

ST. ANSELM'S PARISH

1 MacNaughton Road, Toronto, Ontario M4G 3H3

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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

Please call for appointment.

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

Tuesday & Thursday: 9:00am – noon
(Voicemail and email checked regularly)

St. Anselm's School

182 Bessborough Drive
Toronto, Ontario M4G 4H5
416-393-5243

THIRD SUNDAY OF EASTER

Mass for Intentions Week

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

Molly Malone

Requested by the Hollis Family

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

Audrey Jennings

Requested by Theresa Ryan

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

Mary & Cal Gardner

Requested by the Hollis Family

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

For the Faithful Departed

Requested by a Parishioner

IN-PERSON MASS ATTENDANCE

Cardinal Collins' dispensation from the Sunday Eucharist remains in place during the third provincial shutdown. Please stay home whenever possible. We are still permitted to welcome parishioners for in-person Mass attendance for both weekday and weekends at 15% capacity. We have moved to www.eventbrite.ca for weekly registration of Mass attendance. We will email a link to registered parishioners each week.

Please register **EACH WEEK** for a weekend Mass (not necessary to register for weekday Mass attendance) and you will be asked to check in upon arrival. For this reason, please leave time to arrive before Mass begins. Once Mass is underway, the doors will be shut to ensure we don't exceed our capacity. This means you may not be able to enter even if registered if you arrive late. Please call the parish office with any questions regarding EventBrite registration or to request manual registration if you are not using a computer. We will be pleased to assist you.

THIS WEEKEND IS SHARELIFE SUNDAY

"Vulnerable members of our community are relying on you and me to ensure ongoing access to the care they so desperately need. This is why it's crucial we meet our parish campaign goal of \$13.8 million. Our goal can be met, but only if we each do our part."

– Cardinal Thomas Collins

Our Parish goal this year is \$108,000.

**Today is ShareLife Sunday.
Please give generously.**

St. Anselm's Parish - YouTube Channel

We invite parishioners to visit and subscribe to our parish **YouTube Channel**.

[St. Anselm's Parish Leaside - YouTube](#)

The Rosary Apostolate invites you to participate in the Rosary virtually on their YouTube Channel:

<https://www.youtube.com/c/TheRosaryApostolateInc>

Video links for Grades 1 to 3: The Agony of Jesus in the Garden – First Sorrowful Mystery – One Decade

<https://youtu.be/ZeTNdHp-efs>

Grades 4-12: The Sorrowful Mysteries

<https://youtu.be/x0TOBHBekqo>

Sacraments that were to take place in the Easter season have not been forgotten. Once places of worship are moved into the "red" zone and we can safely accommodate everyone, First Reconciliation, First Communion and Confirmation will take place for all children who have been preparing this year.

PROVIDE-A-MEAL CASSEROLE MINISTRY

Casseroles for the Good Shepherd Refuge – Group "A" casseroles will be collected **SATURDAY, MAY 15th** in the church parking lot. If you need a pan/lid, please contact yvonne.gray@bell.net

We are grateful to our casserole chefs for continuing their dedication to feed the hungry.

Thank you to Yvonne and her helpers who have been accepting casseroles in the parking lot for the past several months, allowing us to continue with this important ministry.

THIRD SUNDAY OF EASTER

Acts 3:13-15, 17-19 Psalm 4

1 John 2:1-5a

Luke 24:35-48

"Peace Be With You"



While the disciples were trying to sift through the strange experiences narrated by their trusted companions, while they were discounting women's tales and wondering about ghosts, Jesus became present among them offering "Shalom, Peace." Then, facing head-on everything that terrified them — from suffering to punishment and vengeful spirits — he said, "Look at my hands and feet ... touch

me.” In effect, he was saying, “Look! I am the one you denied and left to suffer alone, and all I want now is to be with you and give you my peace.” This was the living message that brought them to *metanoia*, the conversion that’s a turn-your-theology-and-life-upside-down new way of understanding what the creator God is up to in relationship with humanity. When the disciples stood before the risen Christ who was offering them peace, the meaning of his message finally came through to them. Every concept of God the harsh judge disappeared as he pronounced that one word: “Peace.” Now the disciples could truly recognize Jesus as the Advocate, the comforter. But their perspective had taken a 180-degree turn. Jesus wasn’t the one who would plead for them before God, but the one God sent to plead with them. As we celebrate Easter, these readings invite us to try to suspend our presuppositions and contemplate Jesus as the one sent by the Father to give us peace. They invite us to stand with Peter and the guilty crowd facing the risen Christ whose only word to us is “Peace.” We need to let that word penetrate those parts of us blinded by ignorance and hardened by fear. We need to let him pour out that word over our own terrible and too often secret messes. That is how we allow Christ to be the Father’s advocate in our life. After we have spent time under his gaze, after that gaze has had its radical effect on our perspective, we may inquire what he asks of us, or in advocacy language, how he would like to influence us. The answer will be as unique as each of us and as universal as what he asked of his disciples: Preach forgiveness to the whole world, beginning with your own forgiveness. As we do that, we will find that John’s promise begins to take flesh in us and the love of God will come to its completion in us.

Luke’s final resurrection account caps the message of Easter and the whole of Jesus’ ministry. Chapter 24 of Luke began with the stories of the disciples’ astonishment at the empty tomb followed by Jesus’ encounter with two disciples along the road and how their hearts were burning. Now, with Jesus’ final appearance, Luke brings his Gospel to a conclusion. Luke uses this last appearance to emphasize two particular facets of the Resurrection. On one hand, this account underlines the bodily presence

of Christ. The people of that day knew stories of ghosts and divinization — in fact, after someone reported having seen the spirit of an emperor ascending to the heavens, the Roman Senate would vote to proclaim that it was so, thus declaring that the deceased ruler now belonged to the ranks of the gods. Taking pains to distinguish the risen Christ from those cultural myths as well as from spiritualizing tendencies, Luke recounts a three-part encounter between Christ and his disciples. First, Christ “appears,” unfettered by the constraints of material space, thus inciting their terror. Then the risen Jesus identifies himself as the one who suffered: “See, touch me. The marks of shameful suffering are very real, not something you would ever want to dream up.” Finally, Luke says that Christ ate in front of the disciples. This was no ghost, nor a dream/vision that made everything OK; this was the mortally wounded one raised up, real and yet different. The evangelists have no interest in explaining the physics or biology of resurrection. Their concern is to point out that Jesus was as real in resurrection as he had been from birth to death. He was himself, now unbound, unconstrained by physical limits, and still the man born of Mary, crucified under Pontius Pilate and raised by God. That means that God affirmed Jesus, putting the infallible stamp of approval on his life, death and message. That leads us right back to contemplate his message — again and again. Jesus’ approach, his coming into their midst, summarizes the utterly astounding meaning of his life, death and resurrection. This is the ultimate revelation about the Father who sent Christ into the world. The God of Abraham, Isaac and Jacob, the God of Adam and Eve who hid in shame, is the instigator of reconciliation, the eternal seeker of communion with humanity. That is the astounding good news that Jesus preached by the living parable of his life. Now, when they were at their absolute worst, he came offering peace, and that opened their minds to understand the scriptures in a new way. Having met the risen Lord and having accepted his offer of peace, they were finally prepared to be witnesses to all the nations. What does this offer of peace say to you today? Let us pray today for the courage and strength to offer peace to one another and live as Jesus calls us to live. Alleluia! Alleluia!

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