

ST. ANSELM'S PARISH

1 MacNaughton Road, Toronto, Ontario M4G 3H3

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Email: office@stanselmschurch.com 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.

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 for Intentions Week



Tuesday, March 5th, 8:15 a.m.

Anton Melchers

Requested by the Family

Wednesday, March 6th, 8:15 a.m.

Anne Kostovcik

Requested by Mel Kostovcik

Thursday, March 7th, 8:15 a.m.

For the Intentions of Adelyn Oh

Requested by Angela Oh

Friday, March 8th, 8:15 a.m.

Roger Habbouche

Requested by his loving family

BUNDLE UP – APRIL 6 & 7

Save the date for St. Vincent de Paul Society's semi-annual Bundle Up collection! The truck will be in our church parking lot on April 6 and 7 for gently used clothing, footwear and household linens.

If you're spring cleaning over the coming weeks, please put aside any such items and they will be gratefully accepted that weekend.

GOOD SHEPHERD CASSEROLES GROUP A

Casseroles for the Good Shepherd will be collected on **Saturday, March 16th** from 4-5pm in the church parking lot.

YOU BRING LOVE AND HOPE TO YOUNG MOTHERS THROUGH SHARELIFE

ShareLife Sunday is March 17

Many young women who are unexpectedly pregnant don't know where to turn for help. Through your support for ShareLife, our agencies ensure they have the resources they need to keep their education on track, provide their babies a healthy start, and create a bright future.

"I have no words to describe what it means to be a recipient of your generosity," shares Arielle, a grateful young mother you support through Vita Centre. "I have a better mental state now. I know that my baby is healthy because of it, too."

Our parish goal for the 2024 ShareLife campaign is \$87,000. Please give at the parish using a ShareLife envelope, online through our parish website, or at sharelife.org/donate.

Empowering Women & Girls for Ecological Justice: *ALL are invited to participate in the 'Festival of Women & Girls 2024' hosted Saturday, March 09 at Regis College from 9:30 to 3:30 p.m. Keynote speakers and workshops are centered on **Empowering Women & Girls for Ecological Justice.***

This International Women's Day event is an incredible opportunity to "celebrate women change-makers with inspiring keynote speakers, activists, musicians, poets, interactive workshops and food!" Keynote speakers include Yusra Shafi, Youth Delegate at COP 27, and Aishwarya Puttur, climate justice organizer and youth columnist for CBC's radio show 'What on Earth'.

For information and to register: <https://cloverhillcollaborative.ca/2024/01/24/festival-of-women-and-girls-empowering-women-and-girls-for-ecological-justice/>

*Join us at Regis College, March 09th, and be inspired. ALL are welcome. **Leadership quote:** "Start by doing what's necessary; then do what's possible; and suddenly, you are doing the impossible."*
Saint Francis of Assisi

Thank  You to our Friends and Supporters from St. Vincent de Paul.

Your generous contributions to our Christmas Appeal bought extra Food Cards for 56 households in St Anselm's and OLPH parishes as well as new warm clothes and toiletries for all at Mary's Home and St. Francis Residence. In addition, 100 toys were delivered through Catholic Children's Aid.

Thanks to the big response to our winter coat appeal, many cozy, gently used winter coats were distributed to grateful newly-arrived individuals in Thorncliffe Park.

Note: Charitable tax receipts were mailed out in early February. Please email yvonne.gray@bell.net if you have yet to receive your 2023 income tax receipt from St. Vincent de Paul.

God Bless and Keep You

2024 CCCB "JOURNEY THROUGH LENT" SERIES

This year's videos are now available to view by visiting cccb.ca

Congratulations

Long-time St. Anselm's parishioner **Susan Scandiffio** has been selected as the 2024 recipient of the Agnes Macphail Award!

Susan will receive the award in a ceremony taking place on Sunday, March 24th at 2:00pm at the East York Civic Centre (580 Coxwell Ave.) Please see details posted on the bulletin board in the lobby of the church. Congratulations, Susan – your efforts have been a blessing to so many over the years. The community of East York (including your parish community) is lucky to have you!

LENTEN DAY OF CONFESSIONS

In addition to Saturday afternoons from 4:00-4:30pm, the sacrament of Reconciliation will be offered at St. Anselm on Tuesday, March 12th from:

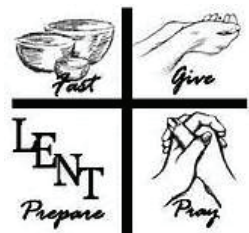
9:30am-10:30am

2:00pm-3:00pm

5:00pm-6:00pm

Throughout the Archdiocese, parishes will offer their own Day of Confessions from March 10-23. Please visit archtoronto.org/confession for additional days/times at neighbouring churches.

THE CLEANSING OF THE TEMPLE



Picturing the purification of the temple, we tend to concentrate on the whip, the animals and the frightened, fleeing money changers. But Jesus delivered his real message with that fatally misinterpreted line, "Destroy this temple and I will raise it up again in three days." People saw the temple

as the locus of God's presence among them. By creating mayhem with his whip, Jesus declared that the temple had been degraded into everything except a dwelling place for God. Over the centuries, Jesus' prophetic action has been replayed by beggars like Francis of Assisi, monks like Martin Luther, bishops like Francis of Rome, civil rights protesters and feminists. But driving corruption from the temple was just the surface of Jesus' message that day. The heart of the scandal Jesus caused that day was not in driving away the money changers but his proclamation that he, a human being, was the new temple. This implied that an encounter with genuine humanity offers an experience of the real presence of God. Of course, the Genesis creation stories prepared the way for that: One teaches that male and female were created in the divine image, the other describes how humanity came to life by the infusion of the very Spirit-breath

of God. But it has always been easier to imagine God safely confined in a church and speaking only through authority than to believe that God's life courses through creation and speaks in the voice of unruly prophets and our needy neighbours. We join ranks with those who rejected Jesus' message to the extent that we allow a focus on Christ's presence in our temples and tabernacles to dwarf our awareness of his real and much more disturbing presence outside the church walls. The host in the tabernacle is silent, but the prophetic poor tend to clamour for justice, dignity and even love.

By placing this very controversial action of Jesus clearing the temple at the beginning rather than near the end of Jesus' public ministry (as in the Synoptics), the fourth evangelist made a dramatic announcement about Jesus as the fulfiller of messianic expectations. Both Malachi and Zechariah shared a vision of the messianic age being inaugurated by the Lord "suddenly coming to his temple to purify and to cleanse." On that day, the prophets promised, "no trader would be seen in the house of the Lord." Jesus' bold and forceful actions of entering the temple and driving out the sellers and moneychangers signaled that his ministry would be spent in replacing what had become a sometimes corrupt and defunct sacrificial cult. He would, as it were, overthrow the "tables" of the law and cast out the "merchants" of hypocrisy and legalism. He would replace the old dispensation and system of worship with the new and living temple of his body. On the cross, he would make the once-and-for-all perfect offering that would supersede every other sacrifice. In telling of the anger with which Jesus acted, the evangelist reminded his readers of the words of Jeremiah, who told of the people's evildoing as destroying the temple. Tobit and Zechariah had also envisioned an ideal temple where no commerce would be tolerated. Jesus' profession of "zeal for my Father's house" recalled Psalm 69 and underscored the special relationship with God that Jesus has made available to all who believe. The term "my Father's house" is cited a total of 27 times in the fourth Gospel, and it takes on special significance when Jesus uses the same term in reference to eternal life. With the sacrifice of his body, the temple, where God and humanity come together in truth and grace, Jesus has opened the door to true worship here and now and forever in the eternal kingdom. Although it is not numbered among the seven signs of John's Gospel, Jesus' temple action stands with the sign of the water-into-wine at Cana as a pledge that, in Jesus, God is doing something new. Prayer will no longer consist in sacrificing an animal or offering grain, oil or incense; rather, those who pray as Jesus taught will call upon God as Father, Papa, Daddy. In this new way of praying, Jesus will serve as both priest and sacrifice. Although the temple of his body will be destroyed, he will raise it up in three days. Thereafter, the Spirit of the risen Jesus will live on within his disciples, making of each of them a temple or a holy place of encounter with God. We are those holy places where God continues to dwell through the power and presence of the living Spirit. We are those doors that are to remain open so that we may welcome others into the presence of God, who guides and inspires all our words and works. Can others perceive that presence within you and me?

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