

# ST. ANSELM'S PARISH

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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 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, April 15<sup>th</sup>, 8:15 a.m.**

Bernardo Escallon

Requested by Ines Escallon & Family

**Wednesday, April 16<sup>th</sup>, 8:15 a.m.**

Basil Trace

Requested by Eva Trace



As we begin Holy Week, EcoA members would like to take this opportunity to wish you a JOYOUS EASTER!

“65. [39] If “the universe unfolds in God, who fills it completely ... there is a mystical meaning to be found in a leaf, in a mountain trail, in a dewdrop, in a poor person’s face”.

[40] The world sings of an infinite Love: how can we fail to care for it?” (Laudate Deum, 2023). As ‘Pilgrims of Hope’ throughout 2025, “May our journeying **ANIMATE THE PEACE** that Pope Francis prayed for as he introduced this Jubilee Year”. [ignatiansolidarity.net/lent-2025](https://www.cccb.ca/indigenous-peoples/prayer-and-spirituality/saint-kateri-tekakwitha/)

“JESOS KONORONKWA” “JESUS, I LOVE YOU”. These are said to be the final words of Saint Kateri Tekakwitha, patron saint of ecologists and the environment. Her feast day (Canada) is April 17<sup>th</sup>. <https://www.cccb.ca/indigenous-peoples/prayer-and-spirituality/saint-kateri-tekakwitha/>



**Tuesday and Wednesday  
April 15 & 16**

**Morning Mass at 8:15 a.m.**

### **HOLY THURSDAY**

**April 17**

**Mass of the LORD'S SUPPER  
7:00 p.m.**

### **GOOD FRIDAY**

**April 18**

**STATIONS OF THE CROSS  
12:00 p.m.  
PASSION AND DEATH OF OUR LORD  
3:00 p.m.**

### **HOLY SATURDAY**

**April 19**

**RESURRECTION OF OUR LORD  
EASTER VIGIL MASS AT 7:00 p.m.**

### **EASTER SUNDAY**

**April 20**

**MASS AT 9:00 & 11:00 a.m.**

*\*No confessions or 5pm Mass on April 19<sup>th</sup>*

### **THE TRIDUUM**

*Beginning with the Easter Triduum as its source of light, the new age of the Resurrection fills the whole liturgical year with its brilliance".(CCC) The Christian community gathers together to celebrate the most holy of days in our Christian experience. The Triduum is a single celebration that takes place over a three-day period – from the Evening Mass of the Lord's Supper on Holy Thursday and continuing until Easter Sunday. One of the signs that marks these three days as one celebration is the silence that is woven through the fabric of the Triduum celebration. We are called to remember and celebrate the saving passion, death*

and resurrection of the Lord Jesus. As followers of the Christ, we are meant to focus on our immersion in the paschal event and to discover anew how we are to live the saving death and resurrection of the Lord Jesus-right here and right now. When we celebrate the Triduum, we find ourselves placed right at the centre of the paschal mystery. The Easter Triduum begins with the Vigil of Holy Thursday. It marks the end of the forty days of Lent and the beginning of the three-day celebration of the death and resurrection of Jesus Christ - **Holy Thursday, Good Friday and Easter Vigil/Easter Sunday**. The Fathers of the Second Vatican Council reminded us of the extraordinary significance of the Triduum : "Christ redeemed us all and gave perfect glory to God principally through his paschal mystery: dying he destroyed our death and rising he restored our life". Come and join us as we once again become part of The Triduum by setting aside time to celebrate on Holy Thursday Apr. 17 at 7:00 p.m., Good Friday Apr. 18 at 3:00 p.m. and Holy Saturday Apr.19 at 7:00 p.m. Easter Sunday Celebrations at 9:00 & 11:00 a.m.

**Isaiah 50:4-7**

**Psalms 22**

**Philippians 2:6-11**

**Luke 22:14-23:56**

**Christ became obedient for us to death, even death on a Cross. Therefore God exalted him and gave him the name above every name.**

**I Believe Lord...**



It is a special liturgy, this Sunday, known as "Palm Sunday of the Lord's Passion." If you were tempted to think of it as just another Mass but with a few additions, prepare to drop that assumption. Passion Sunday is a very deep vision of the heart and

soul of Christianity. Start with the First Reading, a passage from Isaiah called the *Third Song of the Suffering Servant*. Jesus knew it well, from the Hebrew scriptures. "The Lord God has given me the tongue of a teacher," it says, "that I may know how to sustain the weary with a word." This he did, and was applauded for it, treated like a king. But the reading continues, "I was not rebellious, I did not turn backward. I gave my back to those who struck me." Jesus allowed even his own body to receive brutal scourging. Like the Suffering Servant, Jesus "set his face like flint" toward the humiliation that was to come. So the kingship of Jesus meant terrible suffering and humiliation, not simply publicity and grandeur. Then look at the Second Reading. It has the words to a Christian hymn which Paul quoted, bringing out the same contrast. On the one hand Jesus had every right

to be known as the very greatest human being ever born (in the desert temptations Satan had tempted him to think this way) but on the other he "emptied himself, taking the form of a slave." His choice? He "humbled himself and became obedient unto death." Is this what it means to be a king? The next verse of this ancient hymn says that God did exalt Jesus, but because of his emptying out. God did not take away the passion, relieving Jesus of the cup he was to drink. God showed that the greatness of kingship consists of love that is willing to sacrifice for others. Earthly kings, queens or leaders are supposed to work for the actual good of actual people no matter what the cost. Palm Sunday of the Lord's Passion is about the following contrast - kingship of splendour/fame versus a kingship of service to others. There are two Gospel readings, and they present this dual vision. At the Procession with Palms, which precedes the Mass, we hear a First Gospel reading that states the premise. It tells us about Jesus' triumphal entrance into Jerusalem. He chooses a donkey to ride on, carrying out the words of Zechariah 9:9: "Behold, your king comes to you, meek and riding on an ass, and on a colt, the foal of a beast of burden." The sign of a king was his humility, and therefore in Israel the customary mount for a king in procession was a donkey. Jesus rode as a king. People cheered wildly and they layered palm branches on the roadway, even spreading out their own coats upon it. His foot must not touch the common roadway. He is their man. He is their king! Then Mass begins. We hear the readings, with their contrast, followed by Luke's story of Jesus' passion and death. The triumphal entry prepared simply the way for his bearing of our lives. Now he was doing it, the thing he had preached about. Give yourself for others. Now he showed real kingship. With trumped up charges and a fanatical mob, they arranged for his crucifixion. He responded by praying for those who hated him and proclaimed salvation to a criminal crucified with him. According to Luke, Jesus' last words were, **"Father, into your hands, I commend my spirit."** That was part two of "Thy will be done" in the garden of Olives. He kept hope that the Father was there for him, even to the darkest end. Now, while our world has entered an unprecedented economic war, when we see the poor and vulnerable abandoned and lies offered to the world as our daily bread, we feel we may again be in the hour of darkness. Celebrating this Holy Week invites us to learn who we are as disciples. Jesus has left us his core prayer, and when we pray it, we consecrate ourselves to be for others, like Jesus.

*For the grace to empty ourselves, that we may join Christ in surrendering ourselves into God's hands and allowing God to raise us to new life in Christ...Lord, in your mercy...*



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