemer House (151 McCaul St, Toronto). More info: call 416-222-1426 ext 276.

❖ 28 Fairlawn Avenue United Church will hold its **book, record & CD sale** on April 22, 23, and 24, two lights north of Yonge/Lawrence, [fairlawnavenueunited.ca](http://fairlawnavenueunited.ca)

❖ **LIFT JESUS HIGHER RALLY** on Saturday, April 24th, from 8.00 am to 6.30 pm, Metro Toronto Convention Centre North Building, 255 Front Street West. A Grace-filled Day with: Archbishop of Toronto, Thomas Collins, Marcus Grodi, Teresa Tomeo (EWTN), Ralph Martin, Sr. Ann Shields & Peter Herbeck. Testimony of a Documented Miraculous Healing, Divine Mercy Celebration, Uplifting Music, Eucharistic Healing Procession, Confession and Holy Mass, Separate Youth Event. For Tickets/Info. [www.lift-jesus-higher-rally.org](http://www.lift-jesus-higher-rally.org) or 416-251-4255

## I Love You, Lord; Help My Lack of Love

*Fr. Munachi E. Ezeogu, cssp*

Some people refer to the gospel story we just heard, as Peter's Conversion. Others call it Peter's Confession. Peter's Confession is appropriate whether we understand confession to mean a declaration of faith or an admission of guilt. It is easy to see Jesus triple question to Peter "**Do you love me?**" and Peter's triple answer in the affirmative as Peter's confession of faith in Jesus. What is not so easy to see is how this dialogue represents Peter's confession of guilt. To see the penitential aspect of what is going on here we need to read the story in the original Greek.

Did you ever wonder why Jesus had to ask Peter three good times if he loved him? We can see here a correspondence with Peter's triple denial of Jesus. But that is not all. In English, when Jesus asks "Do you love me?" and Peter responds, "Yes, I love you," it all sounds right. But in Greek we find that Peter is not exactly responding to the very question Jesus is asking him.

In the Greek Bible, there are three different words translated by the one English word love. There is *eros*, which means sensual or erotic love, the kind of love that leads to marriage. Erotic love lies in senses and the emotions that find the object of love attractive. Then there is *philia*, meaning love of the likeable, the admiration and devotion we have for a worthy person or thing, such as love for a hero, love of parents, and love of art. Finally there is *agape*, which means self-sacrificing and unconditional love, even for a person who may not deserve it and when there is nothing tangible to be gained. Agape love is in the will. It is a

decision. An everyday example I can think of that reflects agape love is the love for a cat. Dogs have a way of returning affection and being useful to the owner, but cats are something else!

You know the joke about the difference between a dog and a cat. A dog looks at his owner who feeds him, protects him, and cares for him, and says to himself, "He must be a god." A cat looks at his owner who feeds him, protects him, and cares for him, and says to himself, "I must be a god." This is not a propaganda against cats. On the contrary, it is a compliment to cat lovers for their selfless and unconditional love for these undeserving creatures. The clearest example of the self-sacrificing and unconditional love we call *agape* is found, however, not in the cat-human relationship, but in the love that Jesus has for us, which made him give up his life for us undeserving sinners.

Back to the gospel story. Jesus asks Peter, "*Agapas me?* Do you have *agape* love for me?" meaning "Do you love me in such a manner as to sacrifice your life for me." Peter knows that he has not lived up to this standard of love. He knows that he disowned Jesus in order to save his head. So what does Peter answer? He answers, "*Philô se*. Yes, Lord, I have *philia* love for you," meaning, "Yes, Lord, you know how deeply I like and admire you." You see why it is a confession of failure? Peter is saying to Jesus, "Yes, I like and admire you, but no, I have not been able to love you with a self-sacrificing love as you demand." So Jesus asks him a second time whether he has *agape* love for him and Peter again replies that he has only *philia* love for him. Finally, unwilling to embarrass him any further, Jesus then asks him "Do you have *philia* love for me?" And Peter answers "Yes, I have *philia* love for you." End of the interrogation! Jesus accepts Peter the way he is. Even his *philia* love is good enough.

The Peter we see here is not the loud-mouthed, boastful man who thought he was better than the other disciples but a wiser, humbler man who would not claim more than he can deliver. Peter's confession here can be likened to that of the father of the possessed boy who confessed to Jesus, "**I believe; help my unbelief!**" (Mark 9:24). What Peter is saying is "I love you, Lord; help my lack of love."

In our worship services we often sing hymns that profess our love for Jesus. Think of "O, How I Love Jesus" or "O, the Love of the Lord Is the Essence." Peter challenges us today to realise that hymns like these only tell half of the story. The other half is that there is a part of us that does not love God, that denies the Lord when our life, our future or our well-being is at stake. Peter's example invites us to bring this negative side of us to God for healing. So today, let us join Peter in his confession: "I love you, Lord; help my lack of love."