



Founded in 1928

1949 – 2009

Saint Elizabeth of Hungary Roman Catholic Church

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Office hours: Tuesday to Friday 9 to 3.

English masses: Monday to Saturday at 7.30 AM

Sunday's 12 o'clock mass is both in English and Hungarian

Jesuit priests: Szabolcs Sajgó (pastor), László Marosfalvy (associate pastor) – retired: Balázs Jaschko

No. 42 – Twenty-ninth Sunday in ordinary time – October 18.

CHURCH BULLETIN

*Sixty years in the service of Hungarians in Toronto
The Hungarian Jesuits*

Readings: Is 53.10-11; Heb 4.14-16; Mk 10.45

Responsorial Psalm: "Let your love be upon us,
Lord, even as we hope in you."

PRAYER INTENTIONS:

- 9:00** ☞ +Terézia nagymamáért - unokája
☞ +Terézia nagynéniért - unokahuga
☞ +Iváncsics Jánosért – felesége és családja
☞ +dr. Farkas Lászlóért – felesége és családja
☞ +Gregory emlékére – Sütő család
- 10:30** ☞ egyházközségünkért - plébános
☞ a Házások Klubja minden tagjáért
☞ Józsi testvére és Móni felgyógyulásáért - Éva
☞ Haraszi Márta felgyógyulásáért – Mária Kongr.
☞ +Gugg Jánosért – leánya és családja
☞ +Benyó Lajosért - családja
☞ +Méhi Ignácért és +Regináért – Széplaki cs.
☞ +Széplaki Gáspárért - családja
☞ +Branyiczky Imréért - családja
- ☞ +Hanák és +Bozsó család elhunyt tagjaiért - Matild
☞ +Kvecson Máriaért – testvére, György
☞ +Paál Imréért, +Júliáért és az atyákért- Teresa
☞ +Torbay Józsefért – édesanyja
☞ +Marton Gyuláért - családja
- 12:00** ☞ +Zsó Istvánért és családtagokért – Forrai cs.
☞ +Pap Gábor emlékére - Kató
☞ +Horváth Istvánért és +Tibold családtagokért
☞ +Petró Éváért – Bojtos család

Monday (19); St John Brébeuf, St. Isaac Jogue

7.30 for fathers' intention

8.00 for fathers' intention

Tuesday (20); Paul of the Cross

7.30 for +Károly - Mária

8.00 for the recovery of Erika and Ronald

Wednesday (21); Saint Callistus I

7.30 for fathers' intention

8.00 for fathers' intention

7 p.m. az Oltáregylet tagjaiért

Thursday (22);

7.30 for the souls in purgatory

8.00 for our benefactors

10:00 +Török Lidia funeral mass

6 p.m. +Pánczél József funeral mass

Friday (23); John of Capistrano

7.30 for the victims of the 1956 Hungarian revolution

8.00 for the victims of the 1956 Hungarian revolution
- Piri

Saturday (24); Anthony Mary Claret

7.30 for the repose of the soul of Adrian Yoahan
Alexandar

8.00 (1) +for her father – Berzy Marika

(2) +for Diósady Pál - family

Baptism: Emese Vass

Marriage: Marton Géza – Salati Izabella

Funeral: Mária Czencz (88)

Announcements

❖ **Private Members' Bill C-384** is being debated in the House of Commons. If passed, this dangerous pro-euthanasia and pro-assisted suicide Bill would allow for the untimely deaths of vulnerable Canadians who need caring not killing. Contact Members of Parliament and tell them to oppose Bill C-384. Email all MPs in just one simple step by visiting <http://www.ContactMPs.com>

Your emails count and Canada is counting on you!

Vaulting Ambition

Fr. Phil Bloom

Shakespeare speaks about "Vaulting ambition, which o'erleaps itself And falls on the other side." In today's Gospel we see an example of vaulting ambition. Two brothers, James and John, try to vault over the other apostles, to grab the positions of superiority. They fall flat. Instead of top positions, Jesus offers them the cup - not a trophy, but the chalice which contains his blood. To drink from that cup implies a willingness to serve others, even to shed one's blood for Christ.

We have to drink from that cup to prevent the desire to serve from degenerating into false ambition. I am not speaking about ambition in the sense of hard work to achieve some good purpose. Vaulting ambition has as its goal not service, but prestige, self-importance. Vaulting ambition does not want to serve other people, but to leap over them.* We see it in political life, especially today when raising money has become central to the whole process. Something similar can happen in the Church.** Jesus shows us the way out.

I would like to tell you about a man who fell into false ambition and how Jesus rescued him. I read about him in a book called *Saints Behaving Badly* which tells about some unlikely characters who became canonized saints. The man's name was St. Hippolytus and he lived in Rome at the beginning of the third century. Hippolytus was a brilliant man, but he suffered from a defect common to intellectuals. He was proud to the point of arrogance and he resented anyone having authority over him - especially those he considered his intellectual inferiors. As far as Hippolytus was concerned, his intellectual inferiors included everyone in Rome, whether they were Christian or pagan. He particularly resented Pope Zephyrinus. In his writings he harshly attacked the pope. But the man he hated the most was the pope's chief advisor, Callixtus.*** Callixtus was a former slave, who by his virtue and hard work, rose to prominence in the Church. Hippolytus felt he should be the top advisor, not some freed slave.

Things came to a head when Zephyrinus died in 217 A.D. Hippolytus considered himself the logical candidate for pope, but you can probably guess who was elected instead of him. That's right: Callixtus, the former slave. That was too much for Hippolytus. He allowed his followers to proclaim him antipope. Five years later a violent mob murdered Pope Callixtus. Even that did not soften the heart of Hippolytus. He continued as antipope for another thirteen years when he was arrested together with the true pope. The emperor condemned Hippolytus and Pope St. Pontian to hard labour in the mines of Sardinia. In that terrible place Hippolytus repented of his schism and asked to be reconciled with the Catholic Church. Together with Pope Pontian he died of the inhuman conditions in the mines.

St. Hippolytus, a man whose vaulting ambition separated him from the Church, in the end drank the cup of martyrdom. His life illustrates today's Gospel. Like the brothers James and John, Hippolytus wanted the first rank in the Church. And like them, what Jesus offered instead was the cup of suffering. It took a long time for Hippolytus to accept that cup. It practically had to be forced on him. But he did drink it - and it cured him. He sought unity instead of division.

You and I might not be gripped by the same vaulting ambition as James and John - or St. Hippolytus. Perhaps we are more like the other ten apostles. When they heard about the brothers' bid for power, they reacted indignantly. On one level you can understand their reaction, but you have to wonder if they did not harbour similar ambitions. Jesus warns the whole college about false ambition. He tells them they must rather aspire to the role of servants. Even though we talk about elected official being "public servants," we really don't have much notion of what the word means. In Jesus' day the word servant was someone on duty twenty-four hours a day and who did whatever the boss told him. Not a role to which one would normally aspire. But if we are going to avoid false ambition, that must be our highest aspiration. The famous Trappist monk, Thomas Merton, said, "*When ambition ends, happiness begins.*" Only by embracing the role of servant can we overcome the ambition which eats at a person's heart. As Jesus states:

"Whoever wishes to be great among you will be your servant; whoever wishes to be first must be the slave of all. For the Son of Man did not come to be served, but to serve and give his life as a ransom for many."

**Hitler illustrates the paradox of this type of ambition, how it can combine frenetic activity with profound laziness. He campaigned to the point of exhaustion, but when he achieved power his Bohemian side re-emerged. Observing how Hitler and his associates would stay up all night watching movies and then sleep in until noon, Albert Speer wondered when the top Nazis ever worked.*

***Not that fund raising is evil in itself, but it can divert us from our central job: preaching Good News to the poor. Still, it can also be a necessary part of the cup Jesus asks us to drink.*

****In Against the Heresies Hippolytus calls pope Zephyrinus "an uninformed and shamefully corrupt man." But he places most of the blame on the pope's advisor, Callixtus, "a man cunning in wickedness" who "moulded to his purpose Zephyrinus, an ignorant and illiterate individual..." Notwithstanding the colourful (and unfair) invective, Hippolytus is worth reading to get a picture of the Church in the early third century. To St. Hippolytus we owe the Eucharistic Prayer II. The essential elements can be found in his Apostolic Traditions, ch 4. According to Father Edward McNamara, professor of liturgy at the Regina Apostolorum Pontifical University, it is "the oldest extant text of a developed Eucharistic prayer."*

Isn't it time for you to make a good confession?