

ST. ANSELM'S PARISH

1 MacNaughton Road, Toronto, Ontario M4G 3H3

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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

Helping neighbours in need

St. Anselm's School

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

Mass for Intentions Week

Tuesday, March 31st, 8:15 a.m.

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

Wednesday, April 1st, 8:15 a.m.

Rosenda Mascarenhas
Requested by the Family

ST. ANSELM'S NEEDS YOUR SUPPORT!

Your Passion Sunday and Easter offerings 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.



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!



EARTH HOUR MARCH 28, 2026

Would you GIVE ONE HOUR to help SAVE THE EARTH? EARTH HOUR 2026 is Saturday, March 28th from 8:30-9:30. This global initiative was started in 2006 by the World Wildlife Fund (WWF) to "raise awareness for climate change, biodiversity loss, and to support a sustainable future" for wildlife and ALL who share the planet. Earth Hour is an ideal opportunity for individuals and businesses to TAKE A STAND. Be a positive difference-maker - for ONE HOUR SWITCH OFF all "non-essential" lights, televisions, kettles, computers, household machines ETC. "Earth Hour is moment of unity that brings the world together, shines a spotlight on nature loss and the climate crisis, and inspires millions more to ACT and ADVOCATE for urgent change". "Each year, we can work together to turn a single Earth Hour into thousands and millions of hours of action for our ONE SHARED HOME".

To access resources and to learn more about this very *doable* way to help save our planet, please see: <https://www.earthhour.org/>
Please also see the display on our EcoWall.

Matt 21:1-11 Isa 50:4-7
Phil 2:6-11 Matt 26:14-27:66
The Invitation of Holy Week



The Passion is clearly the longest and most detailed narrative in each of the Gospels. For this reason, some scholars have suggested that Jesus' death was the fact around which the rest of the story was built. His death is the original fixed point that the rest of the Gospel leads up to or away from, interprets and explains. One scholar has speculated that the literary core of the Passion was the dirge of grief and remembrance spontaneously composed by the women who witnessed Jesus' death. Such dirges were common in the music and poetry of ancient cultures. We imagine the wailing at Golgotha - like the haunting, high-pitched, trilled ululation of grief-stricken women still heard in African and Middle Eastern cultures - as the body of Jesus was taken down from

St. Vincent de Paul Bundle Weekend April 11-12 in the Church Parking Lot

The truck will be here to accept your gently used outerwear, clothing, shoes, and household linens (towels, sheets etc). Please see the bulletin board in the lobby for details.

the cross and laid on the burial cloth. In Franco Zeffirelli's 1977 film "Jesus of Nazareth," Mary holds the dead body of her son in her arms, rocking back and forth and wailing uncontrollably in the pouring rain. Later, when Mary of Magdala takes news of the resurrection to the disbelieving disciples, she boldly declares, "I was there!" Her faith is grounded in a direct and intimate experience of grief at his death and joy at seeing him alive again. The intensity of the Passion experience still comes through when it is read on / Palm Passion Sunday. It evokes memories of other deaths we may have witnessed or heard or seen reported. We want the details. We need time to absorb the loss, assess its meaning to us and the impact it will have on family and friends. Someone we loved is gone from us.

These associations and memories actually help us penetrate the Passion story to its underlying drama and emotion, which can easily be lost to the layers of theology and fulfillment themes that focus our attention from Jesus' death forward to his subsequent resurrection. If we jump to the "happy ending" too quickly, we miss the dark interval, the long night of grieving that was part of the journey to faith for the first Christian believers. This is why we stop to enter the story ourselves in our liturgy, even re-enacting the long night of Jesus' agony, betrayal, torture and death. We take our place in the crowd. We voice the cry of the incited mob: "Crucify him. Crucify him." We witness his death, observe his burial, feel the empty silence that follows because the story remains unfinished. Liturgy reminds us that because this death is so central to our faith, memory is more than the recalling of past events. The mystery of Christ's death and resurrection is for us a present reality. We must enter it, embody it, live it ourselves for it to have its intended effect. The Passion of Jesus reminds us that God has called us to live passionately. His death on the cross is the proclamation of just how much God loves the world: He gave his only Son for our salvation. We are marked by the sign of the cross. It summons us to position our lives at the crossroads of suffering in the world, to lay down our lives for one another as Jesus did for us. To be a disciple means that we should be ready to give an account of our faith to anyone who asks us why we are Christians, what motivates us to live as we do. Like Mary of Magdala, the power of our witness must be grounded in our own experience of Jesus. We must be able to say, "I was there." Holy Week is our invitation to enter more deeply into the life of Christ, which is our own life and vocation from birth and baptism. Jesus is in the world through us. If we do not imitate him, our world will not know Easter. **Did You Know...***returns next week*

**PONTIFICAL COLLECTION FOR THE CHURCH
IN THE HOLY LAND**

The Good Friday Collection helps to maintain the Church of the Holy Land by providing educational, pastoral and social support of Catholic youth and families committed to living their faith in the land where Christ lived, and by maintaining the Holy Sites that are so important to the faith of Christians everywhere. At the request of the Holy See, this Pontifical Collection will be taken during the Good Friday celebration on April 3rd.

Those who are unable to attend the service, or who prefer to contribute online, may use credit cards, Interac or Canada Helps, accessible at: www.commissariat.ca in the "Support Us" link.



**Tuesday and Wednesday
March 31 & April 1
Morning Mass at 8:15 a.m.**

**HOLY THURSDAY
April 2
Mass of the LORD'S SUPPER
7:00 p.m.**

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

**HOLY SATURDAY
April 4
RESURRECTION OF OUR LORD
EASTER VIGIL MASS AT 7:00 p.m.**

**EASTER SUNDAY
April 5
MASS AT 9:00 & 11:00 a.m.
No confessions or 5pm Mass on April 4th*

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