

ST. ANSELM'S PARISH

1 MacNaughton Road, Toronto, Ontario M4G 3H3

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

Email: office@stanselmschurch.com Website: stanselmsto.archtoronto.org



PARISH STAFF

Fr. Thomas Moore, Pastor

Deacon Daniel McPhee

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 Intentions for Week

Tuesday, October 20th, 8:15 a.m.

Dorothy Brunelle

Requested by Vicki & Richard Garnett

Wednesday, October 21st, 8:15 a.m.

Betty Stokes

Requested by Celine Richardson

Thursday, October 22nd, 8:15 a.m.

Ray Camiré

Requested by the Family

Friday, October 23rd, 8:15 a.m.

Deceased Members of the Vander Vloet and Meeuwse Families

Requested by the Estate of Frank J. Vander Vloet

ST. ANSELM'S CHOIR INVITES YOU...

to view a beautiful video created as a message to our dear parishioners. Please visit the YouTube link: <https://youtu.be/8bXhrVbi0To>

This video was three months in the making! The choir members look forward to the day when they will be able to sing inside the church once again. Until then, they hope you will enjoy this special video made for you.

ShareLife and other charities that the Archdiocese supports are still happy to receive any donation you may wish to give to support their good work. If you have envelopes in your weekly offering box or PAG bundle, you may still make a donation to those charities through the offertory basket at the end of Mass or by mailing it to the parish office.

We remain under capacity restrictions for indoor gatherings at this time.

We ask that, whenever possible, parishioners 65+ attend on Saturdays at 5pm.

On Sundays, parishioners with surnames beginning with A-L please attend the 9am and surnames M-Z attend the 11am. Thank you.

ST. ANSELM'S PARISH PREFECTS

2020-2021

The Prefect program will be continuing this year with socially distanced meetings and events in light of COVID-19. We will be holding monthly meetings via Google Hangouts. Prefects is a great opportunity for youth(13+) to volunteer in the community and connect with other St. Anselm youth!

For more information, and to join the group please contact Kate Mader and Sophia van Run at stanselmprefects@gmail.com.

CHECK IT OUT! Our parish is on TWITTER.
Follow us @StAnselmChurch

Announced Masses are celebrated Tuesdays – Fridays at 8:15 a.m. The requested offering for an announced Mass is \$20. Please contact the parish office by phone if you would like to arrange an announced Mass for dates in 2021.

Cold and flu season is upon us, on top of the current second wave of the pandemic. Should you experience symptoms of any kind, we ask that you stay home and take the proper precautions. Please do not come to church to attend Mass with a fever, severe cough etc. Thank you for your cooperation.

Twenty-Ninth Sunday in Ordinary Times

Isa 45:1, 4-6

Ps 96

1 Thess 1:1-5b

Matt 22:15-21

I am the Lord, and there is no other...



We are moving toward the climax of Matthew's Gospel. One would think that by this stage in the story, Jesus' adversaries would have learned that attempts to best him in verbal battle were nothing but a one-way trip to frustration and embarrassment. Today's Gospel selection left out the last line of the story: "When they heard this, they were amazed; and they left him and went away." That's a diplomatic way of saying, "They slinked off with their tails between their legs." So, what was the battle about this time?

Matthew indicates that the Pharisees were plotting against Jesus and sent their disciples along with a rival group of Herodians to trip him up. Pharisees and Herodians would have held opposite opinions about paying the poll tax — and lots of other things, as well. The tax question was far less innocent than it might seem; it referred to the most contentious of Roman taxes on the people of Judea. Around the time of Jesus' birth, Judas, the Galilean, had mounted a failed rebellion against Rome on account of that tax. That rebellion gave rise to the Zealot party and eventually to the revolt that ended with the destruction of the Temple in 70 C.E. The group asking the question framed it as a dichotomy - either recognize Caesar or be faithful to God. Jesus' response tripped them up on numerous levels. When they handed him the coin, they made it obvious that they were already complicit with Rome by using it. The coin was considered idolatrous because it had a "graven image" and referred to the emperor as a son of God. Thus the label "hypocrites." finds its own justification. Jesus avoided the dichotomy they presented by using his Sermon-on-the-Mount strategy of fulfilling, not obliterating, the law. In this case, he focused on the concept of an image. When they had to admit that they were carrying an image of Caesar, he told them to return the coin to the one to whom it obviously belonged. The unspoken question that followed that statement asked where one could find the image of God. According to scripture, men and women are the true images of God. Giving a day's wage to Caesar is no big deal. The real question is whether you are ready to give your very self to God.

In today's first reading from Isaiah 45, we hear about God's plan to save Israel through the military leadership of a pagan king working for his own advancement. While in the long run that was very good news, it was also a slap in the face to Jewish national pride. God spoke in glowing terms about Cyrus the pagan, repeating about him things that had been said of Israel as God's preferred people. Worse yet, when God referred to Cyrus as "anointed," the implication was that the Davidic royal line had come to an end. That was a bitter pill. This pagan who didn't even know who God was had been picked as the one to save the

chosen people! Not far below the surface of the conflictual feelings about Cyrus lay questions of identity. Who were they as a chosen people if God was willing to work through others? Who, really, was God? The second question is the key. God, through Isaiah, was calling the people to go beyond their tribalism, to accept the implications of their own profession of faith. They should have noticed that twice in this short reading God said, "I am the Lord, there is no other." Was God exclusively their god or was God bigger than their orthodoxy? Theoretically, the answer is a no-brainer. In practice, affirming faith in God as Creator and Lord of history humbles believers of every stripe; it recognizes God's freedom to act with us, for us and even in spite of us, through any means God chooses to use, without seeking our approval or conforming to our doctrine.

Now, back to Jesus and the poor guys sent to trip him up. Jesus had successfully confounded those sent to investigate his orthodoxy. But his goal went beyond winning the debate. This was a teaching moment. Thus his question about whose image and inscription pointed beyond coin and toward God. The unarticulated question hanging over the whole conversation asks where one encounters the image, works and words of God. Now it all comes full circle. The final answer is that everything — even Caesar and Cyrus — belongs to God. God's word is intended to lead us beyond our limited, self-aggrandizing dogmatism to recognize the image of God in human persons, including those who do not share our theology. Paul reminds us that our faith is a result of God's graced calling. Isaiah reminds us that only God is God, and that God can work through anyone. Jesus, with some humour, calls us to remember what it means that we ourselves belong to God and only to God. Thanks be to God.

IS YOUR CONTACT INFORMATION UP TO DATE?

Have you moved, changed your phone number or email address? At this time, it is more important than ever that we be able to contact our parishioners. If you're unsure about how up-to-date your contact information is with us, please do not hesitate to reach us at 416-485-1792 or email us an update at office@stanselmchurch.com

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