



**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

January 13, 2013 CHURCH BULLETIN - 2/2013

BAPTISM OF THE LORD

Readings: Is 42.1-4, 6-7 Tit 2.11-14; 3.4-7

Lk 3.15-16, 21-22

Resp. Psalm: „O bless the Lord, my soul!” (Ps. 104)

WE OFFER THE HOLY MASS FOR:

9:00 ✠ Magdic Mariska

(Lonkovics Marika, József és családja)

11:00 az egyházközség (plébános)

Gizi felgyógyulása

Margitka felgyógyulása (Juhász M.)

Klári felgyógyulása (lánya és nővére)

Piroska névnapja (testvére és keresztlánya)

Rita és családja (Klári és Piroska)

✠ Juresits Rozália (Illés unokái)

✠ Szendi Lajos (szerető családja)

✠ Papp családtagok és István

✠ Magdic Mária (Vrabec család)

✠ Magdic Mária (Gizella és István Fésüs)

✠ Magdic Mária (lánya, Marika és családja)

✠ Magdic Mária (Horváth Ilona és családja)

✠ Magdic Mária (Fodor Irén)

✠ Magdic Mária (Margaret)

✠ Dr. T. Schimanek (Erzsi)

✠ Papp Sándor (Ábrahám Szabó Gizella)

✠ Poroszlai István (felesége és családja)

✠ Felicidas nővér és Szabylár Ferenc (Cardine)

✠ Körmendy Alice, 8.évf.

(édesanyja, Körmendyné dr. Bubik Ágnes)

Monday (14)

7:30 the healing of Markianna Huzar

the intention of the Jesuit General

11:00 the funeral Mass of ✠ Pista Pál (Öcsi)

Tuesday (15)

7:30 ✠ John Szoldatits (son, Szoldatits Zoltán)

the repose of the soul of Malcolm Lai

the repose of the soul of Fred Downs

our ✠ Jesuits

Wednesday (16)

7:30 peace in the Carpathian Basin

✠ Victor Lopa

the repose of the souls of Jose and Perpetua Sazon

7 PM jezsuita hivatások

Thursday (17) Saint Anthony

7:30 blessing on Fr. Béla Somfai

the intention of Hegedűs and Kiss families

(Hegedűs Éva and István)

world peace

the repose of the souls of Leon & Rosario Viola

the repose of the soul of Verna Golamco

Friday (18)

7:30 blessing on Fr. Ervin Nemesszeghy

end of abortion

the repose of the souls of Antonio & Guia Zarate

the repose of the soul of Emy Cantos

Saturday (19) European martyrs of

the Society of Jesus

7:30 Etelka and Pál

Évi and Zoli, anniversary

the healing of Ken and Imelda Muto

3:30 Roma Hungarians in Toronto

Baptism: Hollóházy Ashton

EVENTS

Today: Lángos sale **19** Mass for the Roma

Hungarians at 3:30 **20** Sit-down or take-out lunch of

the Catholic Men's League, everyone is invited ❖

44th Ecumenical Prayer Service of the Hungarian

Christian churches of Toronto at 8 Robert St at 3 PM

26 Scouts' Dinner and Dance **February 3** First

Communion at the 11 AM Mass, followed by

reception **5** Lunch of the Married Couples Club at 12

PM **6** All-Day Adoration of the Blessed Sacrament **9**

Farsang Dinner and Dance **13 Ash Wednesday.**

❖ For the 2012 **Roma Hungarian children's**

Christmas on December 22 we received \$1,520

donations. The total expenses were \$1,335.

According to the intentions of the donors, the

difference of \$185 will be used on behalf of the Roma

Hungarian children. Those who were involved can

take a look at the detailed list made by Klári Kovács

in the church office. The Saturday afternoon Masses,

which are announced in the Bulletin, are open to

everyone. By renting a bus, the Missionary Sisters of

Charity (Mother Teresa's sisters) are bringing the

Roma Hungarians of Parkdale to our church. Bishop

W. McGratton is aware of and supports the mission of our parish among the Roma Hungarians of Toronto. Let us pray that this "momentum" may become in the lives of our Roma brothers and sisters a time of God's Grace that will bring forth really lasting fruits.

The rice of baptism

By Fr Munachi E. Ezeogu cssp

Years ago, there was a conference in England to discuss the question, "What makes Christianity different from all the other religions of the world?" At the conference, some suggested that Christianity is unique in its teaching that God became a human being. It was pointed out that the Hindu religion has many instances of God coming to earth as human. Others suggested that it is the belief in the resurrection. Again it was pointed out that other faiths believe that the dead rise again. The debate grew loud and heated until C. S. Lewis, the great defender of Christianity, came in. "What's the rumpus about?" he asked. When he was told that it was a question of the uniqueness of Christianity, he said, "Oh, that's easy. It's grace."

On this feast day of the Baptism of the Lord, the second reading from the Letter to Titus focuses not on Jesus but on us as people who have been saved through the grace of baptism. **"For when the goodness and loving kindness of God our Saviour appeared, he saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water of rebirth and renewal by the Holy Spirit"** (Titus 3:4-5). Here we see the meaning of grace. G-R-A-C-E spells God's Riches At Christ's Expense. The salvation we have received is not in payment for any good works we might have done but a free and unconditional gift of God. In baptism God wipes away all our sins and no longer holds us accountable for them.

C.S. Lewis is right when he says that the doctrine of grace makes the Christian faith unique among all other faiths. Other religions hold that God rewards the just and punished the wicked. We have all heard about the Hindu law of karma that holds that we must pay for every sinful thought, word, and deed that we do, and that if we do not pay for them satisfactorily in this life, then we shall reincarnate and come back to life on earth to continue paying for them. The Christian faith also believes in the justice of God. As St Paul admonished us **"Do not be deceived; God is not mocked, for you reap whatever you sow. If you sow to your own flesh, you will reap corruption from the flesh; but if you sow to the Spirit, you will reap eternal life from the Spirit. So let us not grow weary in doing what is right, for we will reap at harvest time, if we do not give up"** (Galatians 6:7-9). But we also believe that God forgives us our trespasses and treats us much better than we deserve. This is grace.

This is unmerited favor. Baptism which makes us God's children in a special way is a good example of grace.

There are no preconditions for receiving God's grace. That is why even babies can receive baptism. There are no requirements, but there are consequences. This is brought out in today's second reading: **"The grace of God has appeared, bringing salvation to all, training us to renounce impiety and worldly passions, and in the present age to live lives that are self-controlled, upright, and godly"** (Titus 2:11-12). God's grace brings us salvation, but it also requires us henceforth to renounce worldliness. To receive God's grace is free and unconditional. But to remain in God's grace demands a response from us. This response is, on the one hand, that we say no to the devil and to the temptation to run our own lives according to our selfish and worldly inclinations, and, on the other hand, that we submit to God and lead our lives in submission to God's holy will. In other words, we who have received the grace of baptism must endeavor to live up to our baptismal promises.

In Nigeria the baptism of a child is usually followed by a happy reception where children are sure to eat one thing, rice. As a result, the baptism dress is sometimes referred to as your rice dress. Thinking of baptism easily makes people think of rice. And sometimes when you are talking of the **rites** of baptism, all they hear is the **rice** of baptism. Though the connection between baptism and rice is altogether accidental, one can utilise it as a memory aid for the meaning of baptism.

What does baptism mean? The meaning of baptism can be found in the four letters of the word **RICE**. R stands for **Rebirth**. In baptism we are born again by water and the Holy Spirit. We are cleansed from original sin and become sons and daughters of God in a special way. I stands for **Initiation**. At baptism we are initiated or admitted into full membership in the church, the community of the children of God in the world. C is for **Consecration**. In baptism we consecrate and dedicate ourselves to seek and to spread the kingdom of God. We commit ourselves to be servants of God, to do God's will and serve God with our whole lives. And E is for **Empowerment**. At baptism the Holy Spirit comes into our lives and empowers us, equips us, gives us the moral strength to say no to evil and to live as God's children that we have become.

What are we doing, each one of us, to promote the kingdom of God? Are we ready to consecrate and dedicate ourselves wholly to the service of the kingdom of God just as Jesus did? If not, what are we doing to support those who have consecrated themselves to doing this work in the name of us all? Let us today with Jesus renew our baptismal commitment to bear witness to the Good News of the kingdom of God in word and in deed. Let us also earnestly ask him for the grace to keep us faithful to our baptismal promises, to say no to Satan and all his false promises, and to say yes to God even unto death.