

# 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

## FOURTH SUNDAY OF EASTER

### Mass for Intentions Week

**Tuesday, April 27<sup>th</sup>**

Fr. Fintan Crotty

Requested by Breda and Dermot O'Carroll

**Wednesday, April 28<sup>th</sup>**

For the Deceased Members of the Aust Family

**Thursday, April 29<sup>th</sup>**

For the Deceased Members of the McFadden Family

Requested by Mel Kostovcik

**Friday, April 30<sup>th</sup>**

Roberto Moreno

Requested by Carmenza Rodrigues and Family

*Fr. Moore will continue to celebrate Mass intentions privately each day.*

### **IN-PERSON MASS** **TEMPORARILY CANCELLED**

Due to the current lockdown measures, we are now permitted a maximum of 10 people in the church at any time, including the presider. Therefore, Cardinal Collins has temporarily cancelled the public celebration of Mass in the Archdiocese of Toronto in order to comply with these restrictions. The dispensation from Sunday Eucharist remains in place. Once we receive information regarding re-opening, we will share it via e-blast and through the bulletin uploaded to our website at [stanselmsto.archtoronto.org](http://stanselmsto.archtoronto.org). We encourage everyone to stay safe and stay home wherever possible until we are able to gather once again.

### **PROVIDE-A-MEAL CASSEROLE MINISTRY**

**Casseroles** for the Good Shepherd Refuge – Group “A” casseroles will be collected **SATURDAY, MAY 15<sup>th</sup>** in the church parking lot. If you need a pan/lid, please contact [yvonne.gray@bell.net](mailto: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.

### **OPEN FOR PRIVATE PRAYER**

The church will be open Tuesday – Thursday from 9:00am – 10:00am for private prayer. As we are permitted only 9 visitors at a time, we ask that you please register your attendance ahead of time by emailing [office@stanselmchurch.com](mailto:office@stanselmchurch.com) or by calling 416-485-1792.

### **St. Anselm's Parish - YouTube Channel**

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

[St. Anselm's Parish Leaside - YouTube](https://www.youtube.com/c/TheRosaryApostolateInc)

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: First Glorious Mystery – One Decade

<https://youtu.be/KFNOURFTtRg>

Grades 4-12: The Glorious Mysteries

<https://youtu.be/J0XfOo3zAdE>

***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.***

### **FOURTH SUNDAY OF EASTER**

**Acts 4:8-12 Psalm 118**

**1 John 3:1-2 John 10:11-18**

***“One Flock and One Shepherd”***



Blended families face a number of adjustments. When divorce or death claims a spouse and the remaining spouse remarries, a new family is born. Included in this new family are children from one or both of their first households. Many of these blended families are comprised of children who are sometimes described as “yours,” “mine” and “ours.”

Inevitable tensions arise as differing household styles and rules and traditions collide; conflict-solving becomes part of life. Similar conflicts

threatened the unity of the early church as it began to realize itself as a blended family, drawn together by a shared faith in Jesus. There were the Jews, to whom Jesus first extended the gift of salvation. Some welcomed the gift, others did not, and the resulting tensions caused divisions. Nevertheless, and as the speech of Peter reveals in today's first reading (Acts), the early believers in Jesus continued to invite all of the Jewish people to accept Jesus as the Messiah. Also included in the blended family of the church were all those non-Jews who were traditionally regarded as beyond the pale of God's saving concerns. As shepherd and saviour of all people, the Johannine Jesus (Gospel) acknowledged their belonging and his desire to be their pastor and protector. "I have other sheep that do not belong to this fold. These also I must lead and they will hear my voice." In the same breath, Jesus spoke of laying down his life and taking it up again. He has done so for all God's sheep and every member of the human community without regard for their ethnicity, age, gender or worthiness. Jesus envisioned the blended family for which he gave his life as "one flock with one shepherd." Through the centuries, believers in Jesus have alternately run toward and away from the realization of his vision. At times, that running has slowed to a limp due to the wounds that have been inflicted by estrangement, rejection, misunderstanding, ignorance, distrust and even hatred. During these weeks of the Easter season when we as a community take our annual journey to our roots, perhaps it is also the time to look at what we have grown into — a multiplicity of flocks, each claiming to hold the prerogative on the truth and on authenticity. While all claim to believe in Jesus, this belief does not always translate into the mutual caring and acceptance of one another that Jesus desired for his own. In order to move closer to the vision of one flock and one shepherd that Jesus sets before us today, we might benefit from some of the advice offered to blended families by expert counselors. One source of advice suggests that common sense is one of our best allies in relationships. Treat one another with kindness, patience and respect. Choose to accentuate and build upon points of unity. Respect and learn about one another's differences, seeing these as assets rather than

deterrents to unity. Be open with feelings and fears; talk through rather than ignore conflicts. Above all else, cultivate an altruism that values and reverences the other and, when feelings are hurt and relationships are wounded, don't withhold forgiveness. Be the first to try to make amends and reach out to the other with healing in your heart and hands. If nuclear families can benefit from these words of advice, why can't the family of believers in Jesus do likewise? In today's second reading, the writer assures us that we have the equipment to do so. We are, all of us without exception, God's beloved children. Because of the love God has for each of us, we are empowered to love others as God loves us. This love, if we dare to believe in it and access its power, can truly transform even the most disparate and dysfunctional group of people into a family, blended together in faith and sustained by that love that originates in God. As the church has grown and spread throughout the world during all these centuries, Jesus' other sheep have taken on many different identities. They are the poor, the marginalized and disadvantaged. They are the unwanted needy whose hungers and homelessness continue to witness to the selfishness and apathy and even the disdain of many of us. They are the unwelcome immigrants whom we fail to recognize as brothers and sisters on the same journey toward the same home under the leadership and protection of the same shepherd. They are the refugees who seek asylum and are turned away. These other sheep are Palestinian and Jew, Muslim and Sikh, Hindu and Methodist, Catholic and Lutheran, Orthodox and Reformed. All these sheep have value, and they have the right to belong to one flock with one shepherd. We can recognize this if we remember that Jesus did not suffer and die for a few or for a select group or even for the worthy. Rather, he died willingly for *all*. This willingness is underscored by the rather surprising way that the Johannine Jesus speaks three times of his saving action on behalf of all his sheep: "I have power to lay it [my life] down and to take up again." This Jesus is no victim of Jewish rejection or Roman oppression; he is the loving shepherd and Lord who found his freedom, his power and his purpose in obedient surrender to God's will. His example invites us to do the same.



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