

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

Saturdays 4:00-4:30 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.

FALL OFFICE HOURS

By appointment.

St. Anselm's School

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

Mass Intentions for Week



Tuesday, June 13th, 8:15 a.m.

Richard Garnett

Requested by the Sherlock Family

Wednesday, June 14th, 8:15 a.m.

Pat Kelly

Requested by the Tangney Family

Thursday, June 15th, 8:15 a.m.

Brian Oh

Requested by the Family

Friday, June 16th, 8:15 a.m.

Bernardo Escallon

Requested by Ines Escallon and Family

NOTICE

This will be the last weekly issue of the parish bulletin until September. Congratulations to the children and youth in the parish for the completion of their school year. We wish everyone a safe and enjoyable summer. Our Mass schedule at St. Anselm remains the same and we hope to see as many parishioners as possible at Mass throughout the summer months.

Morning Mass intentions will be posted on the bulletin board in the Millwood lobby during the summer months.

PLEASE TAKE A MOMENT TO READ....

Travelling or heading to the cottage this summer?

You can 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 \(archtoronto.org\)](http://ADoT Parish - Toronto East Donation Form - Archdiocese of Toronto (archtoronto.org))

Please consider these methods of continuing your support of your parish throughout the summer as our offertory fund contributions decline significantly on summer weekends.

Unfortunately, operating expenses do not take a vacation! Thank you for considering the material needs of your church.

ANNUAL MASS FOR THE FAITHFUL DEPARTED

Catholic Cemeteries' annual Mass will be celebrated on **Wednesday, August 16th at 7:00pm**. Please see the posters in the lobbies of the church for detailed information on locations. The Mass at Mt. Hope Cemetery will be celebrated by Most Rev. Robert Kasun, CSB.

HOPE INSPIRES ACTION.

“Climate change fear can be paralyzing; however, we can spur action through hope, says scientist.”

<https://www.cbc.ca/radio/thecurrent/climate-report-katharine-hayhoe>

Neither false hope nor fatalistic doubt serve to propel a change in behaviour. (<https://www.frontiersin.org/articles/10.>)

Look for inspiring examples of shifts in attitudes and behaviours: (e.g.) increased advocacy of sustainability measures in political platforms, shifts in consumer habits and the development of eco-friendly products, global interfaith interest in Laudato Si' and webinars focussed on ways to better care for our planet, conversations and community actions inspired by interfaith perspectives, petitions in our Prayers of the Faithful.

Pray, reflect, learn, discern, advocate, **BE AMONG THE DIFFERENCE-MAKERS.**

GOOD SHEPHERD CASSEROLES – GROUP B

Group B casseroles will be collected **NEXT Saturday, June 17th from 4-5pm** in the church parking lot. Thank you to our parish casserole chefs for your continued commitment to feeding the hungry. The collection will continue on the third Saturday of the month during the summer on:

**Group A – July 15th
Group B – August 19th**

SPECIAL COLLECTION – MARYGROVE CAMP

This weekend, we have a second collection for Marygrove Girls Camp run by the Society of St. Vincent de Paul.

Each year, over 1,000 young girls with financial or domestic hardship enjoy a subsidized joyful camping experience. Envelopes are in boxed sets, PAG bundles, and on the glass tables in the church.

Deut 8:2-3, 14-16

1 Cor 10:16-17

Psalm 147

John 6:51-58

God's Call for Participation



Beware, lest literal interpretations blind you to deeper realities! The most incontrovertible way to identify any of us is our DNA. Precise as all that may be, such information tells others precious little about who we really are. Our mother tongue, cultural context, experience and record of recent phone calls will tell

others much more about us than a genetic code. Genes are just the raw material we combine with circumstances and relationships to shape who we are. If you were invited to a party and were told the menu would be corned beef and cabbage, you could easily guess the date of the celebration. That's the sort of subtle information John gives his people in today's Gospel; we won't understand what's going on here until we catch on to the meaning of the menu. When John writes about bread, flesh and blood, his Jewish audience immediately imagines unleavened bread and manna, a roasted lamb and door lintels painted with blood: the Passover and the Exodus. One of John's favorite story-telling ploys has people misinterpret Jesus so that he can respond, often in metaphors, always with the intention of drawing them into ever-deepening relationship with him. Throughout Chapter 6 of his Gospel, John explores Jesus' description of himself as the bread of life. John's Jewish readers would have understood that everything Jesus said after that phrase got its meaning from the context of the Passover and Exodus. The bread, the blood and the flesh/meat were treasured, holy symbols of God's covenant and love for them. Moreover, bread, the unleavened bread and the later manna, linked their liberation from death and slavery in Egypt to God's care for them in the desert.

Although we might think it's obvious, it's worth asking what so upsets the people in this scene. When Jesus said, "I am the living bread," he wasn't referring to flour and water. He was telling them that he was sent to them by God, like the manna in the desert, but much more. The crowd that heard this, they had to choose whether or not to believe in him and his teaching about God, their father. When they faced Jesus in all his stark simplicity and humanity, they were confronted by his scandalous offer of union with God and his demand that they love one another. Many turned away. It was too simple and too demanding.

What was too simple — for many, then and now — is that God comes so near us. It feels scandalous that God wants to be for us like food, to nourish us as a

mother nourishes her unborn child. In Jesus' offer to be our bread of life, God comes as close to us as possible. For some people, that is just too close for comfort. A distant God, even a fearsome God, can be easier to deal with than one who desires such intimacy.

God's simple presence to us also implies a demand. Paul explains the demand of the Eucharist in his letter to the Corinthians. He asks, "The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread we break, is it not a participation in the body of Christ?" The key word here is participation. Those who wish to be nourished by Christ's body and blood are called into communion with his lifestyle. Participation in his body and blood demands offering our lives as he did.

We pray, "When we eat this bread and drink this cup, we proclaim your death, until you come again." Those words commit us. For the followers of Jesus, verbal proclamations are meaningless unless they reflect the life of the speaker. Our way of life must reflect his or our proclamation is empty. St. Augustine explained this with the formula he used when distributing communion. He would say: "Receive what you are and be what you receive." We are to become what we eat. That is the demand of participation.

As John tells this story, the people who heard Jesus call himself the bread of life used the literal meaning of his words to defend themselves from the implications of his statement. Refusing to become engaged on a deeper level, even their rejection of him was superficial. Jesus used many figures of speech to introduce his followers to God's desire for union with them and all of creation. Bread of life, living water, the vine: Each is a simple and demanding description of the profound invitation that we live in God and God in us. The Eucharist does not change our DNA, but genuine participation in the body and blood of Christ draws us ever more deeply into being who we were created to be.

CHILDREN'S LITURGY - SEE YOU IN SEPTEMBER!

Thank you to Fernanda and her team for leading the Children's Liturgy at the 11am Mass for the last two months. We will be pleased to resume this program after Labour Day.



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