



Founded in 1928

Saint Elizabeth of Hungary Roman Catholic Parish

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E-mail: st.elizabeth.toronto@gmail.com

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

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

Masses in Hungarian: Sundays 9 AM and 11 AM, Wednesdays 7 PM

Jesuit Fathers: Jeno Rigo (pastor) and Laszlo Marosfalvy (associate pastor)

Office Staff: Julius Gaspar, Gabor Rochlitz, Anna Szarics

CHURCH BULLETIN – January 10, 2015 – Baptism of the Lord

You are my Son, the Beloved; with you I am well pleased.

Readings: Is 42,1-4. 6-7 Acts 10,34-38
 Lk 3,15-16. 21-22

WE OFFER THE HOLY MASS FOR:

9:00 for holiness in families

✠Derényi Jenőért (Derényi Szilvia és családja)

11:00 Kingáért, születésnap (anyukája)

ifj. Radocsay Mihály felgyógyulásáért (család)

✠Lajosért (Ica)

✠Merczel Péterért (Radocsay család)

✠Puskás Sándorért (felesége)

✠Szendi Gáborért és Lajosért (Szendi család)

✠Szervó Jánosért (Szendi család)

✠szülőkért (Engyel család)

✠Almási Éváért (családja)

✠Nemes Ernőért, 6. évforduló (családja)

✠Dobos Helenért (Eta)

✠Papp családért és Istvánért

✠Farkas Gáborért és nejeért (Illés család)

✠Nyilasi Tiborért (Engyel család)

✠Scheftsik Imréért (Hencz család)

Monday (11)

7:30 for the intention of the Jesuit General

for holiness in families

for the healing of Isaac

for ✠Emy Cantos

Tuesday (12) Saint Marguerite Bourgeays

7:30 for our ✠Jesuits

for holiness in families

for the complete healing of Gene Sazon

for the recovery of Lydia Pobre

11:00 the funeral Mass of ✠Perlaky László

Wednesday (13)

7:30 for Jesuit vocations

for holiness in families

for ✠Bella and Bonding Cruz

for the healing of Marlen Pineda

7 PM a magyar politikai élet megtisztulásáért

✠Derényi Jenőért (Derényi Szilvia és családja)

Thursday (14)

7:30 for the conversion of non believers

for holiness in families

for the complete recovery of Pat Fabella

Friday (15)

7:30 for our benefactors (the Jesuits)

for holiness in families

for holy souls

for the intentions of Lawrence & Merlie

Saturday (16)

7:30 for world peace

for holiness in families

for Etelka and Pál

for the intentions of Jan Rinik

The Holy Father's prayer intentions for January

Universal: That sincere dialogue among men and women of different faiths may produce the fruits of peace and justice.

Evangelization: That by means of dialogue and fraternal charity and with the grace of the Holy Spirit, Christians may overcome divisions.

Funeral: Hörcsök Marika (86), Ruszó Zoltán (55)

PARISH EVENTS

10. Family Mass at 11 AM ❖ Lunch of the Catholic Men Association ❖ Meeting of the Altar Servers **16.** Hungarian School, Scouts, First Communion and Confirmation classes **17.** Lángos sale ❖ Cooking Class for young people at 2:30 **23.** Dinner and Dance of the Scouts; tickets: 416-300-9305 **31.** Fundraising Bake Sale for the Kodály Dance Ensemble **February 2.** MCC meeting at 12 PM **6.** Farsang Dinner and Dance **10.** Ash Wednesday.

ANNOUNCEMENTS

❖ **Lectio Divina with Cardinal Thomas Collins on January 10, 7 PM, St. Mary's Parish, 66A Main St. South, Brampton.** Lectio Divina ("divine, or sacred, reading") is the name given to a spiritual tradition among Christians over the last two thousand years. This form of prayer involves three distinct stages: a) reading a short scripture passage b) reflecting on the

passage and c) a short period of silence. We begin with Vespers (Evening Prayer) at 7 PM, followed by Lectio Divina from 7:30 to 8:15 PM. All are welcome to join Cardinal Collins for this special evening of prayer.

❖ **Farsang Dinner and Dance on February 6** at 6:30 PM organized by the Altar Servers and Youth Club with Fesztivál Band, Carnival, prizes, good food and raffle. Tickets: adults \$30 if paid ahead, or \$35 at the doors, children (6-14): \$15. To order call Szárics Anna: 905-884-3570.

The heavens opening

We begin the regular or “ordinary” church year with the Feast of the Baptism of the Lord because that it is the event that begins Jesus’ three years of preaching, healing and saving. It may seem strange to us that he waited so long to begin his public life, but it was the type of life that took preparation. During Jesus’ time, one had to be thirty years old before they could become a priest even.

During those thirty years, John the Baptist had been quite active. He was an eccentric character but not so eccentric that he didn’t draw multitudes of people to him. He was seen by the people of his time as a prophet and his messages were recognized as such. He was so popular and his message so strong that people even thought that he might be the Messiah himself.

John’s calling came to him in the desert, and this is reminiscent of the whole Exodus story while the people were waiting in the desert to get to a Promised Land. Similarly, John is preaching a message about another promised land – this time a person, who is yet to come. Luke says that John was preaching a gospel, so what was the “good news” that he was preaching? For Luke, the good news was that Israel could repent for her sins and be forgiven and that this will extend not just to Israelites but to all nations. The symbol for this good news was baptism, being washed by water. John used baptism as a symbol of how one prepared for the coming of the Lord, by repenting for one’s sins and turning one’s life around.

Luke also sees John’s baptism as an extension of the Hebrew history of salvation. John is a prophet in the line of other prophets, himself fulfilling the prophecy of Isaiah which said that a voice would be heard in the wilderness to prepare the way of the Lord.

In the Gospel of Luke, we don’t have a description of a wild man like we do in Matthew and Mark, and John is identified more with the prophet Isaiah than with Elijah. For Luke, Jesus will be Elijah-like as we will see.

Luke’s Gospel story of John has some unique sections to it. As we have seen, different groups come to John to ask what they have to do to repent and John’s answer has always been a social and economic one – giving to the poor, sharing food and clothing, not over-taxing anyone, not victimizing the poor through blackmail or intimidating threats.

Today’s Gospel begins right after John has told them these things. They next want to know if he is the Messiah, the Christ. John answer’s them with three points. First, he is unworthy even to tie the shoe of the Christ; second, his baptism is different than the Christ’s all be; and third, the Christ will bring judgment to all the world. John explains that his baptism was a symbol for repentance which the person has already done. The Messiah’s baptism would bring the Holy Spirit and fire to the person. This is seen on Pentecost when tongues of fire descended on the Apostles and they received the Holy Spirit. The fire here is a symbol for the vigor with which they would then be able to proclaim the Gospel to others, to the world. The fire may also be a symbol for judgment as we heard John say before that the Messiah would separate the wheat from the chaff. The good news is that there is no need to fear judgment because we will have been able to repent and be forgiven.

The “heavens opening” recalls Isaiah’s prayer that the heavens be opened and that God comes as he did in the exodus.

After the heavens opened, Luke says that the Spirit came down on Jesus. Interestingly, Luke comments that the Spirit had a bodily form like a bird, a dove. That is where we get a lot of our Christian images of the Spirit today as a dove. Apparently this image is a unique one and doesn’t appear in Hebrew literature – it is decidedly Christian. Why does Luke mention this dove? Probably to let his readers know that it was a real experience, a physical experience, one that could not be denied because it was “seen” by all. We will see the same sort of thing after the resurrection with comments made about Jesus’ eating and drinking and being touched.

Then God speaks, and his words are a combination of words from Psalm 2, a psalm which was recited at a king’s coronation and the second half, from Isaiah in today’s first reading, who describes the servant of God. So the two halves combine with images of kingship and service.

What can we learn from these readings today then? First of all, that if we have repented in the season of Advent, saw the light with Christmas and Epiphany, we too are ready to be filled with the Spirit from our baptism and go out and do the things that we know that Jesus would want us to do. The social works that make for Jesus’ mission statement, showing love first to those in need, and then to all others, becoming one with our worshipping community and spending time in prayer with our God. It sounds simple, but we know it isn’t. We have a role model in Jesus’ life – we need to start living it! And that is what the baptism of the Lord reminds us of today and that is the Good News that we are called on to live today!

(Ronald Stephens, Bishop of Holy Trinity Diocese and St. Andrew’s Cathedral Parish)