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by welcoming immigrants and refugees



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Mass Intentions for Week

Monday, June 3rd, 8:15 a.m.

Anna McInerney
Requested by Breda & Dermot O'Carroll

Tuesday, June 4th, 8:15 a.m.

Special Intention - Thanksgiving
Requested by Remedios Lapena

Wednesday, June 5th, 8:15 a.m.

Don Memery
Requested by the Family

Thursday, June 6th, 8:15 a.m.

Giovanni Gnocato
Requested by Augusta Gnocato

Friday, June 7th, 8:15 a.m.

Wanda Stankiewicz



PARISH SUPPORT

Last weekend, the parish collection was \$8,042, which includes a PAG amount of \$4,359. Thank you.



For the sick who have asked for our prayers, especially Bishop Bob Kasun, Mary Hanna, Rachel Moxam, Shirley Rouleau, Terry McIntosh and Jennifer

Anderson, that the healing love and consolation of God may surround them and bring them strength in their illness, we pray...

SPECIAL COLLECTION

Thank you for your generosity toward the special collection for Pope's Pastoral Works last weekend, totalling \$2,022.65.

This weekend, there is a second collection for Marygrove girls' camp run by the Society of St. Vincent de Paul. Each year over 1,000 young girls whose families are struggling with financial or domestic hardship enjoy a joyful camping experience. Each camper's holiday is fully subsidized through the generous support of parishioners.

Group "B" casseroles will be due the weekend of June 15/16. If you are planning to be away, you may make arrangements to bring your casserole in prior to the collection weekend. Your continued commitment to this valuable ministry is most appreciated.

Share...Life!

Living the Gospel by supporting mental health wellness

Last year, over 3,200 people accessed individual, couple and family counselling at Catholic Family Services of Peel-Dufferin, a ShareLife-funded agency. Given that depression has replaced back injury as the number one reason for absenteeism at work, these services are helping clients maintain employment and stay out of poverty. By supporting ShareLife agencies like CFS Peel-Dufferin, you're helping people find health and happiness.

**Today is ShareLife Sunday.
Thank you for your generosity.**



St. Anselm's Ecology Group
**Encyclical Letter of the Holy Father Francis
Laudato Si'
Chapter One
What is Happening to Our Common Home?
VI. Weak Responses**

53. These situations have caused sister earth, along with all the abandoned of our world, to cry out, pleading that we take another course. Never have we so hurt and mistreated our common home as we have in the last two hundred years. Yet we are called to be instruments of God our Father, so that our planet might be what he desired when he created it and correspond with his plan for peace, beauty, and fullness. The problem is that we still lack the culture needed to confront this crisis. We lack leadership capable of striking out on new paths and meeting the needs of the present with concern for all and without prejudice toward coming generations. The establishment of a legal framework which can set clear boundaries and ensure the protection of ecosystems has become indispensable; otherwise, the new power structures based on the techno-economic paradigm may overwhelm not only our politics but also freedom and justice.

Pope Francis

Please take a few minutes to visit the EcoAnselm display at the Millwood entrance. There is a variety of things posted here: you will see a list of things EcoAnselm has done over the past few years including writing to Bayview Merchants and visiting each of them; there are prayers, scripture, reflections, and more.

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



There will be a gathering of the **Senior/Friendship** group on **Friday, June 7th at 1:00 p.m.** in the parish hall. All are welcome for card games and conversation!

Called to Transform the World



Two Lucan versions of Jesus' ascension are set before us today, the first reading from Acts and the second from the final discourse in Luke's Gospel. The account of the Ascension of Jesus is the hinge connecting Luke's story of Jesus in the Gospel to the story of the Church in Acts. In this way, his

two volumes overlap. Both include the essential teaching; both include the promise of the Spirit as the powerful and ever-present enabler of Jesus' continuing mission through the church. Both include the statement that Jesus was taken up from earth to heaven and both include the charge of the risen Jesus that his disciples should be witnesses of who he was and what he did before the world. However, they serve two different but complementary functions. The Gospel version of Jesus' return to glory finishes on the offering of praise and glory to God and the Acts account introduces the mission of the church. Notice, also, that while the Gospel recounts the ascension of Jesus on Easter Sunday evening, Luke, in Acts, has chosen to separate the ascension from the resurrection by a period of 40 days.

Biblical scholars have offered the explanation that this separation of time enables the author of Luke/Acts to establish his own historical-theological framework, with its post-Easter instruction of the apostles stretched over a 40-day period. The number 40 was reminiscent of the experiences of Moses, who spent 40 days on Sinai being briefed by God on the commandments, (Exodus 24:12-18) and of Elijah, who walked for 40 days and nights on the strength of the food God sent him. (1 Kings 19:8). It is also referenced as the length of time Jesus spent preparing for his Spirit-driven ministry (Luke

4:2, 14-15). What did the disciples learn from the risen Jesus during their special time with him? Did the reality of his resurrection take hold of them? Did they begin to perceive him as truly alive? Did they come to realize that the Jesus who died on the cross was the same Jesus who rose and appeared among them? Were they becoming aware of their place in God's plan of salvation and the responsibilities they would assume after Jesus' return to glory?

If the Emmaus appearance was typical, then we can suppose that there was a great deal of reflection on the Jewish scriptures, on Jesus' ministry and on how the one was fulfilled in the other. No doubt there were also many experiences of Eucharist in which they encountered their Lord who became known to them in the breaking of the bread. Jesus was very clear in his mission statement: "and you will be my witnesses ... to the ends of the earth." What does that mean to us today? Why do we celebrate the Ascension? This celebration of Ascension challenges us to find anew the Lord who is moving in deep relationship with each part of creation. Immersed in creation, Jesus suffered, died and rose. The same Jesus lay in the stable, stayed behind in the temple, worked as a carpenter, went to a wedding and brought his friends – who helped drink up the wine. The same Jesus joined sinners being baptized by John, challenged the religious and civic elite, spoke out and was put to death for it. It was this same Jesus the Christ who had within him all that could change this world, one person at a time. So, when this Jesus ascends to heaven in the time of the disciples, they and we are challenged to understand a Christ whose very Spirit penetrates into all humankind.

From within, Christ's Spirit continues his work of transforming this world into the reign of God. Just as at Pentecost the disciples were filled with the gift of the Holy Spirit, we believe that we too are gifted with Jesus' Spirit. The Spirit is truly with and within us as promised in the readings today, right here and right now. We too are called to be witnesses; we have become his hands and his feet. We are the instruments of the transformation of our world into the reign of God, just as all those who have gone before us in the faith. Are you ready? Alleluia.

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