

ST. ANSELM'S PARISH

1 MacNaughton Road, Toronto, Ontario M4G 3H3

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Email: stanselmsto@archtoronto.org 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.

WEEKDAY MASSES

Tuesday - Friday: 8:15 a.m.

PARISH OFFICE HOURS

Tuesday – Thursday 9:00 a.m. – noon;
1:00 p.m. – 4:00 p.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.

SOCIETY OF ST. VINCENT DE PAUL

Helping neighbours in need

St. Anselm's School

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

Mass Intentions for Week

Tuesday, October 21st, 8:15 a.m.

Cal & Mary Gardner

Requested by the Hollis Family

Wednesday, October 22nd, 8:15 a.m.

For the Deceased Members of the Fernandes Family

Requested by Mary Fernandes

Thursday, October 23rd, 8:15 a.m.

Betty Stokes

Requested by the Family

Friday, October 24th, 8:15 a.m.

For Peace and Care of Creation

Requested by EcoAnselm

ST. VINCENT DE PAUL SOCIETY – BUNDLE UP AT ST. ANSELM NOVEMBER 8 & 9

The truck will be in our lot on November 8 and 9 to collect gently used clothing, shoes, household linens and textiles. For a full list of what can and cannot be accepted, please see the bulletin board in the Millwood lobby. Thank you for your generosity!

ANGEL FOUNDATION FOR LEARNING – SEEKING DONATIONS

The upcoming Angel Foundation for Learning Gala on November 28th supports Toronto children with nutrition programs, essentials for learning and more.

As the official charity of the Toronto Catholic District School Board, they are looking for new Silent Auction donations such as cookware, experiences & gift cards.

For more information, please call or email Marguerite

Thomson 416-209-1574

Marguerite.thomson@gmail.com.

WORLD MISSION SUNDAY SPECIAL COLLECTION

There will be a second collection today for the Evangelization of the Nations, otherwise known as World Mission Sunday. This is a worldwide collection for the missionary church and it is our opportunity to assist at-need Catholic Communities globally. Offerings are combined with offerings from other Catholics around the world and distributed to missions and dioceses. We are called to share from our abundance with those less fortunate who lack the basic essentials to know, love and praise God. *Thank you for your support of this important work.*

Envelopes are in boxed sets, PAG bundles and on the glass tables at the entrances to the church.



BLESSED ARE THE PEACE-MAKERS

Pope Leo XIV's catechesis, delivered on Oct. 01. 2025, at the 'Raising Hope for Climate Justice' conference, began with these words: "As we begin this month of October, dedicated to the Holy Rosary, I invite you to pray the rosary every day for peace in our world. Be faithful instruments of reconciliation in our daily lives, and may God bless you." www.youtube.com/watch?v=EEM7a3mHMR4

On Aug. 15th, Pope Leo XIV affirmed that the Church "lives in her fragile members, and she is renewed by their *Magnificat*." Leo emphasized that "the witnesses of tenderness and forgiveness in places of conflict, and the peacemakers and bridge-builders in a broken world, are the joy of the church. ...They are her enduring fruitfulness, the first fruits of the Kingdom to come." press.vatican.va/content/salastampa/en/bollettino/pubblico/2025/08/15/250815c.

In this month of The Most Holy Rosary, let us pray with all our hearts, to Mary, and ask for her divine intercession on behalf of PEACE – with God, within our families and communities, among nations and with Creation. Pray for the grace to be a peace-maker, a bridge-builder, a witness of tenderness and forgiveness.

*We are grateful for your ongoing support of your parish. **The offertory and building funds are crucial to daily operations.***

Do you currently use weekly envelopes? We ask that you please consider enrolling in our parish pre-authorized giving (PAG) program or sign up to recurring monthly donations through our secure online portal by visiting <https://stanselmsto.archtoronto.org> and clicking on "Donate. You would support the parish offertory fund on a **regular** basis, even when you can't attend in-person. This switch would also help to reduce cost and paper waste created by boxed envelopes.

Thank you for your support.



Exodus 17:8-13 **Psalm**
121
2 Tim 3:14-4:2 **Luke**
18:1-8

LOVING RELATIONSHIP

The framers of our Lectionary paired today's selection from Exodus with Jesus' parable

of the widow and the unjust judge. As always, the Hebrew Scripture selected to accompany the Gospel functions like an editorial comment. In the Exodus story, Moses' people succeeded in battle while they could see Moses holding up the staff of God, whether by his own strength or with a little help from his friends. That was a pretty marvelous staff! God first got Moses' undivided attention by turning it into a snake and then back into a staff. After that, Moses repeated the snake performance for the Israelites. He also used the staff to part the Red Sea and to get water from a rock. Some people would call it Moses' magic wand. Jewish scholarship explains that it was a tool in the hands of God. Catholics might call it a sacramental - an effective sign of God's power working through Moses for the people. The gist of today's story is that as long as Moses held it up, God's people won the battle. In liturgical dialogue with this incident, we hear Jesus' parable of the widow and the narcissistic judge. A superficial interpretation of the story paints God as rather negligent, suggesting that if we try hard enough, we can get God's attention and justice. Is the implication that we care more about the problems of the world than God does? Do we have to awaken *God* to the needs of the chosen who call out day and night? Luke introduced this parable saying, "Jesus told his disciples a parable about the necessity to pray always without becoming weary." To put this in a larger context, let's ask, "What do we know of Jesus' way of praying?" In the Gospel of Luke, we hear that prayer provided the context for two of Jesus' extraordinary encounters with God: one at his baptism and the other at the transfiguration. In both of these, God affirmed Jesus' identity as the Son. We also hear that Jesus would go off to pray alone, especially for his 40-day desert sojourn and before he chose the 12 disciples. The disciples knew that Jesus prayed and finally asked him to teach them his way, which he did with the Lord's Prayer. We get

to listen in as Jesus prayed when he thanked God for giving the lowly special revelations and in the Garden of Gethsemane when he summed up his life of prayer saying, "Not my will, but yours be done." None of these references even hint that Jesus badgered God. Rather than express his own wants or needs, Jesus' prayer revealed his filial relationship to God, a relationship characterized by obedience. How does this relate to the widow who pestered the judge?

This parable fits the classic pattern of turning things upside down. In real life, the widow is defenseless and the judge powerful. But in the light of Jesus' Beatitudes, the widow is a blessed one and the judge the object of woe. As a blessed one, the widow fulfills a dual evangelizing role. First of all, from the most powerless position in society, she publicly proclaims her human dignity by demanding her rights — rights that belong not just to her, but to all the lowly who receive special attention from the God of Israel. Secondly, because Exodus 22 warns of dire consequences to anyone who wrongs a widow or orphan, the beggar woman is actually offering the judge a chance at redemption for the miniscule price of granting her justice against her adversary. In Jesus' society, as in our own, people in respectable positions, particularly religious leaders, are supposed to model God's justice. Yet here, the widow carries out Jesus' evangelizing and saving work. She does it by demanding the justice that will bring salvation, not just to her, but also to someone with unused power to bring about God's reign. She is calling for help in the name of the Lord.

In the end, it seems that the perseverance Jesus calls for has nothing to do with badgering God, reciting hundreds of rosaries or doubling down on novenas. The widow shows us that calling out for God's help is supposed to lead us to be unflagging in pursuit of the reign of God. Moses' outstretched staff was not magical, but a reminder that God was with the people. Jesus' prayer expressed and solidified his relationship with his Father. Our prayer makes sense when it deepens our awareness of our vocation as God's own and disciples of Jesus. Our help is in the name of the Lord; our prayer enables us to carry out God's will.

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