

# ST. ANSELM'S PARISH

1 MacNaughton Road, Toronto, Ontario M4G 3H3

Phone: 416-485-1792 Fax: 416-485-4920

Email: [office@stanselmschurch.com](mailto:office@stanselmschurch.com) Website: [stanselmsto.archtoronto.org](http://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

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 2:00 p.m.

## PARISH OFFICE HOURS

Tuesday – Thursday 9:00 a.m. – noon;

1:00 p.m. – 4:00 p.m.

## St. Anselm's School

182 Bessborough Drive

Toronto, Ontario M4G 4H5

416-393-5243

# Mass for Intentions Week



**Tuesday, September 10<sup>th</sup>, 8:15 a.m.**  
Frank Heijmans  
Requested by Carol Anne, Jeff and Scott Lindsay

**Wednesday, September 11<sup>th</sup>, 8:15 a.m.**  
Blas Buraglia  
Requested by Ines Escallon

**Thursday, September 12<sup>th</sup>, 8:15 a.m.**  
Jo Kostovcik  
Requested by Mel Kostovcik

**Friday, September 13<sup>th</sup>, 8:15 a.m.**  
John Innes  
Requested by Joan Innes

## GOOD SHEPHERD CASSEROLES – GROUP A

Group A casseroles will be collected **Saturday, September 21<sup>st</sup>** from 4-5pm in the church parking lot. Thank you to our parish casserole chefs for your continued commitment to feeding the hungry.

As the weather gets colder, the need for shelter and a warm meal will increase. If you'd like information on how you can feed TEN people at a time by preparing one casserole every other month, please contact the parish office or email [yvonne.gray@bell.net](mailto:yvonne.gray@bell.net).

The pan, lid and simple recipe are provided. You assemble, cook and freeze the casserole, and bring it to the church on the collection date. The casseroles are then delivered to the Good Shepherd Refuge and served to the hungry and needy in our city. It's that simple, and that impactful!



## CHILDREN'S LITURGY OF THE WORD 11:00am

Children in the parish who are currently in Junior Kindergarten to Grade 1 are invited to join in a new year of our volunteer-led Children's Liturgy of the Word at the beginning of the 11:00 Mass.

## JOIN US FOR COFFEE SUNDAY!

All are welcome to join for coffee **THIS SUNDAY, September 8<sup>th</sup> after the 11:00am Mass**. We will gather on the Millwood landing (or in the lobby in case of inclement weather). Thank you once again to Pablo for organizing. See you there!

## SOCIETY OF ST. VINCENT DE PAUL BUNDLE UP COLLECTION SEPTEMBER 23-24

The truck will be in the church parking lot **September 28<sup>th</sup> and 29<sup>th</sup>** to accept your gently used clothing, shoes and textiles.

## **FIRST CONFESSIONS** *First Communion* **SACRAMENT OF CONFIRMATION**

### SACRAMENTS OF FIRST RECONCILIATION AND FIRST COMMUNION INFORMATION MEETING FOR PARENTS

Parents of children in Grade 2 (or older) who are interested in information about preparation for the sacraments of First Reconciliation and First Communion are asked to attend a meeting on **Tuesday, September 24<sup>th</sup> at 7:00pm in the church.**

In accordance with the Archdiocese of Toronto, sacraments are the responsibility of one's home parish. ***This meeting is open to those who reside in the St. Anselm parish boundary and consider St. Anselm their home parish.***

You will receive information about our preparation process and will leave with a registration form on the 24<sup>th</sup>. The completed form, along with a copy of your child's baptism certificate, must be returned by October 9<sup>th</sup>.

More information will be provided at the meeting. In the meantime, please locate your child's baptism certificate or reach out to their church of Baptism to request a copy to save time.

### SACRAMENT OF CONFIRMATION INFORMATION MEETING FOR CANDIDATES AND PARENTS

Youth in our parish who are in Grade 7 (or older) and their parents are invited to attend a meeting to hear about the preparation process for the sacrament of Confirmation. This meeting will be held on **Wednesday, October 2<sup>nd</sup> at 7:00pm in the church.**

In accordance with the Archdiocese of Toronto, sacraments are the responsibility of one's home parish. ***This meeting is open to those who reside in the St. Anselm parish boundary and consider St. Anselm their home parish.***

You will receive information about our preparation process and will leave with a registration form. The completed form, along with a copy of their baptism certificate, must be returned by October 15<sup>th</sup>.

More information will be provided at the meeting. In the meantime, please locate your child's baptism certificate or reach out to their church of Baptism to request a copy to save time.

*We are grateful for your ongoing support of your parish. **The offertory and building funds are crucial to daily operations and decreased dramatically during the summer months.** You can enrol in our parish pre-authorized giving (PAG) program or make a secure one-time or recurring donation online by visiting <https://stanselmsto.archtoronto.org> and clicking on "Donate" to support the parish offertory fund on a regular basis, even when you can't attend in-person. Boxed donation envelopes are also available upon request. Thank you for your support.*



**“HOPE AND ACT WITH CREATION”**

**“The United Nations declared 2024 the INTERNATIONAL YEAR OF CAMELIDS (IYC 2024). Camels, llamas, alpacas, vicuñas and guanacos are an important source of livelihood for millions of families - most of them pastoralists – in dryland and mountainous rangeland ecosystems around the world. The Year is meant to raise the public’s and policymakers’ awareness of the significant role of camelids in protecting ecosystems, conserving biodiversity, assuring food security and adapting to climate change.”**

**Learn more at: <https://www.iyrp.info/international-year-camelids-iy-2024#>: “CAMELIDS are key to the livelihoods of millions of households in hostile environments across 90 countries.” [fao.org/camelids-2024/en](http://fao.org/camelids-2024/en)**

**SAVE THE DATE: On Sunday, Sept. 22, you are invited to meet EcoAnselm at 10:00 A.M. in the MILLWOOD FOYER for a Season of Creation liturgy: “A Moment of Gratitude for Creation”. Weather permitting, we hope to walk together to Father Caulfield Park for the liturgy. Details will be in the Sept 14-15 bulletin.**

**Isa 35:4-7     James 2:1-5  
Psalm 146     Mark 7:31-37  
THY KINGDOM COME**



Life was hard in Jesus’ day, even for healthy people. A large percentage of the population died at birth, many more in childhood and maybe half by their teen years. The life expectancy was 35. Those years were plagued by poverty, hard work and sickness. And to have a permanent disability was

doubly difficult. Blind people could not look after sheep or be carpenters or plow the fields. Mute people could not

hawk fish for sale. They depended on relatives or the alms of other poor people. Even more debilitating was their social and religious situation. In those days, disease was considered a judgment of God for sins: the greater the handicap, the greater the sins. Such people were ostracized from society. And even more painful, physically challenged people were barred from religious gatherings. Who wanted sinful people making that pure congregation sick? To get a real sense of this parable, imagine yourself unable to hear birds or children laughing or someone whispering, “I love you.” Imagine yourself unable to speak a word of kindness or disagreement, to sigh a prayer, to say “I’m sorry” or “I forgive you.” Imagine yourself locked in your own silent little world, with no means of escape. And imagine that nobody sympathizes with you as an innocent victim of fate or genetics. No, they consider you a victim of God’s wrath; they think you are getting exactly what you deserve, if not for your own personal sins, then as an inheritance from your sinful parents. One way or another, you are unwelcome company. You stand out in your village of 300 people; you are notorious. But you must have somehow gained a few friends, because they brought you to Jesus and even begged him to cure you. Then Jesus, instead of following his usual pattern of simply declaring you cured, went through the typical gestures of contemporary miracle workers. Maybe he did that so you, a pagan unaccustomed to faith healing, would know what was going on. But you didn’t really care how Jesus did it. You are happily cured. End of story. Well, it may be the end of your story, but it’s only the beginning of Mark’s story. Jesus’ healings were not for his own benefit - or even primarily for the benefit of the one healed. The miracles of Jesus were outward, physical signs of inward, spiritual reality. Jesus was not a superman from another planet. Jesus was a son of Israel, steeped in its secular and religious heritage. He was not an independent healer; he was from a long line of miracle workers. Jesus was the culmination of Israel’s history, the last and greatest prophet whose miracles would usher in God’s kingdom. And if that seems like a lot to get out of the simple healing of a poor deaf and dumb peasant, then hear today’s first reading again: “Your God comes in vindication, God comes to save you. Then will the eyes of the blind be opened, the ears of the deaf be cleared.” Jesus is the fulfillment of that prophecy. But Jesus was always ambivalent about healing people. Of course, he wanted to do it because he felt sorry for sick people. Who would not cure someone if he could? Yet, the miracles were problematic because they brought him notoriety. That is why he kept telling people not to spread the word. But they did, naturally. We, like them, get distracted by the amazing physical cure while neglecting the more amazing reality that cure signified. We, like them, are more interested in physical happiness than in spiritual joy. God gives us, beyond cures-which are wonderful yet partial-companionship within every instant of our life, not just in this or that particular need. Is the intimate presence of God a part of what we desire in our own lives? Do we know that Christ is deeply involved with each of us? Do we let his love flow into us and from within us to others? Let us pray to hear, as the deaf man finally could.



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