

ST. ANSELM'S PARISH

1 MacNaughton Road, Toronto, Ontario M4G 3H3

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

Email: stanselmparish@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, March 3rd, 8:15 a.m.
Fr. Guenter Petricek
Requested by Ken & Lorraine Ware

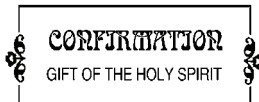
Wednesday, March 4th, 8:15 a.m.
Anne Kostovcik
Requested by Mel Kostovcik

Thursday, March 5th, 8:15 a.m.
Dr. Charles Luttor
Requested by Maria Luttor

Friday, March 6th, 8:15 a.m.
For the Intentions of Addy Oh
Requested by Brian and Angela Oh and Family

In Appreciation

Thank you from The St Anselm Women's Network!
The Women's Network would like to thank all of our parishioners for supporting our fundraising events over the last few years. As a result of this incredible support the Women's Network has donated \$30,000.00 towards the accessibility/elevator project that will allow all parishioners, regardless of physical abilities, to attend all events taking place in our parish hall. The Women's Network will continue to offer parish events going forward and we hope that you will take advantage of the opportunities to participate in these St Anselm community building events.



Candidates who are enrolled to receive the sacrament of Confirmation in the Easter season are reminded of the fourth preparation session taking place **Saturday, March 7th** in the parish hall. Please arrive by 9:45am to check in.

PARISH VOLUNTEER SCREENING PROGRAM

This program is our commitment to a safe environment that safeguards, in all respects, those to whom we minister; while ensuring the integrity, safety, and reputation of our volunteers. The goal is to ensure that, as a faith community, we fulfill all our obligations.

Roll out of our Parish Volunteer Screening Program will begin over the next few weeks, and all volunteers will be contacted with more information. We thank you for your support in this effort. Screening email:

screeningstanselm@gmail.com

Mighty Big Thanks!

Thank you to members of the Women's Network for hosting this year's Pancake Supper last Tuesday. Thank you as well to the many volunteers across all ministries who generously gave their time and talents to make the evening run smoothly. We are grateful!

LENTEN PRAYER SERVICE

"A great Cultural, Spiritual and Educational challenge stands before us, and it will demand that we set out on the long path of renewal" [Pope Francis].

What better time to take up that journey than this season of Lent.

Come and join us for a parish Lenten prayer service on **Wednesday March 25 at 7:15 p.m.** in the parish hall hosted by EcoAnselm. All are welcome to attend.



St. Anselm's Ecology Group
Encyclical Letter of the Holy Father Francis
Laudato Si'
Chapter Two
The Gospel of Creation

II. The Wisdom of the Biblical Accounts

69. Together with our obligation to use the earth's goods responsibly, we are called to recognize that other living beings have a value of their own in God's eyes: "by their mere existence they bless him and give him glory,"⁴¹ and indeed, "the Lord rejoices in all his works" (Ps 104:31). By virtue of our unique dignity and our gift of intelligence, we are called to respect creation and its inherent laws, for "the Lord by wisdom founded the earth" (Prov 3:19). In our time, the Church does not simply state that other creatures are completely subordinated to the good of human beings, as if they have no worth in themselves and can be treated as we wish. The German bishops have taught that, where other creatures are concerned, "we can speak of the priority of *being* over that of *being useful*."

42 The Catechism clearly and forcefully criticizes a distorted anthropocentrism: "Each creature possesses its own particular goodness and perfection....Each of the various creatures, willed in its own being, reflects in its own way a ray of God's infinite wisdom and goodness. Man must therefore respect the particular goodness of every creature, to avoid any disordered use of things."⁴³

Pope Francis

DESERT REFLECTIONS – THIS IS LENT



Lent invites us to participate in Jesus' own preparation for the start of his public ministry. A good beginning is important to the whole journey, not just through this one liturgical season into the next (Easter), but as a critical revision of our

baptismal identity around the mystery of Jesus. The temptation story is especially important. Just as the overture of a symphony introduces the many musical themes of the coming work, Matthew's temptation story signals the many themes that converge in his Gospel to reveal who Jesus is. One key to reading Matthew's Gospel is to know how Jewish it is. It was composed at the end of the first century for a mostly Jewish Christian audience in Antioch of Syria. Its purpose was to show that Jesus was the fulfillment of the promises made to Israel. The text is a virtual replay of the major theme of the Hebrew scriptures, with texts from the Torah, the prophets and writings popping up continually in the Gospel narrative. Matthew's infancy narrative and genealogy establish Jesus as the new Adam, the son of Abraham, the new Moses, son of David, the messiah, the fulfillment of the Law and Prophets. Then the story of his baptism and 40-day fast in the desert parallels the ancient story of Israel's exodus and trek in the Sinai. While Israel was tested and failed, Jesus remains faithful to the covenant. At the same time, the old narrative is being transformed. Jesus' messianic identity and mission are confirmed, but also refocused from the Davidic king messiah to Isaiah's suffering servant. Matthew affirms God's plan to re-establish justice through Jesus, not by force, but by love. This multilayered presentation summarizes Matthew's understanding of who Jesus is and what his life, death and resurrection mean in our salvation history. Getting this narrative overview in focus helps us to put in perspective the Gospel's subsequent reflections on the role of the church (meaning each one of us) in the world and the meaning of our life in Christ. From the outset, Lent is our reminder that to be baptized is to walk with Jesus. We review his temptations to know ourselves more deeply and to clarify just who we are

before God and how faithfully we are living out our baptismal call to holiness in the world. To do this clarifying, we voluntarily enter the desert to fast, pray and expose our souls to scrutiny. Lent invites us to enter the desert voluntarily. Our model is Jesus' time of testing after his baptism. Entering the stark landscape of the desert, this "Son of God" is stripped to the core by the deprivations of a 40-day fast. In this vulnerable state, Jesus is flattered, taunted and probed by Satan. By passing each of Satan's tests, Jesus emerges from the desert grounded in the first commandment — absolute loyalty to and love for God. But Jesus' victory over Satan will come at a price. He rejects the image of a popular, powerful messiah sponsored by Satan, and instead he takes on his shoulders the role of the suffering servant of the Prophet Isaiah. Jesus leaves the desert marked by the sign of the cross, and from this point forward his mission will involve absorbing into himself the consequences of human sin.

For us, Lent can come at any moment, and the wilderness always waits at the edges of our often too-comfortable lives, ready to blur our certainties and challenge our sense of self-sufficiency and conventional virtue. Lent invites us to surrender ourselves to the desert for a while, to let ourselves be tested, our commitment probed. We imagine that we are strong, ready to follow Jesus wherever he goes. But how will we know without being tested? It is Lent. Jesus has gone out into the desert, and he is inviting us to follow him. Will we choose to follow?

Lent is a season of prayer.

Jesus taught us to pray simply and directly for what we need. And so we pray for those who

cannot pray...for those who pray without consolation...for those who do not know God and live without a sense of the good, the true and the beautiful...for those who constantly pray and support us by their prayers...for faithful hearts and quiet minds so that we might listen for the

*voice of God within us...**Lord, in your mercy...Hear our prayer.***

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