

# 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, May 13<sup>th</sup>, 8:15 a.m.**

Nora Ryan

Requested by Theresa Ryan

**Wednesday, May 14<sup>th</sup>, 8:15 a.m.**

For the Deceased Members of the Kostovcik Family

Requested by Mel Kostovcik

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

Brendan John Conlon

Requested by Dermot and Breda O'Carroll

**Friday, May 16<sup>th</sup>, 8:15 a.m.**

Salvatore and Rosaria Buffa

Requested by the Family



### May – the month of Mary


Honouring the Blessed Virgin Mary during the month of May began near the end of the 13<sup>th</sup> century. We acknowledge that she is the mother of Jesus, the mother of the Church and therefore our mother as well. Her particular vocation is to show Jesus to the world and invite us into deeper relationship with Him. She not only prays with us, but prays for us, so that we may know and do God's will.

The Rosary is an "old friend" that invites us to reflect on the mystery of Jesus, how He touched Mary's life and continues to be present to His Church. It is a simple and beautiful meditation. The Rosary can be quite calming in times of stress and anxiety, as it brings us into God's loving and healing presence.

This month when we pray the Rosary, let us remember to pray for peace, justice and the care of creation. Let us pray that we will join with God and build up the Kingdom.

**ST. VINCENT DE PAUL'S BUNDLE UP TRUCK IS HERE THIS WEEKEND (MAY 10 & 11) TO ACCEPT YOUR GENTLY USED CLOTHING, FOOTWEAR & TEXTILES! THANK YOU FOR YOUR SUPPORT.**



**GOOD SHEPHERD CASSEROLES (GROUP A)** will be collected **NEXT SATURDAY, May 17<sup>th</sup>** from 4-5pm in the church parking lot. This is the long weekend – should you wish to drop off your casserole on a date the week before, please call the parish office.



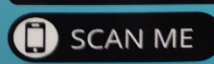
## Support St. Anselm's Parish

Please consider supporting the parish by making a one-time or monthly donation. Simply scan this QR code with your phone to contribute.

Tax receipts for one-time or monthly donations will be issued.

Thank you for supporting our parish!





**EcoAnselm**

**HAPPY MOTHER'S DAY, Sun., May 11<sup>th</sup>**

"We need motherhood, those who generate and regenerate life with tenderness, because only gift, care and sharing keep the human family together." (Pope Francis, 2020)

In an address to Marianum, Francis drew attention to the role of women, saying it is essential for the Church and for the world. He expressed regret that many women do not receive the dignity due them.

[vaticannews.va/en/pope/news/2020-10/pope-francis-marianum-audience-mary-mother-woman.html#:](https://vaticannews.va/en/pope/news/2020-10/pope-francis-marianum-audience-mary-mother-woman.html#:) With this in mind, we pray also for MOTHER EARTH who "sustains and governs us" (Laudato Si #1) that she may be granted the gratitude, protection and dignity deserved.

We hold in our hearts all those mothers who are no longer with us and we pray for all who are grieving for them. We offer a special prayer for mothers to be, for Godmothers and for all who play a maternal role in our lives. (Irish Catholic Bishops Conference 2020 [catholicbishops.ie/2020/03/22/reflections-on-mothers-by-pope-francis/](https://catholicbishops.ie/2020/03/22/reflections-on-mothers-by-pope-francis/) )

## AN INVITATION TO LIFE

### GOOD SHEPHERD SUNDAY



Where does God speak in our world? How does God speak? Whenever you hear a voice that sounds coercive, threatening, overbearing, that is somehow loud and in your face, you can be sure that, no matter how religious and holy it might claim to be, it is not God's voice. God's

voice in this world is never coercive or overbearing in any way but is always an invitation and a beckoning that respects you and your freedom in a way that no human institution or person ever does. God's voice is thoroughly underwhelming, like a baby's presence. Sadly whenever someone tries to teach this, immediately there are objections, often angry and bitter: What about God's judgment? What about God's condemnation of sin? What about God's anger? Scripture does, on the surface, give us the impression that God is sometimes angry and full of condemnation and violence, but this is a way of speaking about God that reveals how we feel about God when we are unfaithful, sinful or violent. God's voice does judge and it does condemn, but it judges and condemns, not by coercive force, but in the same way that the innocence of a baby judges false sophistication, in the way that generosity exposes selfishness, in the way that big-heartedness reveals pettiness, in the way that light makes darkness flee and in the way that the truth shames lies. God's voice judges us not by overpowering us but by shining love and light into all those places where we find ourselves huddled in fear, shame, bitterness, hostility and sin. But this is not something we learn easily. Already, way back, before the birth of Christ, sincere religious people were yearning for God to come into the world in power. What they wanted and prayed for was a physical superstar who would come into the world and cleanse it by overpowering sin and evil and rooting them out by force. What they wanted in the longed-for Messiah was a morally superior violence that would give evil no options but force it literally to acquiesce. What we got instead was a helpless baby in the straw who overpowered no one.

Twenty centuries later, we are still struggling to accept this. Too often the Christ we try to incarnate is still that ancient, longed-for, overpowering Messiah who aims to cleanse the world through flat-out coercion. We see this most clearly of course in Islamic extremists who, like the well-intentioned Christians back in the time of the Inquisition, sincerely believe that error has no rights and that, in the name of God, we must use force, violence if necessary, to bring about God's will on earth. In this view, murder and violence may be done to further God's purpose because God wants his will imposed upon this world, whether the world wants to accept it or not. But this is the opposite of true religion. We need to view God, always, as non-coercive, offering us an invitation. This has immense implications for everything to do with church and religion, from how we preach to how we catechize, to how we do liturgy, to how we reach out to those who don't share our beliefs, to how we approach divisive moral issues, to how loud we turn up the sound system in our churches. God's voice is not a loud, coercive, overbearing, threatening voice, one that gets into your face whether you like it or not. Rather, God's voice invites us in, beckons to us, leaves us free, and is as non-threatening as the innocence and powerlessness of a baby—or a saint. We would do well to better understand this. The voice we try to give to God is sometimes too laden with coercion, threat, manipulation, violence, harshness, our own judgments, our own fears, our own wounds and especially our own egos, to bear enough resemblance to the free invitation that Jesus gave voice to in his birth, life, and message. God's voice never overpowers, is never overbearing and never shouts at anyone. The 50 days of Easter give us time to move ever more deeply into being people of the Resurrection. As we do that, we ask to discern if something is from God. Today's readings offer us some criteria. Acts tells us to ask if the new idea or movement brings us the joy of the Spirit or meanness of heart. Revelation suggests that the proof comes from whether the new thing builds a world where there is no more hunger or thirst or favours one group over others. The Gospel tells us that what is of God will always draw us toward greater unity among all people and creation and of all in God.

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