ST. ANSELM'S PARISH

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Phone: 416-485-1792 Fax: 416-485-4920
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.

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, November 24th, 8:15 a.m.
For the Deceased Members of the D'Silva & Wallis Families
Requested by Christopher, Aubrey & Melanie D'Silva

Wednesday, November 25th, 8:15 a.m.
Carl Deleuze
Requested by the Family

Thursday, November 26th, 8:15 a.m.
For the Deceased Members of the Aust Family

Friday, November 27th, 8:15 a.m.
For Peace and Care of Creation
Requested by EcoAnselm

ST. VINCENT DE PAUL CHRISTMAS ACTIVITIES 2026

The Angel Tree is now up in the Millwood Lobby!
Angels 1) Gifts for distribution by Catholic Children Aid caseworkers
2) Gift Cards for Mary's Home Emergency Shelter and St. Francis Residence
Popular items –
Sports (basketballs, volleyballs, soccer balls for boys and girls).
Lego, crafts, ethnically diverse dolls
Teen toiletries
School back packs, lunch bags (variety for boys/girls/teens).
**** No stuffed animals, No guns**
Return gift to the Millwood Lobby, ideally in a gift bag, with *Angel*, ***unwrapped*** by ***December 6th*** *at the latest*
Gift Cards to be returned to the collection basket in an envelope marked SSVP ***Or***
Donate to bring seasonal joy to needy households with extra food cards for Christmas. Should you wish to donate by cash or cheque, *tax receipts will be issued by St. Vincent de Paul so please include your full name and address.*
Please contact the parish office with any questions regarding these initiatives.

2027 SUNDAY MISSALS

A limited number of Sunday Missals will be available for purchase before Masses this weekend. If copies are still available, they will also be on sale next weekend (Nov 28/29)
Missals are $5 each – cash only. Exact change is greatly appreciated.

EcoAnselm

Wed. Nov 25th is International Day for the Elimination of Violence Against Women and Girls (EVAW26) which continues to be "one of the most prevalent and pervasive human rights violations" globally. Regarding climate, "Girls and women are differently impacted than boys and men. Historical and structural gender inequalities affect how, and to what extent, girls and women can lead, make decisions, take action, and advance solutions to combat climate change". They "face gender-specific violence and harassment as a result of their climate activism", "remain underrepresented in global climate negotiations" and their "solutions are drastically under-resourced". *5 Facts About Gender Equality and Climate* explains: 1. the barriers women face in leaving areas prone to climate change and natural disaster 2. The disproportionately high health risks from the effects of climate change 3. gender-specific threats used to silence female environmental leaders 4. the consistent "excluding from decision-making spaces and climate change and 5. the insufficient climate funding awarded to female-led groups. unfoundation.org/blog/post/five-facts-about-gender-equality-and-climate-change/

Calling all Bakers!

St. Anselm's will be hosting a Coffee Sunday on December 6th following the 11am Mass. It will be a great opportunity to join together as a community as we celebrate Advent.
The Coffee Sunday will be paired with a small bake sale. We are looking for contributions of baked goods (home-made or bought) and / or volunteers to help with set up on Sat., December 5th, from 1pm-5pm and / or Sunday between 9:30 a.m. until the last merrymaker departs. Baked goods will be accepted at the office door (on McNaughton) on Saturday the 5th from 1pm- 3pm.
If you would be willing to bake and / or volunteer your time, please email Susan Scandiffio at susanscandiffio@gmail.com
Thank you in advance and if you don't have time or items to offer at this busy time of year, we hope you can still join us on Sunday December 6th!

DECK YOUR HALLS WITH CHRISTMAS BLOOMS

ST. ANSELM'S CHRISTMAS FLOWER & PLANT SALE

Order forms are available on our website: https://stanselmsto.archtoronto.org/

or at the back of the Church

Drop off your order form BEFORE/AFTER any mass on the weekends of November 14/15 and November 21/22. or email the form.

PICKUP IS AFTER ALL MASSES ON DECEMBER 5&6 in Church hall.

Kindly support our Door Restoration Campaign

FEAST OF CHRIST THE KING

In the Kingdom of God there is love…



Today's feast is celebrated under the leave-nothing-understated title of The Solemnity of Our Lord Jesus Christ, King of the Universe. Throughout history, Christians have produced a wide variety of images of Christ as King. There's Michelangelo's super muscular, Apollo-like Jesus who raises the blessed and dismisses the damned. Orthodox icons generally depict a savior more serious than welcoming, and many popular depictions present Jesus crowned and resplendent in royal/priestly robes. Most of these images stand in stark contrast to today's Gospel. In today's parable, Jesus gives us the image of a shepherd segregating sheep and goats, an undemanding task generally left to children or the elderly. But in this case, it's Earth-shatteringly important, illustrating the eternal division created between those who revel in the company of God's beloved and those who have sought no place among them. The characters who populate this last parable in the Gospel of Matthew might represent everyone with whom Jesus came in contact during his ministry. Ironically, none of the people represented by sheep and goats anticipated this kind of judgment. None had consciously recognized Christ in others, especially not in people who needed help. Among the stunned "goats," we might find leaders who censured Jesus for healing on the Sabbath or for fraternizing with people of ill repute. There, too, we might find folks like the rich man who prided himself in obeying every law but ultimately chose his own fortune rather than join Jesus' company. Among the surprised sheep, we might discover the woman who didn't let Jesus get away with withholding a miracle to a foreigner and the centurion who begged on behalf of his servant. Along with them, we'd find the disciples whose shortcomings were glaring but who kept trying to be faithful and to serve as Jesus did — even to the point of being willing to invite a crowd of thousands to share their few loaves of bread.

We need to remember the key to this parable: neither the sheep people nor the goat people had guessed at the criteria that would determine their fate. If advised to prepare to face God's judgment, many of them might have reviewed how they had observed the "thou shalt not" commandments. Disciples might have reviewed whether they really had left everything to preach the Gospel. Some Christians of later times came to believe that their final test would measure how they had maintained doctrinal or liturgical orthodoxy or complied with the church's moral mandates. But none of that figured into Jesus' final exam. In my time, *The Baltimore Catechism* told us quite clearly what the Son of Man seeks. In response to the question of why God created humanity, we answered that we were created to "know, love and serve God in this world." But as Hamlet would say, "Ay, there's the rub." How do we know God, much less love and serve God? Today's parable tells us that the Son of Man, Jesus Christ, the King of the Universe, chose once and for all to be in solidarity and identify himself with the lowliest people. If we want to respect Jesus' self-portrait, we would do better to contemplate Fritz Eichenberg's "The Christ of the Breadlines," a black and white etching of a slightly stooped, racially indistinct Christ, distinguishable from the destitute women and men with whom he waits by nothing more than how his presence radiates out to them. "The Christ of the Breadlines" illustrates Christ's choice to identify with the vulnerable. Whereas humanity tends to envision the divine as the utmost expression of magnificent "things that matter," Jesus tells us to seek God's self-revelation at the lowest end of the scales of power and prestige. Jesus didn't tell this parable to scare us into charity. That motivation would leave us trapped in our egoism, even if we did lessen others' suffering. Jesus knew that genuine encounters with the poor enlarge the heart and the vision of the givers. Solidarity makes us all more human. Christ invites us to know him in relationship with his beloved poor. When we fall in love with Christ in the poor and with the poor in him, we will inevitably want to serve him in and with them. According to the Beatitudes, that will make us happy in this world and the next. This feast encapsulates the Gospel irony of firsts and lasts, of losing life and finding it. In his last words to us in the Gospel of Matthew, Jesus is telling us in advance that when we each stand before our God, we won't be given a test that will be confusing or difficult. It will instead involve only the most practical of questions: Did you feed the hungry? Did you shelter the homeless? Did you care for the sick? And our answer will be …

In the Kingdom of God there is love…for an increase in charity for all people…for attitudes of encouragement, acceptance and generosity…We pray O God…Thy Kingdom Come.

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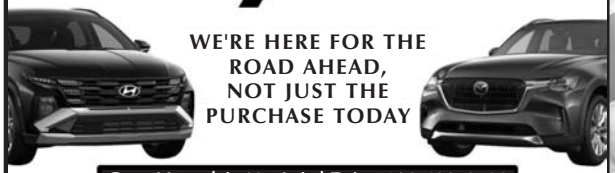
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