

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, January 20th, 8:15 a.m.

Eugenia Kalita

Requested by the Family

Wednesday, January 21st, 8:15 a.m.

Carl Deleuze

Thursday, January 22nd, 8:15 a.m.

Richard Ryan

Requested by Theresa Ryan

Friday, January 23rd, 8:15 a.m.

Rosalie Pepevnak

Requested by the Pepevnak & Clifford Family

GOOD SHEPHERD CASSEROLES – GROUP “B”

Group B casseroles for the Good Shepherd Refuge “Provide a Meal” program will be collected **Saturday, February 21st from 4-5pm** in the church parking lot. Please call the parish office or email Yvonne.gray@bell.net if you need a pan/lid.

** Were you given extra lids by accident? There always seems to be a shortage of lids - they are very thin and often stick to one another. You may return extra lids to us at any casserole drop-off or on weekends at Mass.

Our parish casserole ministry is important year-round, but even more so during the cold winter months when the city's most vulnerable seek shelter and a warm meal. Each casserole prepared by parishioners feeds TEN hungry individuals who would otherwise have nothing to sustain themselves. This ministry is open to everyone, including high school students seeking volunteer hours. The recipe is provided and is a simple one with just six common ingredients. Pans and lids are also provided and your commitment would be just one casserole every other month. In doing so, you would be feeding 60 people throughout the course of a year!

Thank you to our casserole chefs for your dedication and commitment to feeding the hungry.

LENTEN BOOK CLUB WITH FR. TOM

All are welcome to join our next book club. Meeting dates are Tuesday mornings, **February 24th, March 3rd and March 10th, from 10-11am**. This time around, we will be discussing the novel “Wicked” by Gregory Maguire (not the same as the musical!).

If you are interested in participating, please let the parish office know by phone (416-485-1792) or email stanstelmsto@archtoronto.org

Location will depend on the number of participants and will be announced closer to the start date.



All Catholics and Persons of Good Will

At the summation of the 30th UN Conference of Climate Change (COP30, 2025), “five Cardinals, 23 bishops, many clergy and lay people representing more than 80 Catholic organizations from 30 countries present at COP30, as well as more than 300 Catholic organizations from 40 different countries standing with them”, issued a collective statement urging “All Catholics and persons of good will to join in a renewed commitment and action to care for our Common Home.” “In Laudato Si’, Pope Francis, called for an “ecological conversion.” Pope Leo XIV, in a message to those gathered for COP30, wished that “all the participants in this COP30, as well as those actively following its work, be inspired to embrace with courage this ecological conversion in thought and actions, bearing in mind the human face of the climate crisis.” As we continue this journey of ecological conversion, we ask for the grace to care more tenderly for creation, to walk in deeper solidarity with one another, and to grow in the courage needed to respond faithfully to the urgent challenges of our time, which affect us all, but especially women, youth, migrants, Indigenous peoples, and the most marginalized.” Pope Leo reminded us that: “We walk alongside scientists, leaders and pastors of every nation and creed. We are guardians of creation, not rivals for its spoils.”

A Church ready to speak up for the planet, The Catholic Register, Dec 07, 2025, by Luke Stocking. www.catholicregister.org/item/3141-a-church-ready-to-speak-up-for-the-planet

The Office of Vocations will be hosting a Come & See Weekend Discernment Retreat for men 18 years and older, at St. Augustine's Seminary on **Friday, February 27 (6:30 p.m.) until Sunday, March 1 (2 p.m.)**. This Retreat offers a way for men to discern a possible call to priesthood at our seminary.

Registration must be done online at www.vocationstoronto.ca/comesee For more information, please email vocations@archtoronto.org.

Isa 49:3, 5-6 Ps 40
1 Cor 1:1-3 John 1:29-34
ABSOLUTE NEWNESS



We're in Ordinary Time. Just the day-to-day, run-of-the-mill, practice-of-faith time, which, the church tells us, is the perfect time for transformation. It is the time to live into the realm of God by being God's reflection in the world. Today's readings call us to make such unordinary tasks the essentials of Ordinary Time. Just before today's reading from Isaiah, Yahweh says that a time of "absolute newness" has broken forth in history. What was this absolute newness? In part, Yahweh describes it as a time of knowing - and acting on - the difference between truth and idolatry; a time of not making things or people into gods. In today's reading, confident that God's people could come to know the difference between God and not-God, Yahweh says it is no longer enough to just be a faithful servant. What is required is for the people to be an actual reflection of God in the world. I have formed you in the womb for something more than servanthood, says Yahweh. You must reflect the great newness, the good news of Yahweh's participation in history. So are we adept enough yet at knowing the difference between God and not-God that we can reflect the absolute newness in which we live? Or do we still identify God with fortune and fame? Prosperity and power? Or just simply with ourselves and our desires?

Paul writes of the call to be holy. We might say "whole," but the task of being holy is the same: to be a fully human person in whom God can be fully God and idols have no place. Surely we have heard this call before in our lives. But have we been light enough to reflect the truth of it in our behaviour, in our choices, in the way we deal with our day-to-day decisions? Does the call to reflect the holy in life affect how we earn and spend our money; how we respond when called upon to hate or to discriminate or harm those who differ from us; to consume more, and more, and more? It is precisely because these idolatries have become so ordinary that the call to a lived holiness is so crucial. We need to hear again and again the call to live the "absolute newness" that Yahweh declared and that Jesus enfleshed. It makes a difference in how and where we spend our time, our money, our energy, our faith and our power. How fitting that today John's Gospel puts us on the scene at Jesus' baptism. We hear the Baptist's testimony. More importantly, we see his humble recognition of the truth. His very own cousin Jesus is the one who will baptize with the Holy Spirit. The one they'd all been waiting for. "I did not

know him," says the Baptist, "I did not know him," until the Spirit came and hovered over him.

We have seen this, this hovering spirit. We have each known people upon whom the Spirit rested. There is something in the way they handle life that is free, even when life itself is costly. They are reassuring even in the absence of certitude. They have come to terms with the riches as well as the limits of self and have found a home for God in both. They know the difference between truth and idolatry and have built a life by choosing truth. It is as if even the Spirit does not want to leave their presence. For these tasks we have Ordinary Time, a time of absolute newness.

Did You Know... The Introductory Rites

Sunday is the day on which we celebrate the Resurrection of the Lord. People all over the world gather at God's Eucharistic table as brothers and sisters. The **Entrance Procession** represents the community as it moves forward to gather all who have come together to celebrate and we praise God in song. The **Entrance Chant**, or hymn, begins our transformation from me to we. The **Greeting** begins with the sign of the Cross as the priest welcomes us to the celebration and we respond. The **Penitential Act** follows when we remember our sins and ask God for mercy, followed by The **Gloria**, when we offer praise to God in song. The final act in the Introductory Rites is what is known as The **Collect**, when we ask God to hear our prayers as we prepare to be fed at the Table of the Word. The perplexing question now remains – now that we have begun this transition from me to we as a community of faith, how do we take that beginning and live it for the other six days of the week until we meet again? Stay tuned for some suggestions next week! Start by making sure you come in time for the Introductory Rites.

Annual Week of Prayer for Christian Unity Prayer Service 2026

Sunday, January 18, 2026, 4:00 p.m. EST

Venue: Runnymede United Church, 432 Runnymede Rd, Toronto, ON M6S 2Y8

Theme: "There is one body and one Spirit, just as you were called to the hope of your calling" (Ephesians 4:4)

Join Bishop John A. Boissonneau and a wide representation of Christian leaders to pray for the restoration of full visible unity willed by Jesus Christ for the Church. This event is jointly organized by the Office for Ecumenical & Interfaith Relations and the GTA Council of Christian Churches.

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