

ST. ANSELM'S PARISH

1 MacNaughton Road, Toronto, Ontario M4G 3H3

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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

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.

FALL OFFICE HOURS

By appointment.

St. Anselm's School

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

Mass Intentions for Week

Tuesday, October 5th, 8:15 a.m.

Josie McCaffrey

Requested by Barbara Ford and Family

Wednesday, October 6th, 8:15 a.m.

For the Living and Deceased Members of the Poole Family

Thursday, October 7th, 8:15 a.m.

Ellen Foley

Requested by Jim and Bev McCue

Friday, October 8th, 8:15 a.m.

Salvatore and Rosaria Buffa

Requested by the Filippi Family

PARENTS OF GRADE 2 CHILDREN PLEASE READ

First Reconciliation and First Eucharist

Important Announcement for parents with children currently in Grade 2 who would be planning to celebrate Reconciliation and First Communion in the parish community of St. Anselm's.

Due to Covid 19 and continuing restrictions placed on large gatherings as well as health and safety measures implemented to keep all of us safe, our communication will continue via email for notifications of details surrounding preparation for these sacraments. Moving forward, preparation will take place remotely and suitable resources have been sourced in order for parents to help their children at home. These notices apply to all who consider this parish the one where they come to celebrate the Sunday Eucharist in normal times.

If you have a child currently in Grade 2 attending St. Anselm School, public school or private school and live within our parish boundary, please email us with your name, your child's full name and where they attend school and we will send you a registration form. Completed forms will be accepted until OCTOBER 15, 2021.

The parish email is office@stanselmschurch.com.

In-person parish preparation has been suspended for the time being. Children currently in Grade 2 are

invited to register until October 15th to begin participation in the parish preparation program offered remotely and described in the announcement above.

Sacrament of Confirmation

For those who are **currently in Grade 7**, a program that can be completed remotely will be available as soon as it is ready. ***All those interested should watch future bulletins for enrollment information.*** A copy of your baptism certificate will be required so you may wish to find that ahead of time and keep it handy. This program will be available to all who currently attend St. Anselm's parish in normal times.

In-person parish preparation has been suspended for the time being. Candidates currently in Grade 7 or older who wish to enroll this year will use the preparation resources and prepare at home with the help of parents and catechists.

BUNDLE UP WEEKEND – ST. VINCENT DE PAUL

The truck will be in the church parking lot on **October 16-17**. St. Vincent de Paul volunteers will gratefully accept your donations of gently used clothing (adults and children), bedding, towels, linens and footwear (adults and children).

Please do not drop off CD's, DVD's books, kitchenware or electronics.

Good Shepherd casseroles for Group "B" will be collected on October 16th between 4 and 5pm in the church parking lot.

Gen 2:18-24

Psalm 128

Heb 2:9-11

Mark 10:2-16

THE BOND OF MARRIAGE



Today's Gospel is not as simple as it may appear and even in its day it was controversial. On the surface it seems that when the Pharisees tested Jesus on the question of divorce, he responded with a teaching so radical that Matthew would modify it before using it in the Sermon on the Mount. Immediately after this discussion, Jesus angrily reprimands the disciples who get in the way of his holding and blessing little children. Underneath the two incidents we can discern Jesus' teaching about what it means to be human and how one can participate in the

kingdom of God. Let us examine the question of divorce.

The Pharisees who approached Jesus with their question were playing a part in the ongoing antagonism between Jesus and religious leaders. In those days the legitimacy of divorce was not an issue; debate on the question centred on the motives for which a man could be rid of his wife. When Jesus asked about Moses' "command," he knew full well that there was no commandment against divorce. The careful Pharisees replied that Moses "permitted" divorce. That gave Jesus the opportunity to revisit the purpose of the Law as a guide, not the recipe for fulfilling the God-given vocation to be human. In a sentence that could have inspired Paul's entire approach to the Law, Jesus said that Moses conceded the possibility of divorce because of "the hardness of your hearts." Like a Band-Aid on an infected scratch, it wasn't a solution, but it stopped worse things from happening. Jesus gave them that background as a preparation to recall what God's design had been from the beginning.

When the Pharisees asked Jesus their question about legality, he pointed them to the Law, their favoured resource for adjudicating behaviour. He then expressed his own opinion grounded in what God had revealed through the process of Creation. As he reminded them of the beginnings, Jesus referred to the two divergent stories of creation. First, he said that God had created "male and female," a reminder of the first chapter of Genesis which states that God created humanity in the divine image. Jesus' clear implication, something that Genesis 2 spells out more clearly, is that human beings are social. No one is complete in her or himself alone. We are called forth through relationships with one another and those relationships continue to form us in the divine image.

Jesus then referred to the creation account of Genesis 2, saying that as the man and woman were made for each other and that the partnership of marriage takes precedence over every other human relationship, including those of blood and family of origin. Although Jesus had already radicalized this teaching by calling his disciples to make their relationship to him and their community the primary relationship of their lives, he never called spouses to leave one another; relatedly, 1 Corinthians 9:5 indicates that the wives of Peter and other disciples participated in their mission travels.

In his interchange with the Pharisees, Jesus went far beyond the question of divorce to teach about the meaning of human relationships in general. He was telling the Pharisees that their question — and by extension any other question of righteousness or justice — could not be answered by fixed law which applies to particular circumstances. Jesus consistently looked

beyond the arena of legality. He called people to discern God's will as that which promotes life-giving relationships in each and every situation. He applied his criteria to the marriage question saying that it was not humanity's prerogative to override God's intention in creation. When he spoke privately with his disciples about the topic, he reinterpreted the legal explanations of the day by treating men and women as equals before the law: a remarried man committed adultery against his wife as much as she against him if she remarried. Mark doesn't describe how the disciples reacted to that culturally outrageous assertion, but the fact that Matthew conditioned it (5:32, 19:9) demonstrates that even the earliest Christians found it difficult to accept at face value. Although the Genesis author's convictions about marriage are expressed in words more beautiful and with imagery more graphic, the reality expressed here and in the Gospel reading is the same: God has created human beings to complement one another and in that complementarity to find their union and their companionship in loving and being loved. Jesus saw what his contemporaries were doing and understood what was driving their 'rules' around divorce. Jesus was mending the loose morality of his day. Those who entered into marriage only for pleasure had to be reminded of its responsibilities. Those who looked to marriage only for romance had to be reminded of its deeply spiritual nature. In teaching as he did, the Marcan Jesus was building a rampart around the home.

Try as we may, sometimes that rampart is breached. When that happens, as it so often seems to do through the ages, this same Jesus remains present to the married and the unmarried, the separated and the divorced with mercy and acceptance and healing love for all. We must remember that Jesus was speaking to those who were testing him and he turned the tables on them very neatly. What stands in every time and place is the human vocation to love one another into ever greater wholeness and unity. The readings this Sunday call us to a renewed understanding of the complementarity of married love. God created man and woman as partners and equals who, at their best, will live faithfully all their days. In marriage, couples bear witness to God's command to love one another and to form community.

We are grateful for your ongoing support of your parish as operating expenses continued while we were closed. Make a secure one-time or recurring donation online by visiting [ADoT Parish - Toronto East Donation Form - Archdiocese of Toronto \(archtoronto.org\)](#) and choosing "St. Anselm" from the drop-down menu of parishes. Cheques may be mailed or dropped off in the parish office mailbox at any time.

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