



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

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

December 9, 2012 CHURCH BULLETIN 50/2012

2nd SUNDAY OF ADVENT

Readings: Bar 5.1-9 Phil 1.3-6, 8-11
 Lk 3.1-6

R. Psalm: „The Lord has done great things for us;
we are filled with joy” (Ps. 126)

WE OFFER THE HOLY MASS FOR:

9:00 intention and blessing of Charmaine
Thayaparan and family

✦ Aladar Leblanc (Kovács György és családja)

✦ Pintér Aladár (Móczár Mária)

✦ Katona László (felesége és családja)

✦ Balazsic József (Balazsic és Bernád családok)

11:00 az egyházközség (plébános)

Majzik Vali felgyógyulása (Juhász M. és S.)

Faragó Gyula felgyógyulása (Juhász Márta és S.)

akik Elek Babi felgyógyulásáért imádkoztak (Babi)

✦ Juhász Imréné (Juhász Márta és Sándor)

✦ otthoni szeretteik (Kis Imre és családja)

✦ Frank Juhász (családja)

Tiefenbeck és Platthy családok ✦ tagjai
(Tiefenbeck család)

✦ Arnoczky Jánosné (Záhonyi család)

✦ Nagy Bálint és neje, Eördögh Katalin

✦ Fischer Ferenc, Metzcker Alojzia, Fischer Frigyes

✦ Fischer Antal és neje Éva

✦ Nagy Gyula és neje Anna

✦ Székes Márta (Kristóf Jutka)

✦ Sikler Anna (férje)

✦ Theobald János (Lenke, Kinga és Ica)

✦ Törőcsik József és Mária

(leánya, Marika és családja)

Monday (10)

7:30 our Jesuit provincial's intention

✦ Patrick Quish

Tuesday (11) Saint Damasus I

7:30 the conversion of atheists and non believers

7 PM Cursillo

Wednesday (12) Our Lady of Guadalupe

7:30 the conversion of sinners

7 PM a magyar politikai élet megtisztulása

Thursday (13) Saint Lucy

7:30 our benefactors (the Jesuits)

Friday (14) Saint John of the Cross

7:30 Etelka and Pál

Saturday (15)

7:30 ✦ mother (daughter, Erika and family)

Baptism: DeMerchant Brayden

Marriage(1): Magyaródy Nóra & Meret Aleksander

EVENTS

TODAY: Fundraising Sausage Sale ✦ Bowling trip of the Altar Servers Club **16** Christmas Concert of the *Saint Elizabeth Scola Cantorum* Choir at 3 PM followed by reception **23.** Bake Sale ✦ Fundraising Classical Concert in the church for the Art Center of Roma Hungarians at 12 PM **24.** Christmas Carols and Nativity at 11 p.m. followed by the Midnight Mass **25. Christmas 26.** Seniors' Christmas at 3 p.m. **31.** Thanksgiving Mass at 6 p.m. ✦ New Year's Eve Dinner and Dance at 7 p.m.

✦ St Elizabeth Scola Cantorum conducted by Imre Oláh invite you and your family for their annual **Christmas Concert!** Program: Christmas Carols, parts of Rutter: Magnificat. When: Sunday, December 16, 2012 at 3 p.m. Where: St. Elizabeth RC Church (432 Sheppard Avenue East, Toronto). Tickets: Adults \$15; Students \$10. Following the concert the choir invites the audience to stay for a reception. Tickets and further information: scola.cantorum@gmail.com or 416-441-9300 or <http://www.scolacantorum.ca/>.

Mary's Immaculate Conception

by Father William G. Most

In teaching that Mary was conceived immaculate, the Catholic Church teaches that from the very moment of her conception, the Blessed Virgin Mary was free from all stain of original sin. This simply means that from the beginning, she was in a state of grace, sharing in God's own life, and that she was free from the sinful inclinations which have beset human nature after the fall.

There are two passages in Scripture which point us to this truth. We look first at Genesis 3.15, in which we see the parallel between Mary and Eve of which the

early Church Fathers already spoke: *"I will put enmity between you and the woman, and between your seed and her seed: he shall bruise your head, and you shall bruise his heel."* If there is to be complete enmity between the woman and the serpent, then she never should have been in any way subject to him even briefly. This implies an Immaculate conception. This is the reasoning since the early Church Fathers.

We can also reason from the text of Lk 1:28, in which the angel calls her *"full of grace"*. If we can validate the translation--we can, and will do so, shortly--then in this verse we can see even more strongly the complete enmity with the serpent--for God's grace is complete opposed to Satan's reign. But if Mary was *"full of grace,"* it seems that she must have been conceived immaculate.

We turn to the early Fathers of the Church. First, many, not all of them, make sweeping statements about her holiness. That could imply an Immaculate Conception. Secondly, very many of them speak of her as the New Eve. They could have reasoned: the first Eve had an immaculate start in life--no sin was yet committed. So the New Eve, who was to share in undoing the harm of original sin, should have also an immaculate start. However, none of the Fathers actually followed this line of reasoning. (A few Fathers even tried to find sins she had committed, e.g. St. John Chrysostom, Homilies on John 21. PG 59. 130ff).

During the middle ages, authors such as St. Bernard of Clairvaux and St. Thomas Aquinas denied the doctrine. At this time, the data from Scripture and the Fathers was still not clear. In addition, the understanding of original sin was not as clear as it should have been--it was often thought of as having a positive element, instead of merely being an original lack of the grace to which God calls us. This positive element was thought to be transmitted from parents to children through the marital act (which was itself thought to be somehow sinful, though pardoned by God), and so it was hard to see how there could be an immaculate conception. This conception had been found in some, though by no means all, of the Fathers. Now of course we know it to be false. Finally, it was not generally seen at this time how an Immaculate conception of Mary would not take away from the universality of redemption through Christ.

After a while, however, the theological tide began to turn, and the objections which had long obscured the content of divine revelation began to be overcome. This was due especially to the work of the Franciscan, Venerable John Duns Scotus. He showed that for God to preserve Mary from original sin was a greater redemption than to allow her to fall into it and then rescue her. Scotus wrote (cited from J. B. Carol, Mariology I, 368): *"Either God was able to do this, and did not will to do it, or He willed to preserve her, and was unable to do so. If able to and yet unwilling to perform this for her, God was miserly towards her. And if He willed to do it but was unable to accomplish it, He was weak, for no one who is able to honor his mother would fail to do so."*

We also note again that behind most of the objections was the rather positive notion of original sin. If we jump ahead several centuries to the clearer understanding of original sin we have now, we can remove this objection. Pope John Paul II expressed this understanding in a General Audience on Oct 1, 1986: *"In context it is evident that original sin in Adam's descendants has not the character of personal guilt. It is the privation of sanctifying grace in a nature which, through the fall of the first parents, has been diverted from its supernatural end. It is a 'sin of nature' only analogically comparable to 'personal sin'".* In other words: It is only the lack, or privation, of that which God wanted us to have, which we should have inherited from our first parents."

Now back to our history. After that this change in theological tide had gone far towards removing objections, the popes began to make statements of varying clarity. Sixtus IV in 1477 (DS 1400) praised the liturgical celebration of the Immaculate Conception. The same Pope added further support in 1483 (DS 1425-26), condemning those who said it was sinful to preach and believe the Immaculate Conception. The Council of Trent explicitly declared in its decree on original sin (DS 1516): *"... it is not its intention to include in this decree ... the blessed and Immaculate Virgin Mary, Mother of God. Rather, the Constitutions of Sixtus [IV] of happy memory are to be observed."*

After Trent, the attacks on the Immaculate Conception were greatly moderated. Then Pope St. Pius V, in 1567 (DS 1973) condemned the error of Baius who said Our Lady was subject to original sin. And in 1568 the same Pope put the feast of the Immaculate Conception on the calendar of the Roman breviary. Alexander VII in 1661 explained the doctrine much as Pius IX did later: DB 1100. Pope Clement XI in 1708 made December 8 a holy day of obligation. Further, the Sixth Provincial Council of Baltimore in the U. S. in 1846 declared Mary Immaculate to be Patroness of the United States, and Pius IX on Feb. 7, 1847 confirmed this dedication.

The result was that about a century and a half before the definition of 1854, the whole Church believed the Immaculate Conception. Finally, in *Ineffabilis Deus*, in 1854, Pius IX defined this doctrine and added that Mary was conceived immaculate by anticipation of the merits of Christ. This is not strange, for to the eye of God, all time is present.

Now the Church continues to elucidate the scriptural basis of the doctrine of the Immaculate Conception. Pius XII, in *Fulgens corona*, 1953 wrote: *"... the foundation of this doctrine is seen in the very Sacred Scripture itself, in which God ... after the wretched fall of Adam, addressed the ... serpent in these words... 'I will put enmity....' But if at any time, the Blessed Virgin Mary, defiled in her conception with the hereditary stain of sin, had been devoid of divine grace, then at least, even though for a very brief moment of time, there would not have been that eternal enmity between her and the serpent ... but instead there would have been a certain subjection."*