

# 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.

## 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

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## St. Anselm's School

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

# Mass for Intentions Week

**Tuesday, March 24<sup>th</sup>, 8:15 a.m.**

For the Deceased Members of the Ford, Dyer and Ashmeade Families  
Requested by Barbara Ford and Family

**Wednesday, March 25<sup>th</sup>, 8:15 a.m.**

Rosenda Mascarenhas  
Requested by the Family

**Thursday, March 26<sup>th</sup>, 8:15 a.m.**

For the Deceased Members of the Aust Family

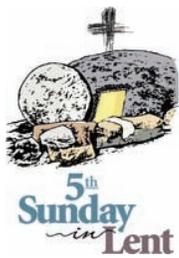
**Friday, March 27<sup>th</sup>, 8:15 a.m.**

For Peace and Care of Creation  
Requested by EcoAnselm

***Ezekiel 37:12-14 Ps 130***

***Rom 8:8-11 John 11:1-45***

**With The Lord There is Steadfast Love**



A comparison of the synoptic Gospels with the Gospel of John reveals obvious differences, one of which concerns the miracles worked by Jesus. Generally, the Synoptics represented most of Jesus' miracles as acts of power by which Jesus established the reign of God and defeated the reign of Satan. Some miracles, like the multiplication of the loaves for the many, have symbolic significance. These echo themes from the Hebrew scriptures and are represented as the fulfillment of prophecies; they also point ahead to future events - for example, the Eucharist. In the fourth Gospel, John has chosen to pass on to his readers only seven events that have come to be known as signs. Through each sign, something of the person and purpose of Jesus is revealed, and those who witness the sign are challenged to come to believe in him. As Raymond E. Brown has explained, the signs in John could be compared to the prophets' symbolic actions in the Hebrew scriptures (*The Gospel According to John*, Doubleday, New York: 1996). Often, the prophet performed an action that portrayed God's coming judgment or future intervention. However, in the Johannine Gospel, the signs of Jesus not only prophesy about God's intervention but already contain it. Each sign is to be understood as testimony to the presence of God in Jesus. In the seventh and greatest sign of the fourth Gospel, Jesus called Lazarus forth from his grave. Jesus accomplished what Ezekiel had promised in today's

first reading: "I am going to open your graves...and bring you up from your graves...and you shall know that I am the Lord!" In so doing, Jesus was revealed as one sent by God, as one with God and as the resurrection and the life.

When asked if she believed this, Martha responded, "Yes, Lord!" and professed her faith in Jesus, "the Christ, the Son of God." But her faith was still growing, as was that of the disciples, who, from the first sign at Cana to the seventh sign at Bethany, were deepening their knowledge of Jesus. Full, salvific faith, as Raymond E. Brown has pointed out, "is a gift of God which, like the gift of the Spirit, can come only after the resurrection." As these readings are proclaimed yet again, we are called to see that Lazarus' story and his experience are a paradigm for every believer. Just as Jesus loved Lazarus, so does Jesus love us. Similarly, just as Jesus wept for Lazarus, so is Jesus fully and even emotionally invested in our well-being. Just as Lazarus was raised, so every believer begins to live life anew at baptism and, after death, rises to live forever in glory with the Lord. Roland Faley reminds us that the preface in the Mass of Christian Burial declares that in death "life is changed, not taken away" (*Footprints on the Mountain*, Paulist Press, New York: 1994). Death is a passage or a transition, not a terminal experience. This does not mean there is no pain or sorrow or wrenching separation at death. But, if we truly accept Jesus at his word, and if we truly understand Lazarus' story as the story of us all, then there will arise in us hope and trust that will see us through that passage with strength and assurance. Until God calls us home, Paul reminds us that we are to live life in accord with the Spirit of God who dwells within. A dynamic, uncontainable entity, the Spirit is constantly urging us toward goodness, justice, righteousness, peace and compassion for others. As our teacher, defender, guide and inspiration, the Spirit is not content to be heeded only once in a while or when it is convenient. On the contrary, the Spirit compels us to *be* the growth and transformation we want to experience in our world. We who profess to believe in him as the resurrection and the life are endowed by his Spirit to be living signs that reveal who Jesus is and challenge others to share our faith in him.

## **LENTEN DAY OF CONFESSIONS**

This Lenten season, parishes in the Archdiocese of Toronto will be holding a Day of Confessions between March 22 and March 28.

At St. Anselm, our Day of Confessions will be **Wednesday, March 25<sup>th</sup>**. The times are as follows:

**9:30 - 10:30am**

**2:00 - 3:00pm**

**5:00 - 6:00pm**

**ShareLife Celebrates 50 Years | ShareLife Sunday is this weekend**

Today is ShareLife Sunday. Special collections will be taking place this weekend.

2026 marks 50 years since Archbishop Philip Pocock made a bold and compassionate decision that would shape our community for generations: the founding of ShareLife. Building on a legacy of charitable giving in the Archdiocese of Toronto that stretches back to 1927, Archbishop Pocock launched ShareLife in 1976—an appeal rooted in the belief that every life matters, at every stage. Today, his vision lives on through more than 40 ShareLife-funded agencies providing unconditional care to people in need—regardless of religion, background, or circumstance and through people like you who make their work happen. Our parish goal at St. Anselm is \$111,000. Please give at the parish using a ShareLife envelope, online through our parish website, or at [sharelife.org/donate](http://sharelife.org/donate).

**THE TRIDUUM at ST. ANSELM'S PARISH**

At the end of the season of Lent, the Christian community prepares to gather 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 the conclusion of evening prayer on Easter Sunday. One of 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 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.

**Holy Thursday April 2 at 7:00 p.m.**

**Church opens at 6:00 p.m.**



*The one feast of the Triduum begins with the Mass of the Lord's Supper on Holy Thursday evening. The gospel reading from John draws us into a deeper understanding of Eucharist. Through the powerful symbolic washing of feet, we ourselves are called to embrace the lifestyle of the servant Jesus. This is no mere role-playing or re-enactment but rather a clear message that Eucharist and service are intimately intertwined. This celebration ends with ends in silence.*

*The assembly is encouraged to pray quietly during the Exposition of Eucharist, the culmination of the celebration of the Mass of the Lord's Supper.*

**Good Friday April 3 at 3:00 p.m.**

**Church opens at 11:00 a.m.**

**Stations of the Cross at 12 noon.**



*The parish altar looks very different on Good Friday: it is plain and bare. There is no consecrated Host in the tabernacle at the main altar of the church; it was carried away on Holy Thursday night to the "altar of repose" to signify Jesus' death.*

*The candle by the tabernacle is blown out, and the tabernacle doors are left open to show that it is empty. Jesus is gone. This is quite dramatic, reminding us that Good Friday is a solemn day of mourning and prayer as well as a day of fast and abstinence. The focus of this day is the saving death of the Lord Jesus and our participation in it. This day begins and ends in silence.*

**Holy Saturday Easter Vigil April 4 at 7:00 p.m.**

**Church opens at 6:00 p.m.**



*The Vigil begins in darkness and silence. As the third celebration in the Triduum, the Easter Vigil proclaims Christ's victory over sin and death and our sharing in this wondrous gift of salvation. The great Paschal Triduum is meant to be celebrated as one. A solemn proclamation from the Lord God begins the liturgy of the word on Holy Thursday; the solemnity of solemnities has begun. From the original celebration of Passover, when the Lord liberated Israel from captivity, we progress over the next three days to the fulfillment of the Passover, when the risen Christ liberates us from sin and death.*

**Easter Sunday Mass at 9:00am and 11:00am**

**Join our community of faith as we celebrate the Triduum.**

**ST. ANSELM'S NEEDS YOUR SUPPORT!**

**Your Easter offering can now be made by credit card using the QR code found in the pews, or by using the TipTap machine in the Millwood lobby. You will receive a tax receipt for your donation while earning regular rewards through your credit card provider. We thank you for remembering your parish throughout the year.**

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