

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.

INDONESIAN CATHOLIC COMMUNITY (UKI)

Sunday Mass: 2:00 p.m.

(Second & Fourth Sundays of the Month)

WEEKDAY MASSES

Tuesday - Friday: 8:15 a.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.

PRAYER GROUP

Meets in the Griffin Room Thursday at 2:00 p.m.

PARISH OFFICE HOURS

Tuesday – Thursday 9:00 a.m. – noon;

1:00 p.m. – 4:00 p.m.

St. Anselm's School

182 Bessborough Drive

Toronto, Ontario M4G 4H5

416-393-5243

Mass Intentions for Week



Tuesday, January 16th, 8:15 a.m.

Michael Halloran

Requested by Paul and Patricia Kennedy

Wednesday, January 17th, 8:15 a.m.

Ruth Murphy

Requested by Maureen Leete

Thursday, January 18th, 8:15 a.m.

Kevin Devine

Requested by the Chapman Family

Friday, January 19th, 8:15 a.m.

Amanda Freimanis and Matthew Thomson

Requested by the Filippi Family

Annual Week of Prayer for Christian Unity Prayer Service 2024

Sunday, January 21, 2024, 4 p.m. ET

Venue: St. Mark Coptic Orthodox Cathedral (455 Ferrier St., Markham, Ont. L3R 5Z2)

Theme: "You shall love the Lord your God... and your neighbour as yourself." (Luke 10:27)

Join Archbishop Francis Leo 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 Promoting Christian Unity and the Greater Toronto Area Council of Christian Churches.



Registration for the 2024-2025 school year will soon be underway! Kindergarten

registration will begin on Wednesday, January 24th at 10:00am. Should you have any questions on eligibility for registration, please contact your local Catholic school or visit www.tcdsb.org for detailed information. You may also contact the TCDSB with any questions:

BY Email: admissions.registration@tcdsb.org

BY Phone: 416-222-8282 ext. 5320

CASSEROLES GROUP "A"

Casseroles for the Good Shepherd Refuge (Group A) will be collected on Saturday, January 20th from 4:00-5:00pm in the church parking lot.

Thank you to our casserole chefs and volunteers! In 2023, our parish prepared and provided 298 casseroles which fed nearly 3,000 people! For information on how you can join the casserole program, please call the parish office. We provide the recipe and the pan!

Pastoral Letter from the Most Rev. Francis Leo "Seeking The Kingdom of God Above and Beyond All Other Things"

Archbishop Francis Leo has released a Pastoral Letter to the Church of God in the Archdiocese of Toronto, entitled, "*Seeking The Kingdom of God Above and Beyond All Other Things*". This significant reflection from our spiritual shepherd is intended to offer a theological, spiritual, and pastoral meditation as we embark upon a New Year and our collective efforts to build and strengthen the Kingdom of God throughout our archdiocese.

The Pastoral Letter can be accessed by visiting the archdiocesan website at: www.archtoronto.org.



"New Year - New Attitude"

The New Year presents an opportunity to review and refresh our resolve to respecting our planet and to advocating on behalf of our shared home.

NINE years have passed since Francis wrote his encyclical, *Laudato Si'* (2015) - in which he issued an **URGENT APPEAL** for a "new dialogue about how we are shaping the future of our planet". He pleaded for "personal conversion."

Nine years later, in *Laudate Deum* (2023), Pope Francis writes: "(2) Yet, with the passage of time, I have realized that our responses (to the climate crisis) have not been adequate ... We will feel its effects in the areas of healthcare, sources of employment, access to resources, housing, forced migrations, etc." LD (2)

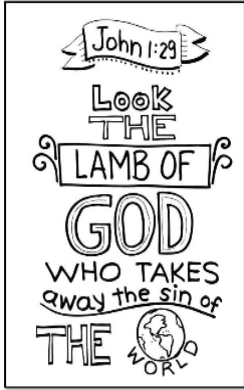
Throughout 2024, may "we ourselves become the instruments used by God to bring out the potential which he himself inscribed in things" (Pope Francis, LS124)



1 Sam 3:3b-10, 19 Psalm 40
 1 Cor 6:13c-15a, 17-20 John 1:35-42

HERE I AM LORD...

2nd Sunday in Ordinary Time
"Lamb of God"



Church of Saint Leo the Great www.stleogospel.com/diabetes-care

Like every selection from John's Gospel, this can be read on many levels. On one level, it is the simple account of the first disciples' desire to understand and be with Jesus. It includes the living expression of the Baptist's recognition that Jesus would increase as he decreased. It also demonstrates the social nature of vocation and Christian life: John pointed

Jesus out to his disciples, Andrew called Peter, and so it has continued until our own day as one leads another to Christ. One of the first notable things in this Gospel is that here John the Baptist calls Jesus the Lamb of God, whom he had said would "take away the sin of the world". That's a title whose meaning has been discussed through the ages. At the very least, the idea of the lamb leads to sacrifice, but also, because of the connection with the first Passover, it symbolizes salvation. The lamb spoken of here is no victim, but rather the victor; he is not a scapegoat upon whom guilt is heaped, but the pure one who actively "takes away" the sin that has burdened human history.

When John's two disciples set out to follow him, Jesus asks them what they are looking for. This is the first of three times Jesus asks that question in this Gospel. In the garden of his arrest, he asks, "Whom do you seek?" and when the guards answer, he responds, "I am he" and then tells them to free the others. In the garden of the resurrection Jesus asks Mary Magdalene the same question and then calls her name, revealing himself and commissioning her to preach his resurrection. The question is pivotal: It frames the entire Gospel; the response to it determines either discipleship or opposition to Jesus. In this opening scene of Jesus' ministry, when he asks the disciples what they seek, their dialogue is presented as a scenario of discipleship in word and deed. The disciples call him "Rabbi," claiming him as their teacher. In asking, "Where do you abide?" they are effectively asking, "Where will we go if we follow

you?" Jesus responds by addressing them as disciples: "Come and you will see." When John tells us "they remained with him," the implication is that they entered into personal relationship with him. They had embarked on a quest by going after him. He welcomed them on the road of his life. They then decided to stay, to take on his style of life and remain under his influence.

The incident could well have ended there, a neatly packaged story of discipleship: The Baptist's disciples became Jesus' followers and all was set for Jesus to lead them through the next three years of ministry. But John doesn't settle for such a simple conclusion. Something more is afoot; there's too much energy in the story for it to end here. As John narrates it, we get the sense that the two disciples spent the night with Jesus and, as soon as Andrew got up in the morning, he ran to find his brother. Here we see all the excitement of discovery and the first flush of commitment. We can almost hear Andrew shout, "We've found the Messiah!" We can picture Simon hurrying back with him just like he would later rush to the empty tomb. And then, with one symbolic gesture charged with meaning, Jesus looked at Peter and changed his name. The point, whether they got it or not, was that nothing would be as they expected, their very identity was now in play as they began to accompany him along the way. Today's readings offer a prism on the theme of vocation. In Eli and the Baptist, we see the generosity and humility of mentors who point their disciples beyond themselves. With Samuel, we are reminded that we must be quiet and attentive if we are to hear God's word in our busy world. Together with the first disciples, we are faced with the core question of the meaning of our life and we realize that following Christ will change everything. Finally, in the midst of it all, Paul assures us that who we are, flesh and blood, is good — so good, in fact, that individually and collectively we can show God's glorious presence in our world. That is our vocation.

CHILDREN'S LITURGY

Our gathering of children during the 11:00am Mass will be back as of **this weekend**. Thank you to Fernanda and her team of helpers for heading up this ministry.

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