

Living the Gospel

ShareLife Sunday Collection: March 16/17

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 **ShareLife**

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Website: stanselmsto.archtoronto.org

Mass Intentions for Week



Tuesday, March 12th, 8:15 a.m.

Joan McSharry

Requested by M.G. McCollam

Wednesday, March 13th, 8:15 a.m.

Jack & Brian Hayes

Requested by M.G. McCollam

Thursday, March 14th, 8:15 a.m.

Rosa Loconte

Requested by the Family

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

For Peace and Care of Creation

Requested by EcoAnselm

↓ NOTICE ↓

The parish office will be closed this week. Voicemail and email will be monitored for urgent issues. All other inquiries will receive a reply on **Tuesday, March 19th**. We wish the families in our parish a safe and enjoyable March break!

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.

INSPIRED BY GOD'S LOVE: SUPPORT SHARELIFE'S MISSION

Next Sunday, March 17 is ShareLife Sunday Inspired by God's love: Support ShareLife's mission Today, as we contemplate God's boundless generosity, may we, too, be moved by this same spirit of generosity. May this inspire all of us to be kind, compassionate, and move us to share our blessings with our brothers and sisters in need. Please give at the parish using a ShareLife envelope, online through our parish website, or at sharelife.org/donate.

2024 CCCB "JOURNEY THROUGH LENT" SERIES

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

LENTEN DAY OF CONFESSIONS

The sacrament of Reconciliation will be offered at St. Anselm this 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.



"Climate change is an urgent spiritual matter because it is inseparably linked to our love of our Creator. Now, more than ever, we believe that it is important to amplify our shared laments and shared commitments, as people of faith, to work towards climate justice." Willard Metzger, Citizens for Public Justice
<https://fortheloveofcreation.ca/#:~:text=>

For the Love of Creation (FLC): is "a faith-based initiative for climate justice". FLC "invites Canadian Faith Communities and faith-based organizations to come together under a unified banner to mobilize education, reflection, action and advocacy for climate justice." Theological Reflection, Local and Congregational Engagement, and Political Advocacy are key components.
<https://fortheloveofcreation.ca/>

Throughout LENT, Feb. 14th to Mar 28th, FLC is supporting the "Citizens for Public Justice's '[Give it up for the Earth 2024!](https://fortheearth.org/)' This is a "national faith-in-action campaign that raises awareness about climate change and mobilizes people across Canada to reduce personal and household greenhouse gas emissions, engage in acts of solidarity, and collect signatures as a demonstration of support for increased federal government action." <https://cpi.ca/fortheearth/>

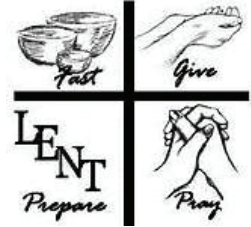
2 Chr 36:14-16, 19-23

Psalm 137

Eph 2:4-10

John 3:14-21

LIGHT INTO DARKNESS



Are you old enough to recall the days when a messenger at the door with a telegram was enough to make hearts beat faster and anxiety mount? Telegrams and the messengers who delivered

them often signaled bad or sad news that could not wait for postal delivery. In times of war, messengers bearing telegrams were particularly dreaded. In today's World of instant messaging, both good and bad news can be communicated via the Internet. As a result, the messenger has become invisible, faded into obsolescence behind the technology that has facilitated our access to one another. But in the long-ago past, messages were delivered in person. Human envoys either committed the message to memory or carried a sealed missive from the sender, which they were to guard with their very lives until they could deliver it to the recipient. At times, when an unwelcome message was delivered to a particularly combative recipient, the messenger met with violence. Some messengers even suffered death for their efforts, hence the phrase "to kill the messenger."

No one loves the messenger who brings bad news. It was William Shakespeare who popularized the phrase "Don't shoot the messenger!" in "Henry IV, Part 2" and again in "Antony and Cleopatra". Something of the challenges and dangers to which many messengers are exposed is reflected in today's scripture selections. In the critique of salvation history offered in the first reading, the Chronicler cites the many messengers God sent to the Israelites only to have them mistreated and their messages rejected. As a result, insisted the ancient historian, the kingdoms of Israel and Judah were plundered. Wave after wave of oppressors came, and each in turn was conquered by the next, until Cyrus. This king of Persia, whom the prophets believed to be God's instrument, sent forth another message that held out great hope for the rebirth of

the Israelites and the reestablishment of their way of life and worship.

While the renewal that came about due to the efforts of Cyrus was truly life-giving, there would come for the Israelites and for all the peoples of the earth another messenger with a uniquely important message. Jesus, who was sent into the world by a loving God, would prove himself to be the message and messenger par excellence. In him, God has spoken to a sinful world, not about condemnation but about believing. Faith in the message Jesus came to speak, faith in the person of the messenger — this faith will be the door through which to enter into eternal life. Jesus was sent to deliver a message of light in a darkened world. Those who believe in him live in the truth that does not fear or hide from the light. Today's Gospel describes God's entry into human history as light into the darkness. Light is what enables us to see clearly -- who we are, where we are and what we must do within God's creative plan. Jesus, as the perfect expression of both God and the human person in relationship with God, enlightened history to God's intentions. Jesus modeled human goodness and called others into community, where peace and justice protect human dignity. To ignore the light is to retreat into darkness. Nations, cultures and individuals that choose darkness will stumble and collapse, even if history affords them many chances to get things right. Yet God's will is that everyone find life, flourish in the sharing of this world's goods, grow deep and wise in understanding the purpose of life, including the mystery of self-surrender for the sake of others as the highest expression of the divine image we bear. One of the most familiar and reassuring passages in the Bible is found in today's Gospel reading: "God so loved the world that he gave his only-begotten Son so that everyone who believes in him may not perish but may have eternal life. Indeed, God did not send the Son into the world to condemn the world, but that the world might be saved through him" (John 3:14-15). There is no escaping history, but with this word as the lamp at our feet, we will find the way.

For the grace of transformation, that God may lead us from the comfort of darkness and selfishness and enable us to live in freedom as children of the light...Lord, in your mercy...

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