

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

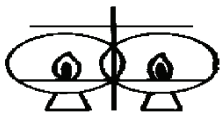
Toronto, Ontario M4G 4H5

416-393-5243

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.



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 while our capacity is limited.



MASS INTENTIONS

Tues, July 28th – Josephine Rohe

Wed, July 29th – James Brennan

Thurs, July 30th – Deceased Members of the Aust Family

Fri, July 31st – Margaret “Breda” Bridget O’Sullivan

17th Sunday in Ordinary Time

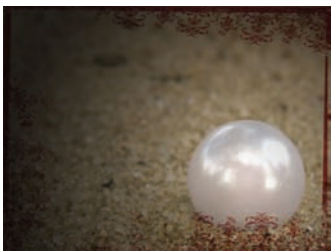
July 26 2020

1 Kings 3:5, 7-12 Rom 8:28-30

Psalms 119 Matt 13:44-52

You call us to open our hearts to the gifts we are offered.

THE TREASURE OF GOD’S LOVE



The fact that Jesus of Nazareth frequently employed parables while he was teaching, tells us a lot about what he was trying to accomplish during his earthly ministry. Teachers don’t

use parables when they’re just trying to add something to their students’ store of knowledge; when, for instance, they’re providing them with elements of the periodic table or listing the prime ministers of Canada after World War II. Parables only come into play when someone is trying to change a person’s frame of mind; when they’re attempting to alter the way people process all the knowledge they receive. Parables are a means of retooling one’s brain. Have you heard the story of the young man who pulls his sports car up to a grizzled old prairie farmer and asks for directions? The farmer climbs down from his tractor, stares at the ground for a few seconds, then looks up and solemnly

announces, “You can’t get there from here.” That’s exactly what parables do. They tell the listener, “You can’t get to where I am unless you first change your frame of mind.” Jesus’ parables toppled conventional ways of seeing life and God. They undermined a taken-for-granted way of seeing ‘the way things are supposed to be.’ Perhaps, more than anything else, Jesus’ parables are to be blamed for his eventual crucifixion. The Jewish and Roman authorities simply didn’t like the way he looked at reality. Anyone who processes people and situations through a different frame of mind is always a threat to the status quo.

Imagine that you just won the lottery. Imagine unearthing a large metal box full of coins while digging in your garden. Imagine falling asleep and seeing God in a dream offering you anything you wish for. Stories of buried treasure, sudden wealth, wishes and dreams are among the oldest and most universal fables in human culture. The very thought of sudden wealth quickens the pulse. What if? Would all our troubles be over if we were rich? Would doors open to a new future? Maybe. Wealth without wisdom is another common theme in fables. Wealth is really just another form of power, and having power increases our options but also complicates our lives. It can create indolence or attract false friends and ironically make us more avaricious and obsessed with money. We quickly learn another popular saying, that money can’t buy happiness or make us a better person. How many lottery winners later report that their sudden windfall proved destructive and distracting to the more important values of their personal lives, straining family relationships, blurring former career goals and lessening the discipline that once held their lives in focus and on course?

Jesus compared the kingdom of God to finding a treasure or a pearl of great price, but he was not describing earthly wealth or power. His many parables drew people into the drama of how they might respond to God’s grace. He stirred imaginations as the first step toward understanding that true happiness is found only in right relationship with God and with one another. God was pleased when Solomon asked for wisdom, for this showed he was already wise and would be a good leader. Jesus appealed to the spiritual seekers in the crowd who already knew that finding God brings every other gift, and that life without God, even with wealth and power, would be empty and pointless. Right relationship would bring justice to the world, and everyone would have what they needed to live a good life. An unjust world creates poverty, insecurity and competition, which drive many to

pursue wealth as the answer to every problem. The kingdom of God comes not just as a gift but as an invitation to discipleship. Disciples commit to changing the world to alleviate the suffering and conflicts created by competition and insecurity. Possessing the true treasure of God's love enables us to give of ourselves freely in advocating for others, serving those in need, challenging power and wealth when it deprives others of justice and causes them suffering. The Gospel offers a path that often seems paradoxical — that to find our life we must lose it, that only love given away freely comes back to us in joy, that seeking first the will of God is the secret of finding everything else we need as well. Life's exit interviews — the testimony of those in nursing homes or on their deathbeds — affirm the truth that peace of mind and happiness come to those who develop and use their gifts to serve others. Wisdom is to know this early enough in life to apply it to our choices day by day. The direction we set will determine the outcome of our journey. Blessed are they who find the treasure of God's love and spend their lives giving it away to others. Think about it, pray about it, live it.

God leads us to wisdom, and wisdom leads us to prayer. Let us pray for those who most need our prayers and those for whom we have promised to pray.

For the whole church, that we may continue to pursue God's reign and encourage others to seek it ... we pray...

For those whose contribution to God's reign is promoting peace, compassion, justice and integrity, especially the workers trying to find treatments and a vaccine for Covid 19... we pray...

For the environment; for all in the world who depend upon it; and for those who threaten it through policies or personal behaviour...we pray...

For all in this community who need our support and prayers. For the sick and for those who have died ...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.

Mandating Face Masks

The City of Toronto has regulated that, as of **July 7, 2020** masks or face covering are mandatory in all public enclosed spaces (which includes places of worship). The by-law includes exemptions for children under the age of two or for people with medical conditions that prevent the wearing of masks or face coverings.

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.

Positive Covid 19 Test

Please make sure that you remember to let Public Health know if you have been attending Mass at St. Anselm's when they ask for your contacts. This information will be collected should you test positive for Covid 19 and is used to do contact tracing. It is important for us to deep clean the church in order to protect your fellow parishioners once we receive this information. Many thanks for your cooperation in this matter. .

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