

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

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

Margaret Cameron
Requested by Theresa Ryan

Wednesday, October 9th, 8:15 a.m.

Basil Trace
Requested by Eva Trace

Thursday, October 10th, 8:15 a.m.

Anna Marie Sherlock
Requested by the Bolan Family

Friday, October 11th, 8:15 a.m.

Fernando Filippi
Requested by the Family

Indigenous Healing and Reconciliation

Special Collection – October 5/6

As part of our ongoing commitment to support healing and reconciliation, the Archdiocese of Toronto has made a commitment to provide funds in support of programs and initiatives that respond to the various needs that exist among Indigenous Peoples both locally and throughout the country. The Indigenous Healing & Reconciliation fund is part of a national effort announced by the Canadian Conference of Catholic Bishops. To date, the fund has raised more than 50% of its \$30 million target as pledged by the Canadian bishops and dioceses throughout Canada. The archdiocese has allocated \$2.7 million of its \$6 million pledge to charitable initiatives supporting healing and reconciliation. The collection on the weekend of October 5/6 provides an opportunity for the faithful to contribute to this important initiative. Thank you for your generosity!

JOIN ST. ANSELM'S CHOIR – NEW MEMBERS

WELCOME

Our Choir is always ready to welcome new adult members. We rehearse on Thursday evenings and currently sing at the 11:00 Mass on Sunday but could also sing at the 9:00 if we had enough members! No previous experience required... If you would like to learn more, please contact our cantor, Goody Cabral by email at goodycabral@gmail.com

FALL BOOK CLUB WITH FR. TOM



Open to all parishioners, Fr. Tom's book club is back! We will be discussing "The Prime of Miss Jean Brodie" by Muriel Spark.

Meeting dates will be Thursdays, November 14th and 21st from 10:00-11:00am.

If you are interested in participating, please email office@stanselmschurch.com or call 416-485-1792 to let us know.

OUR GOOD SHEPHERD REFUGE THANKSGIVING FOOD DRIVE CONTINUES UNTIL OCTOBER 13th

GOOD SHEPHERD CASSEROLES GROUP "B" will be collected on Saturday, October 19th in the parking lot.

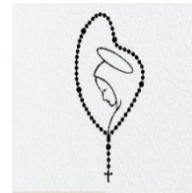


EcoAnselm invites you to join (from your own homes) each Wednesday evening at 7:00 p.m. to pray the rosary together for PEACE AND CARE OF CREATION. You are welcome to join for the full rosary, for one decade, or for one Hail Mary – as your heart desires.

THANKSGIVING is approaching - a celebration of gratitude. Please also remember those who lack sufficient food to sustain healthful living.

Food insecurity is evident across CANADA: "The percentage of people living in severely food-insecure households increased from 4.0% in 2022 to 6.0% in 2023." Those impacted are "more likely to have chronic physical and mental health problems, require healthcare services like hospitalization, and die prematurely." <https://proof.utoronto.ca/2024/new-data-on-household-food-insecurity-in-2023> Consider supporting ANY food bank (FB) e.g. Toronto FB, Daily Bread FB, Second Harvest FB, Flemingdon FB, Scott Mission FB, North York Harvest FB ... <https://feedontario.ca/about-us/find-a-food-bank/>

Rosary Apostolate



Monday, the 7th of October is the feast day of Our Lady of the Rosary.

The Rosary is a very powerful prayer that invites us to reflect on the mysteries of God's love revealed through Jesus, His mother Mary and the life of the early Christian community. In times of stress and anxiety, this simple prayer brings us into God's presence and allows us to share in His peace.

When we pray the Rosary, let us pray that God's desires for His people will be realized.

**SACRAMENTS OF
FIRST CONFESSION, FIRST COMMUNION
& CONFIRMATION**

Registration for sacramental preparation for spring 2025 is underway at St. Anselm's and will close shortly. Please contact the parish office immediately if you have a child in Grade 2 or Grade 7 who wishes to participate in parish preparation this year.

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.

Genesis 2:7,15,18-24 Psalm 128

Hebrews 2:9-11

Mark 10:2-16

LIVING AND GROWING IN COMMUNITY



There could hardly be a better introduction to the Bible than the Book of Genesis two stories of creation. To begin with, these stories immediately show us that the Bible is teaching a kind of truth that is not found in either history or science

books. With two incompatible explanations of the beginnings of the human race, we quickly realize that Genesis speaks to us of meaning and truth, not mere facts. That's why, when someone asked Jesus about relationships, he started with the meaning of the story of Adam and Eve in Genesis. The author of the second chapter of Genesis enjoyed a deep awareness of what makes us images of God. The writer weaves a tale of God fashioning a creature endowed with godly characteristics. Then, feeling compassion for the loneliness of that one-of-a-kind creature, God made other living creatures, all of whom the new human could name but none of whom could reply to him. Then God got the idea to make another person: one like the first, only different. We might wonder why a Trinitarian God didn't figure that out in the first place, but the author of Genesis 2 was telling the story to make a particular point.

The author of Genesis 1 wanted us to realize that human beings were creation's crowning image of God: the best saved for last. The author of Genesis 2 reflected more on who we can be for one another. Explained through the symbol of a couple, the story reflects on the fact that we become fully human through the communication that builds relationships. Adam was nothing more than an animal guardian and gardener before he met Eve. Then, when each met the other as a thinking, speaking person, their lives became fertile. They realized they were uniquely

made for each other. Learning to love, they grew in their likeness to their creator. As Teilhard de Chardin would teach a few thousand years later, when Adam met Eve, creation was on its way back to its maker.

This was the scriptural backdrop on the day that some Pharisees tried to hook Jesus into a debate about the legality of dismissing a wife as if she were a worn-out coat or a troublesome piece of household furniture. Their question focused on what was "lawful."

Jesus amplified the question, trying to open their minds. Jesus admitted what the law said and reminded them that the law served the narrow purpose of reining in hard hearts. Then he cut to the chase by reminding them that God created human beings for one another and that no person can be dismissed, rejected or marginalized without diminishing the entire order of creation. There is little doubt that Jesus wanted to shake up his questioners. By basing his answer on Genesis rather than the law of Moses, he invited his audience to consider not just Israel and her law, but God's purpose in creation. Then, reinterpreting Moses' law in that light, he replaced their patriarchal, male-dominant mindset with an approach that honoured the equality of the sexes.

According to the law of the day, men alone had the right to initiate a divorce and adultery was considered a violation of a man's property rights. Jesus' teaching accorded women the same dignity and responsibility as their male counterparts. While Jesus' teaching referred specifically to marriage, the idea underlying his response defended the inalienable dignity of all people and the fact that we are made for one another. Because Jesus spoke his ban on divorce in a particular historical context, it would be anachronistic to assume that it applies literally and in detail to other times and vastly different cultural circumstances. What stands and must be woven into every time and place is the human vocation to love one another so that we may achieve ever greater wholeness and unity. Mark told us that the Pharisees were trying to test Jesus. They should have known better. Nobody ever succeeded in that effort. Jesus had a knack for turning hypocrisy inside out, questioning the questioners, and exposing people trapped by narrowness to an attractive bigger vision. Some will hear today's Liturgy of the Word as a rationale for enforcing the letter of the law and setting limits to our ecclesial communion. Others may experience the grace of being caught up in the Genesis vision of humanity's potential for union with God and neighbour or be challenged by Jesus' invitation to esteem each person as a unique gift of God. Genesis 1 and 2 teach that God placed us in the midst of creation to enjoy and grow in communion with one another in the image of the Trinity. Jesus invites us to live into that truth for the rest of our lives.

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