

ST. ANSELM'S PARISH

1 MacNaughton Road, Toronto, Ontario M4G 3H3

Phone: 416-485-1792 Fax: 416-485-4920

Email: stanselparish@bellnet.ca Website: 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

Tuesday - Friday: 8:15 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

Tuesday, November 12th, 8:15 a.m.

Bill Poole

Requested by Barbara Ford and Family

Wednesday, November 13th, 8:15 a.m.

Dermot Christopher

Requested by Christina Christopher

Thursday, November 14th, 8:15 a.m.

Ted Wood

Requested by Theresa Ryan

Friday, November 15th, 8:15 a.m.

For the Faithful Departed

Requested by a Parishioner



GROUP "A" casseroles for the Good Shepherd are due NEXT weekend, November 16/17. Please plan to bring your frozen casserole to the parish hall before Mass that weekend.

**** We are experiencing a worrying decline in the number of casseroles received for the Good Shepherd Meal Program at the time of year when the need is greatest. Whatever you can do to reverse this trend will be gratefully appreciated. ALSO, we need NEW MEMBERS (cook a casserole every other month) to ensure our parish can continue to make a meaningful contribution to FEEDING THE HUNGRY. Please call the office at 416-485 1792 for more information.**

ST. ANSELM WOMEN'S NETWORK CHRISTMAS BAZAAR



Join us in the parish hall on Sunday, December 1st from 9:30am to 1:00pm for Christmas treats and gift ideas.

Pre-orders for popular baked items should be submitted to the parish office by THIS WEDNESDAY, November 6th along with payment.

Please see the order forms on the glass tables.

St. Anselm Women's Network is requesting White Elephant sale items for the annual Christmas Bazaar. ** Please NO clothing or books!**

Items may be dropped off

- any Wednesday morning to the parish hall;
- to the office during regular office hours;
- to the parish hall the day before the sale (Saturday, November 30th)

BUNDLE UP WEEKEND

The next "Bundle Up" collection weekend is coming up on **November 30/December 1.**

The truck will be in our parking lot on that weekend.

Please note the following:

ACCEPTED

- All Clothing (any condition)
- All Footwear (any condition)
- Bedding (any condition)
- Drapery/Towels
- Toys (new or nearly new)

NOT ACCEPTED

- Books (any kind)
- Construction Material
- Dishes
- Furniture
- Video/Audio Cassettes

SPECIAL COLLECTION

THE SHEPHERDS' TRUST
NOVEMBER 16-17, 2019

The **Shepherds' Trust** has a mission to provide, comfort and care for those who have steadfastly cared for us - our retired priests. As parishioners, we have our own memories of a Catholic priest who made a positive, meaningful and lasting impact in our lives. Each year, thousands of people contribute to the Shepherds' Trust. **The collection will take place next weekend in all parishes in the Archdiocese.** We want our priests to retire safely and with dignity. The Shepherds' Trust allows us to help achieve this goal. Envelopes for this special collection are in your boxed sets, PAG bundles and on the glass tables at the entrances to the church. Thank you for considering your donation to this special collection.

FIRST CONFESSIONS

Children (and their parents) who are registered for the sacraments of First Reconciliation/First Eucharist are reminded of the mandatory workshop on Saturday, November 16th in the parish hall. Please arrive by 10:45am to check in. The workshop will begin at 11:00a.m. At least one parent must attend with their child.

The sacrament of First Reconciliation for all registered children will be celebrated on Saturday, November 30th in the church. Please arrive by 9:45a.m.

COMING SOON...

...information regarding Development and Peace activities as well as St. Vincent de Paul Christmas initiatives in our parish. Stay tuned!!



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

59. At the same time we can note the rise of a false or superficial ecology which bolsters complacency and a cheerful recklessness. As often occurs in periods of deep crisis which require bold decisions, we are tempted to think that what is happening is not entirely clear. Superficially, apart from a few obvious signs of pollution and deterioration, things do not look that serious, and the planet could continue as it is for some time. Such evasiveness serves as a license to carrying on with our present lifestyles and models of production and consumption. This is the way human beings contrive to feed their self-destructive vices: trying not to see them, trying not to acknowledge them, delaying the important decisions and pretending that nothing will happen.

Pope Francis

God of the Living



The Gospels present us with many people who react to Jesus in different ways. We are continually being asked how we would react to him and whether we see ourselves now as among his faithful disciples. We find five groups making up the

Jerusalem establishment of Jesus' time. The temple clergy, led by the high priest, belonged to the tribe of Levi and inherited their offices. The high priest was leader of the Sanhedrin, the religious supreme court. The Sanhedrin was a mix of Saducees and Pharisees, influential parties who represented different ways to interpret the scriptures. The Saducees held only the first five books of the Hebrew Bible as authoritative, and therefore did not accept resurrection because it was not in the Torah. The Pharisees accepted the prophets and writings, were regarded as

reformers and did believe in resurrection for the righteous. The last group, the scribes, was made up of religious lawyers who served the system by applying the Mosaic Law to everyday life.

Jesus was a layman with no formal training, and he boldly navigated this world of religious professionals as little more than a hill country preacher. He nonetheless had a way of getting at the heart of the Law, and was a popular preacher with a reputation for working miracles to confirm his message. Each of the more formal groups publicly tried to discredit Jesus because of his rival — and often radical — views on God and religion. The Sadducees used the example of a woman married and widowed by seven brothers who had all tried to conceive a child with her to guarantee the continuation of the line of the oldest brother, since this was his only possible chance at immortality. If there is in fact life after death, the Sadducees argued, whose wife will she be, since all seven had married her? It was a ridiculous scenario meant to ridicule those who believed in resurrection. Jesus cut through their narrow assumptions, saying they understood neither God nor the scriptures. God is the God of the living, not the dead. Therefore, everyone who has been faithful to God will survive death and be with God, as are Abraham and Moses. And because they are now eternal, there is no need for marriage to extend their posterity. It was a stinging rebuke for men who regarded themselves as the most respected figures in the community. The Sadducees did not want Jesus to disturb their complacent lives at the top of the social order. Their selective reading of the scriptures excused them from heeding the prophetic call to justice, and since they did not believe in an afterlife, they lived comfortably without fear of judgment after death. The rich man who was deterred from following Jesus by his wealth was probably a Sadducee, and Jesus' parable of Lazarus and the rich man Dives was no doubt aimed at the Sadducees.

For us, postponing accountability is to postpone discipleship. We do not have to wait for death to experience heaven and hell. They begin in this world each day by our choices either to love others or to isolate ourselves. Material comfort can numb our consciences, but this also cuts us off from the real sources of life: telling the truth, giving and receiving mercy and sharing our joys and needs with others. Jesus' confrontation with each of the power groups of his time was really an appeal to liberate them from assumptions that imprisoned them. They were becoming dead men instead of being open to the living God Jesus was revealing.

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