

# ST. ANSELM'S PARISH

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## 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 26<sup>th</sup>, 8:15 a.m.**

For the Intentions of Margaret & Rosemary Hamer  
(In Memory of Daniel & David)  
Requested by Bernie Hamer

**Wednesday, November 27<sup>th</sup>, 8:15 a.m.**

Stella Dufty & Mark Dufty  
Requested by Elizabeth Shergold & Family & Kathryn Dufty

**Thursday, November 28<sup>th</sup>, 8:15 a.m.**

For the Deceased Members of the Aust Family

**Friday, November 29<sup>th</sup>, 8:15 a.m.**

For Peace and Care of Creation  
Requested by EcoAnselm

## ST. ANSELM WOMEN'S NETWORK



The annual Christmas Bazaar is on Sunday, December 1st. The Women's Network needs the following assistance from parishioners.

1) Please take a lawn sign home with you after Mass this weekend. The sign will go up on Monday, November 25<sup>th</sup>. Please return them to the church after the sale. This advertisement goes a long way in bringing in shoppers from the area!

2). We need some additional volunteers to assist on the day of the sale. If you can give an hour or two of your time, please let the Women's Network member at either of the two entrances to the church know or call the parish office.

**We are requesting White Elephant sale items for the annual Christmas Bazaar. \*\* Please NO clothing or books!\*\***

**Items may be dropped off**

- **this Wednesday morning to the parish hall;**
- **to the office during regular office hours;**
- **to the parish hall the day before the sale (Saturday, November 30<sup>th</sup>)**

## **FIRST CONFESSIONS**

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

**The Parish Office will be closed on Friday, November 29<sup>th</sup>.**

**2019-2020 Sunday Missals will be available for \$5 each on a first-come, first-served basis after all Masses on November 23/24 and November 30/1.**



**Group "B" casseroles will be due December 21/22.**



**EcoAnselm**

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

What is Happening to Our Common Home?  
VII. A Variety of Opinions

60. Finally, we need to acknowledge that different approaches and lines of thought have emerged regarding this situation and its possible solutions. At one extreme, we find those who doggedly uphold the myth of progress and tell us that ecological problems will solve themselves simply with the application of new technology and without any need for ethical considerations or deep change. At the other extreme are those who view men and women and all their interventions as no more than a threat, jeopardizing the global ecosystem, and consequently the presence of human beings on the planet should be reduced and all forms of intervention prohibited. Viable future scenarios will have to be generated between these extremes, since there is no one path to a solution. This makes a variety of proposals possible, all capable of entering into dialogue with a view to developing comprehensive solutions.

61. On many concrete questions, the Church has no reason to offer a definitive opinion; she knows that honest debate must be encouraged among experts, while respecting divergent views. But we need only take a frank look at the facts to see that our common home is falling into serious disrepair. Hope would have us recognize that there is always a way out, that we can always redirect our steps, that we can always do something to solve our problems. Still, we can see signs that things are now reaching a breaking point, due to the rapid pace of change and degradation; these are evident in large-scale natural disasters as well as social and even financial crises, for the world's problems cannot be analyzed or explained in isolation. There are regions now at high risk and, aside from all doomsday predictions, the present world system is certainly unsustainable from a number of points of view, for we have stopped thinking about the goals of human activity. "If we scan the regions of our planet, we immediately see that humanity has disappointed God's expectations."<sup>35</sup>

**Pope Francis**

**BUNDLE UP – the truck will be in our parking lot NEXT weekend, November 30/December 1. Please bring your gently used clothing, towels, linens boots and shoes. \*\* Please no dishes, construction materials, books, videos or DVDs.**

**DEVELOPMENT AND PEACE**

**Let's support the defenders of our common home!**

"The native Amazonian peoples have probably never been so threatened on their own lands as they are now." - *Pope Francis, Peru, January 2018.*

This is true for Indigenous peoples – as well as other traditional communities of the Amazon:

- The way of life of Machadinho d'Oeste's *seringueiros* (artisanal rubber tappers) is being destroyed by industrial logging.
- The Mura Indigenous people of Manaus were not consulted before a phosphate mining company began operations on their lands.

The protection of the Amazon directly impacts these communities AND our global wellness. In "defending the defenders, we are defending our common home.

**Sign the Development and Peace - Caritas Canada Solidarity Letter today to support these communities.** Your signatures will allow us to call for their protection and respect of their rights.

Together, let's support the defenders of the Amazon. To sign the Solidarity Letter online: [devp.org/act](http://devp.org/act).



The St. Vincent de Paul **Angel Tree** is up in the Millwood lobby. Please select an angel and return it with an age appropriate new, unwrapped toy (approx. value \$35) to the tree no later than **December 8<sup>th</sup>**. If possible, please include a gift bag or some wrapping paper. Thank you for your generosity!

**The Family-to-Family** information sheets are on the glass tables. If you wish to support one of our families in need, simply complete a Family Information sheet (glass tables) and enclose \$60 per family member. For example, for a family with 5 individuals, the amount of your donation would be \$300. Tax receipts will be issued by St. Vincent de Paul so please remember to include your information. Place the completed sheet and cheque (St Anselm-St. Vincent de Paul) in the offertory basket by **December 8<sup>th</sup>**. Please call the office with any questions.

**Then he said, "Jesus, remember me when you come into your kingdom." He replied to him,**

**"Truly, I tell you, today you will be with me in Paradise."**



What a different picture of power each of today's readings offers: a king with unquestioned authority; a savior God; a crucified criminal, tortured for his

efforts on behalf of the powerless. Which one is your Jesus? Which one calls to you, "Come, follow me?"

And how did we get from that criminal on the cross to today's feast of Christ as King? The answer to the last question is the easiest. Pope Pius XI created the feast in 1924 while negotiating with Mussolini's government over sovereignty for the Holy See. You can see where a king image of God would be important. But what we name Jesus may not be as important as how we understand his power. It matters if we understand it as political power, as spiritual power or as something more immediate. Is Jesus revealing power in his death and resurrection that God shares with all of us — call it the power to be redemptive in this world, the power to transform what is destructive in life into what is constructive? Yes, kings can have this power, but you don't have to be a king, a president or a prime minister to exercise it. Such power speaks to us of the coming of God's realm, but you don't have to be dead among the saints to practice it. We have an example of such power in the conversation among the two thieves and Jesus as the three hung dying on their crosses. Here we learn what it means to deliver and be delivered from the power of darkness — or not. What would it be like to hang on a cross, flesh and bone ripping from their moorings, your very skeleton unable to hold its shape? And next to you hangs one who is said to be the Messiah, the long-awaited anointed one, the one who could possibly save you from all this. As one thief did, we might call out, "Are you not the Messiah? Then save yourself and us!" meaning, "For God's sake, get me out of this." That is one approach. The thief hanging on the other side of Jesus has something to say, too. But his cry is for the other, not for himself. It comes from a different place in him. He urges his brother thief to get right with himself and God. He is already shifting from a criminal into someone who wishes to redeem and be redeemed, however clumsily. This is part of salvation. And this is the power that Jesus' death and resurrection reveals: Evil does not have to get the last word. By the grace of God working in and through our own transformation, all is redeemable. Why is it that some of us merely endure in the face of life's limits and changes and myriad forms of pain, while others grow? They are transformed, able to hold out hope to others, including us. Nelson Mandela comes to mind, as does Malala Yousafzai, the young Pakistani shot in the head for organizing girls to seek an education, as well as civil rights pioneer Rosa Parks, and as the good thief does in today's Gospel.

The cross and resurrection are a single power. It names our capacity for transformation, which is the only adequate remedy for human tragedy because transformation does not deny reality but redeems it. This is the power revealed by Jesus, call him king, or criminal or God.

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