

# ST. ANSELM'S PARISH

1 MacNaughton Road, Toronto, Ontario M4G 3H3

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Email: [stanselparish@bellnet.ca](mailto:stanselparish@bellnet.ca) Website: [stanselmsto.archtoronto.org](http://stanselmsto.archtoronto.org)



## PARISH STAFF

Fr. Thomas Moore, Pastor

Barrig Hayward, Administrative Assistant

Goody Cabral, Music Director & Cantor

Aloysius Chan, Organist

## SUNDAY MASSES

Saturday: 5:00 p.m.

Sunday: 9:00 a.m.

11:00 a.m.

## INDONESIAN CATHOLIC COMMUNITY (UKI)

Sunday Mass: 2:00 p.m.

(Second & Fourth Sundays of the Month)

## WEEKDAY MASSES

Monday through Friday: 8:15 a.m.

Saturday: 11:30 a.m.

## SACRAMENT OF BAPTISM

By appointment – Course Required

## SACRAMENT OF MARRIAGE

Arrangements 12 months in advance

Marriage Course is required

## SACRAMENT OF RECONCILIATION

Saturday: 4:00 p.m. - 4:30 p.m.

## MEDITATION GROUP

Meets in the Parish Hall Tuesday at 8:45 a.m.

## PRAYER GROUP

Meets in the Griffin Room Thursday at 1:00 p.m.

## CHURCH OFFICE HOURS

Monday: 1:00 p.m.– 4:00 p.m.

Tuesday – Friday: 9:00am – noon;

1:00 p.m.– 4:00 p.m.

## St. Anselm's School

182 Bessborough Drive

Toronto, Ontario M4G 4H5

416-393-5243

# Mass for Intentions Week



**Monday, February 18<sup>th</sup>, 8:15 a.m.**  
Deceased Members of the Kostovcik Family  
Requested by Mel Kostovcik

**Tuesday, February 19<sup>th</sup>, 8:15 a.m.**  
Patrick Glancy  
Requested by Edith Glancy

**Wednesday, February 20<sup>th</sup>, 8:15 a.m.**  
J. Charles Grieco  
Requested by the Scandiffio Family

**Thursday, February 21<sup>st</sup>, 8:15 a.m.**  
Deceased Members of the Maxheleau Family  
Requested by Mel Kostovcik

**Friday, February 22<sup>nd</sup>, 8:15 a.m.**  
Special Intention for Peace & Care for Creation  
Requested by EcoAnselm

**Saturday, February 23<sup>rd</sup>, 11:30 a.m.**  
Margaret Sinclair  
Requested by the Family



**The parish office will be closed on Monday, February 18<sup>th</sup> for the Family Day holiday. The office will re-open at 1:00 p.m. on Tuesday, February 19<sup>th</sup>.**

**CHECK IT OUT!** Our parish is now on **TWITTER**. Follow us **@StAnselmChurch**



## PARISH SUPPORT

Last weekend, the parish collection was \$7,342, which includes a PAG amount of \$4,572.



For the sick who have asked for our prayers, especially Bishop Bob Kasun, Mary Hanna, Rachel Moxam, John Crescitelli, Mary Lou Watson and Sharon Batke, that the healing love and consolation of God may surround them and bring them strength in their illness, we pray...

*The Senior/Friendship Group will gather on **Friday, February 22<sup>nd</sup> at 1:00 p.m.** in the parish hall. All are welcome for card games and conversation!*

## St. Anselm's Ecology Group **Encyclical Letter of the Holy Father Francis Laudato Si'**

### Chapter One

What is Happening to Our Common Home?

#### IV. Decline in the Quality of Human Life and the Breakdown of Society

43. Human beings too are creatures of this world, enjoying a right to life and happiness, and endowed with unique dignity. So we cannot fail to consider the effects on people's lives of environmental deterioration, current models of development, and the throwaway culture.

44. Nowadays, for example, we are conscious of the disproportionate and unruly growth of many cities, which have become unhealthy to live in, not only because of pollution caused by toxic emissions but also as a result of urban chaos, poor transportation, and visual pollution and noise. Many cities are huge, inefficient structures, excessively wasteful of energy and water. Neighborhoods, even those recently built, are congested, chaotic, and lacking in sufficient green space. We were not meant to be inundated by cement, asphalt, glass, and metal, and deprived of physical contact with nature. **Pope Francis**

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To purchase a copy of the Encyclical email:

[ecoanselm@gmail.com](mailto:ecoanselm@gmail.com)

EcoAnselm is pleased to offer a Lenten Reflection Series for 2019, with a focus on key Catholic principles for caring for our common home. **The Series consists of five Monday evening sessions beginning Monday, March 11, from 7:00-8:30 p.m.** During each session, a 30-minute episode of CREATION (a Salt+Light Television production) will be screened, followed by large group discussion, and time for contemplation and prayer. Sign up will occur after Masses the weekend of March 2-3 and March 9-10. We hope you can join us in the parish hall for this Lenten series. A small donation will be asked to cover the cost of refreshments.

EcoAnselm would also like to extend a big **THANK YOU** for your generous donation of eyeglasses and sunglasses to help those in developing countries that are in need. In total, we collected 115 pairs of glasses. This is amazing! If you still have any eyeglasses that you wish to contribute, the last day they will be collected is this **Sunday, February 17th**.

**GOOD SHEPHERD CASSEROLES**

Group "B" casseroles for the Good Shepherd are due **THIS WEEKEND**. Please bring your frozen casserole to the parish hall kitchen prior to Mass

**2018 TAX RECEIPTS**

Tax receipts for donations made in 2018 were mailed out this week. Please check your envelope carefully – you will find a receipt from St. Anselm (including offertory, building fund, special collection and ShareLife donations made in the parish) as well as a letter from Fr. Moore. St. Vincent de Paul donations are receipted separately in the same envelope, issued by SVP. Family of Faith receipts will be issued and mailed from the Archdiocese of Toronto.

**SAVE THE DATE!!!!**



**ST. ANSELM'S CHURCH  
PANCAKE DINNER  
Tuesday March 5<sup>th</sup>  
5:00 - 7:30 P.M.**

**Tickets will be on sale after Masses March 2-3**

**SEEKING BLESSEDNESS**



It would be a mistake to regard the blessings and woes of this Gospel as pious platitudes. On the contrary, each proclamation is a powerful zinger. These statements take the accepted standards and politics of both Jesus' time and ours and turn them upside down. But this upheaval, which has become an integral aspect of the lives of believers, did not begin with the Lucan Jesus' sermon on the plain. Much earlier, the evangelist portrayed Jesus' mother Mary as the herald of a coming reign where the mighty and rich would fall and the poor and lowly would be lifted up. Jesus continued to press this stance, assuring the least ones of this world that they had the ear of God. Indeed, intercession on their behalf had become flesh in the person of Jesus. When the poor and the hungry, the weeping and the hated were pronounced "blessed" by Jesus, those who did not believe, and even some of those who did, may have found his words laughable. What good is poverty? What good hunger or sorrow or rejection? These are struggles that most sensible people would rather avoid. Much more appealing are riches, full bellies and joyous laughs. However, careful listeners will notice Jesus clearly stated that those who enjoy all these things "have received your consolation." Riches here and now are their own reward here and now, but when here and now evolves into eternity, riches, which we can't take with us, will be no more. However, it will not be so for the poor, the hungry, the sorrowing and

the hated. These experiences of want and suffering create a void in which we can learn reliance on God. Those who experience this void and look to God to fill up what is lacking, are the heirs of the kingdom — where there is no more hunger, weeping, pain or struggle. This is the great reversal of which Mary sang and which Jesus came to bring among us. So, when we hear these beatitudes, what will we do? Will we embrace a worldly way of life, or will we accept the ways of the kingdom? Settle for present but fleeting pleasure and profit, or look to Jesus and embrace a set of values that will put us at odds with the world? Will we take seriously the challenge of the Great Sermon, or will Jesus' words continue to describe a way of life that has yet to be taken seriously? From the time the Lucan Jesus first spoke the blessings and woes that we have come to call the Great Sermon, many have tried to spiritualize and thereby sterilize the powerful impact of these words and their challenges. Some regard the beatitudes as a happier and much improved version of the Ten Commandments. They say that here believers are encouraged and even rewarded with blessedness for doing what is right, rather than forbidden by a stern series of thou shalt nots. Others insist that the promised blessings of the Great Sermon should be postponed into the future - "Struggle now and be rewarded later." But this attitude toward Jesus' teaching also fails to recognize its urgency. In Greek, the beatitudes are exclamations about present reality, as in "Now, blessings and the kingdom of God for the poor! Now, mercy for the merciful! Now, satisfaction for the hungry! Now! Now!"

The beatitudes speak to the heart of society's values and institutions. They offer, here and now, an alternative to materialism, capitalism and the drive for power. Poverty offers a warmer welcome to God than riches; hunger can find God faster than overindulgence; weeping opens the way to the experience of divine comfort; and earning the hatred and rejection of others enables one to understand the mind, heart and motivation of Jesus himself. Through his words and works, Jesus challenged a world driven by greed and violence. The beatitudes purposely disorient the proud and the complacent and invite all who will listen to see the world differently and to welcome the new world order that has become present in Jesus. A person has to be open and empty in order to let God and others come in. If we want to love and be loved, we need to have space at the centre of who we are. There is only one reality, only one Being who can give us the bread of life, who can satisfy our deep capacity for love. Don't you want to welcome that Being into your soul instead of flying around at the fastest pace possible having fun, fun, fun? ***Blessed are you if you let go into his arms.***

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