

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.

FALL OFFICE HOURS

By appointment.

St. Anselm's School

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

Mass for Intentions Week

Tuesday, April 12th, 8:15 a.m.

Cecilia Buraglia

Requested by Ines Escallon

Wednesday, April 13th, 8:15 a.m.

For the Deceased Members of the Ford, Moore, Dyer and Ashmeade Families

Requested by Barbara Ford and Family

PRAYER FOR UKRAINE

God of peace and justice,

we pray for the people of Ukraine today.

We pray for peace and the laying down of weapons.

We pray for all those who fear for tomorrow, that your Spirit of comfort would draw near to them.

We pray for those with power over war or peace, for wisdom, discernment and compassion to guide their decisions.

Above all, we pray for all your precious children, at-risk and in fear,

that you would hold and protect them.

We pray in the name of Jesus, the Prince of Peace.
Amen.

We continue to collect contributions to assist with the humanitarian efforts in Ukraine. You may donate through the parish with a cheque made payable to "St. Anselm – Ukraine Humanitarian Relief or securely online at any time by visiting www.archtoronto.org Thank you!

SHARELIFE

ShareLife agencies need our support The LA Centre for Active Living is a ShareLife-funded that agency that helps seniors. Here's how your support of ShareLife is enabling their lifesaving work: "This pandemic has had a big impact on the world, revealing new needs in our communities, and it through ShareLife's support that we have been able to provide prepared meals and pantry goods every week to our members through our food delivery program. Your support is invaluable and we cannot thank you enough!

PONTIFICAL COLLECTION FOR THE HOLY LAND

The collection on Good Friday is requested by the Holy See to help maintain the Christian sites of the Holy Land and to support the Church in the pastoral, educational and social works that contribute to a sustained Christian presence in the land where Jesus once walked.

Holy Week

Thursday, April 14 – 7:00pm

Friday, April 15 – 3:00pm

Saturday, April 16 – 7:00pm

Sunday, April 17 – 9:00am & 11:00am

Please note, there will be no morning Mass on Thursday, April 14th or Friday, April 15th.

There will be no 5:00pm Mass on Saturday, April 16th.

Reservations are not required for Holy Week. All are welcome.

Masks are no longer required but are recommended while in the church building.

GOOD SHEPHERD CASSEROLES – GROUP B

DATE CHANGE

Group "B" Casseroles will be collected on SATURDAY, APRIL 23rd due to the regular collection date falling on Easter weekend. Please bring your frozen casserole to the church parking lot on April 23rd between 4:00 and 5:00pm or call the parish office to make arrangements to drop off ahead of time. Thank you to our casserole chefs!

SPRING "BUNDLE UP" WEEKEND

The Society of St. Vincent de Paul's "Bundle Up" weekend is **April 23/24**. The truck will be in the church parking lot on that weekend. Here are some accepted/not accepted items:

Accept

All Clothing (Any Condition)
All Footwear (Any Condition)
Bedding (Any Condition)
Drapery/Towels
Toys (New only)

Don't Accept

Baby items
(Cribs, Car seats, strollers or any other baby furniture)
Construction Material (Any Condition)
Dishes (Any Kind)
Furniture (Any Kind)
Books /Video/Audio Cassettes
Thank you for your consideration of those in need in our community.

Luke 22:14-23:56

Learning From the Master

A hospital patient dying of cancer took God to task in a poem:

*God, you need to ask my forgiveness.
Your world is full of mistakes.
Some cells, like weeds in a garden,
are growing in wrong places in my body.
And we, your children, have polluted our environment.
Why did you let it happen, God?
We prayed with faith, hope and love
and still we perceived no change. ...
We are made sick by your world.
God, you need to ask my forgiveness.
Was this why you sent your Son?*



One can imagine Jesus himself could have written such a poem, wanting to know the “why?” of his suffering, rejection and death. He certainly had several reasons for wanting to rail at God, yet he chose surrender

rather than resistance. Was he a masochist? Was he duped? Did he simply give up and give in to the tide of hatred that had been turned upon him? No doubt all these objections and questions occurred to the early Christian writers, yet each was willing to accept that Jesus freely surrendered to a plan he had not made, a death he did not choose. In an attempt to help other believers enter into the mind of Christ, the evangelists have told his story. It was their hope that believers could move beyond logic to understand the love that motivated Jesus. It was their desire that readers put aside their objections and allow themselves to be mentored by this great mystery.

Luke brought his own insights and concerns to the telling of Jesus’ passion; he affirmed the Lord’s innocence repeatedly. Only in Luke does Pilate issue a triple verdict of “innocent” upon the falsely accused Jesus. His trial before Herod, mentioned only in Luke, results in a similar declaration of innocence. In the Lucan version alone, the centurion declares, “Certainly this man was innocent.” Even the criminal crucified with Jesus attests: “This man has done nothing wrong”. Through these declarations, Luke showed Jesus to be the suffering servant who suffered innocently and vicariously and died shamefully, but in the end was vindicated by God through his resurrection.

Another quality of the Lucan Passion narrative is that it was intended to call believers to pray the words and be drawn in by them, becoming participants in the proceedings and not mere spectators. Participation includes: being present at the Passover meal where a new covenant was made through the body and blood

of Jesus; trying to stay awake in the garden to pray and support the suffering, innocent Jesus; being in the courtyard as the Sanhedrin and then Pilate debate his fate; wanting to shout out as Jesus is falsely accused and abused; accepting that Jesus’ blood is upon us for the guilt we bear; watching and wanting to help but feeling powerless.

In a departure from the other synoptic writers, Luke specified that Simon of Cyrene carried the cross *behind* Jesus, thereby bringing to life the statement of Jesus: “Anyone who does not take up his cross and *follow* me cannot be my disciple” (14:27). Elsewhere (9:23), the Lucan Jesus had stressed that discipleship involved following *daily*. Mentored by this message, Jesus’ disciples continue to participate in the saving mystery.

The remembrance of Jesus’ movement from the Passover-Eucharist table, to the cross at the Place of the Skull, to the rock-hewn tomb donated by Joseph of Arimathea is not merely a sentimental journey. We do not open ourselves to the word to engage in some form of sympathetic catharsis. We open ourselves to this living message of love and sacrifice and pain and dying and sin and injustice to be changed by it, graced by it and moved by it to ease the ongoing suffering of the body of Christ. We are called not just to weep for Jesus on the way, as did the women of Jerusalem, but to give ourselves over to those whose lives continue to be lamentable. We are called, as was Simon of Cyrene, to help alleviate suffering by shouldering some of another person’s burdens. Christ Himself resides among those who suffer oppression, who live in want, who have misery as their constant traveling companion. These least ones are Jesus in the here and now. These poor ones provide an essential perspective to world history, for their very oppression within history becomes the means of salvation for the rest of society; We are called to follow Jesus, seeking solidarity with the suffering and working for their liberation through our service, our love and, our dedication to justice.

*We are grateful for your ongoing support of your parish. **Our offertory and building funds are crucial to daily operations.** You can request a box of donation envelopes, enrol in our parish pre-authorized giving (PAG) program or make a secure one-time or recurring donation online by visiting [ADoT Parish - Toronto East Donation Form - Archdiocese of Toronto \(archtoronto.org\)](https://www.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. Thank you for your support!*

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