

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

FOURTEENTH SUNDAY OF ORDINARY TIME

Dear Parishioners – we are here for you. Email is being monitored regularly at stanselparish@bellnet.ca You may also leave us a voicemail message at 416-485-1792. The parish office remains closed for the time being unless by appointment.



Just a reminder – currently there are limits to the number of people we can have in the church at one time. We ask that, wherever possible, parishioners aged 65 and over attend the Saturday 5pm Mass, while those with surnames beginning with A-L attend Sunday 9am and those with surnames from M-Z attend Sunday 11am. Your cooperation is greatly appreciated.

FOURTEENTH SUNDAY IN ORDINARY TIME

July 5 2020

Zechariah 9:9-10 Romans 8:9, 11-13;

Psalms 145: Matthew 11:25-30

“I will bless your name for ever, my King and my God.”



Once described as a 13th-century monk living in 20th-century England, Vincent McNabb (1868-1943) was a brilliant scholar of the Dominican order. Besides lecturing on the university level, he was a fixture in London's Hyde Park, where, for half a century, he debated all challengers, including such notables as George Bernard Shaw, G.K. Chesterton and Hilaire Belloc. His topics often reflected his mission in life - to reunite the Anglican and Roman Catholic churches, to shore up faith and reason with solid foundations and to work toward social justice. McNabb, who could have remained in the sophisticated surroundings of academia, placed himself at the service of the poor. In his hand-loomed habit and cobbled boots, he catechized poor children, visited the sick and dying and scrubbed the floors of the bed-ridden poor who had no one to help them. In his unobtrusive and gentle manner, McNabb was a true reflection of the just saviour featured in the first reading from Zechariah. Although he is described as a king, Zechariah's promised Saviour chooses to exercise his majesty in meekness, bringing justice and peace rather than fomenting war. Sound familiar? It should. Who but Jesus could and did fulfill all that Zechariah describes for us today.

Strangely enough, found among Vincent McNabb's papers after his death, was the following anecdote: A group of young priests were on

pilgrimage to the Holy Land, where they hoped to meet with the great scripture scholar M.J. Lagrange (1855-1938), founder of the Dominican Biblical School of Jerusalem. They sailed on a liner from France and gathered each day to celebrate the Eucharist together. On their first day out, they were approached by a shabbily dressed friar from steerage who asked if he might join them in prayer. Unwilling to welcome the old man, the young ministers told him he could use the chapel but only after they had worshipped together. Morning after morning he came and waited his turn to pray; then he returned to steerage. When the young ones arrived at St. Etienne to call upon the famed scholar, it was the grubby little friar from steerage who was introduced to them as the great Lagrange. This anecdote ably illustrates the Matthean Jesus' distinction between the “wise and the intelligent” from whom much is hidden (or is overlooked) and the “infants” or young ones to whom the Son reveals the true face of God. From his humble vantage point, Lagrange, one of God's “infants,” was able to penetrate the things of God; his experience and Jesus' teaching call forth a similar response in those who would be his disciples. Scholars agree that “these things” of verse 25 and “all things” of verse 27 represent the wisdom of God or revelation. This is what all believers are called to seek. Throughout Jewish tradition, the source of this wisdom has been identified as the law of God or the heavenly mysteries. Wisdom was thought to dwell in the Jerusalem temple, everywhere in the universe and in heaven. In this Gospel today, Jesus is revealed as the very wisdom of God who has come to live and move among us. Those who know Jesus know God. It follows, then, that if Jesus is wisdom incarnate, he is the source or school where seekers of wisdom will be able to learn. Jesus' invitation to come to him for learning resembles one issued earlier in Jewish history by another Jesus. In the second century B.C.E., Jesus, son of Eleazar, son of Sirach, wishing to share the wisdom of God with his contemporaries, invited, “Draw near to me ... and lodge in the house of instruction ... put your neck under her yoke and let your souls receive instruction ... and in his own time, God will give you your reward” (from Sir 51:23-30). With similar language and images, the Matthean Jesus called the weary to himself and offered to impart to them the meekness and humbleness of heart that would enable them to live their lives as he did — in concert with God. More than a teacher of wisdom, Jesus is the wisdom of God personified, and in him, believers meet God and find the rest he has promised.

Finally, what message can we take from the readings today? In the second reading, Paul is quite clear in saying, “You are not in the flesh.” That means

that your values and your orientation to life are not those of a society in which people all look out for themselves and "their kind." Your life gets no meaning from status, wealth or even health, but rather from your relationships with one another and with God. That is life in the Spirit. That's what Jesus offers us. He says his yoke is easy and his burden light. The yoke is easy because we don't have to be self-sufficient. Believing that God has given us one another and that we can and must count on God and one another is the ticket to becoming even-tempered. Embracing our need for one another keeps us all tender of spirit. Life in the Spirit produces the kind of meekness that says, "I have much to learn," and when taken rightly and lightly, that's a supremely hopeful statement.

Let us bring our prayers to God, remembering those who are especially in need this day.

For the church: for the grace to be signs of God's love in our families, in our communities and for the whole world...We pray...

For an end to all that divides us: for the elimination of poverty and discrimination; for an end to violence and the fear of violence; for the safety and well-being of everyone, especially the most vulnerable... We pray...

For frontline workers risking their lives to treat patients with Covid 19: for the researchers focused on uncovering viable treatments and a vaccine for this deadly virus plaguing our world, that they may be inspired by God...We pray...

For those who are suffering: for those living with depression or PTSD: for those who are lonely, forgotten or without companionship: for those who have been sick for a long time and are weary of their illness, especially those who are suffering from Covid 19...We pray...

For those who have died and for those who mourn for them, especially for the families of Covid 19 casualties ...We pray...

Being Safe - Coming to Church please

1. Take your temperature
2. Check for cold symptoms
3. Check for exposure to Covid 19
4. Wear a mask

5. Respect physical distancing

6. Follow Instructions

Note: Until further notice, please refrain from singing at all times. There will be one cantor who will be singing one verse for hymns at the Opening (entrance), Offertory, Communion and Recessional. Singing of the assembly increases the risk of spreading droplets further than quiet speaking voices, particularly in an indoor setting. These measures are being taken to protect all of us who have gathered to offer praise and glory to the Lord and are in accordance with all health recommendations for safe gathering.

Staying Home

If you have been staying at home and still feel that it is unsafe for you to come to church, it is perfectly acceptable and wise for you to stay home. The Archbishop has lifted Sunday obligation for those who do not feel well or for those who are vulnerable. You may continue to watch the Mass on TV or livestream on your computers. Go to www.archtoronto.org/covid19 for further information.

Celebration of Sacraments

First Communion and Confirmation

At the present time, we are unable to celebrate First Eucharist and Confirmation. When larger gatherings are permitted, communication will be shared with parishes regarding these sacraments.

Parish Catechesis

Details concerning parish catechesis, usually starting in the fall, are not available at this time. When we are able to do so, we will communicate the go-forward plan for St. Anselm.

Weddings and Funerals

As of Saturday June 13, indoor weddings and funerals may be celebrated with approximately 30 percent of venue seating - **86 (including the presider, cantor and organist) is our number at St. Anselm's** - as long as physical distancing is practiced by everyone except those who are from the same household or from their established 10-person social circle. All other protocols are in effect –temperatures must be taken before coming to the church and if you or anyone in your house registers a fever, stay home; if you have cold symptoms, stay home; wear a mask when in the church; follow all instructions. These measures are meant to control the spread of Covid 19 and help us to protect each other. Please contact the parish for further information or clarification. .

Note: For those looking to hold a reception, attendance remains at 10. The parish hall remains closed for both weddings and funerals until further notice.

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