

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 for Intentions Week



Tuesday, March 26th, 8:15 a.m.

Hu Gue Foy

Requested by Michelle Chue and Family

Wednesday, March 27th, 8:15 a.m.

For the Deceased Members of the Aust Family

Requested by the Family

Thursday, March 28th

Holy Thursday

No Morning Mass

Friday, March 29th

Good Friday

No Morning Mass

BUNDLE UP – APRIL 6 & 7

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

Please note – no books, dishes, electronics etc can be accepted.

2024 CCCB “JOURNEY THROUGH LENT” SERIES

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

PONTIFICAL COLLECTION FOR THE CHURCH IN THE HOLY LAND ON GOOD FRIDAY, MARCH 29th

The annual Good Friday Collection was first taken at Pope Paul VI's request fifty years ago. It is the only yearly request asked by the Holy See of dioceses and parishioners throughout the world to assist the Church in the Holy Land. The monies collected support its pastoral, educational and social works and help to maintain the Holy places which are so important for the faith of Christians everywhere.

For the sake of our brothers and sisters enduring hardships, please give generously on Good Friday this year. Envelopes are in boxed sets, PAG bundles and on the glass tables at the entrances to the church.

GOOD SHEPHERD CASSEROLES GROUP B

Casseroles for the Good Shepherd will be collected on **Saturday, April 20th**.

“For Christians, doing something about climate change is about living out our faith - caring for those who need help, our neighbours here at home or on the other side of the world, and taking responsibility for this planet that God created and entrusted to us.”

Katharine Hayhoe www.azquotes.com/author/30871-Katharine_Hayhoe

“My faith is an enormous motivator for me to engage, because climate change is not just an issue that affects the entire planet, it is one that disproportionately affects those who do not have the resources to cope with this change – those whom we are explicitly told as Christians to care for.”

Katharine Hayhoe

www.azquotes.com/quote/1472925

My God, my God, why have you forsaken me? Mark 14:1-15:47



Of the four Gospels, Mark is recognized as the earliest, simplest and, in the gradual development of theological interpretations of Jesus, the most human. The divine Jesus of John's gospel is still a half-century away. The messianic identity of Mark's Jesus is a profound secret to his fellow Jews, to the Romans and, it would seem, even to his own followers, who abandon and deny him on the eve of his death. In the Passion account we read today, a frantic Jesus struggles in prayer in the garden, begs to be spared this deadly course, cries in apparent despair from the cross. The Gospel ends with a question mark, as terrified women flee in silence from an empty tomb and their encounter with a messenger claiming that Jesus has risen. Our own well-established Easter faith -- the happy ending to the story -- spares us now the extended dark interval the early church must have endured after Jesus' death, as faith in the resurrection gradually emerged from despair like a slow dawn of recognition after a long night of grief. A catastrophe is revealed as the glory of God's absolute love absorbing sin and death, a necessary death foretold in the Law and the Prophets.

Why do we read these long accounts of Jesus' suffering at the start of Holy week? Because these texts have power to move us emotionally and locate us

MARCH 24, 2024

personally in the story. This is what worship is for, to rehearse us through the stages of our own faith development. Mark's Passion is meant to take us personally to the zone before faith, to find in Jesus' dark struggle to trust God the unfinished faith of our own encounters with grief and loss. What is already revealed in Jesus is still a work in progress in us. The outcome is assured from God's side but incomplete on our side because Easter faith must still be received and incorporated into our own story -- our walk through the shadowy ambiguities to come, decisions to be made and challenges to be faced. If the dramatic, communal sharing of Mark's Passion quickens our heartbeat and brings to mind the many murders that affront us each day in the news, the judicial crimes that imprison and abandon so many among the poor and desperate among us, the crushing despair of millions around the world caught below the safety nets of economic and social survival — then we are accompanying Jesus today. If the images of the Passion help us join our own feelings of betrayal, loss and loneliness to those of Jesus, we are renewing our baptismal commitment to die with Christ in order to live with Christ, a lifelong surrender that makes our own suffering redemptive for others. If we find in Jesus' innocence a deeper sense of our own sin — as silence and neglect in the face of the suffering of others, as failure to risk love when it is required of us or offered to us — then we are learning of our need for God's mercy and about the joy of conversion.

Palm/Passion Sunday invites us to consciously dedicate the week ahead as holy, to enter it and deliberately focus our minds and hearts on the holy work of accompanying Jesus: to the table of the Last Supper, to the garden of his agony, to the trial before his accusers, and, finally, to the cross that awaits him. We are both witnesses and full participants because this is our story. Mark, like every author of the Christian scriptures, meant to convey that any follower of Jesus of Nazareth is another Christ. We're expected to carry on his ministry in our day and age. That's why it is essential for us to know his frame of mind and understand how and why we are to suffer with him. Our Christian sacred authors believed Jesus is alive today, sharing his love of all people through us. We're the ones who share his word and love with the weary, who empty ourselves for the sake of others, and are willing to suffer in whatever ways are necessary to convey that love. We're constantly redefining ourselves, constantly changing to meet the needs of those around us. It's essential that, as we hear today's readings, we don't just zero in on someone else's suffering, but that we reflect on our own, Christ-inspired suffering. If we don't, we're not hearing the message our sacred authors intended us to hear. This is how we will get to Easter.



PALM SUNDAY

Saturday, March 23
Confessions at 4:00 p.m.
Mass at 5:00 p.m.

Sunday, March 24
Mass at 9:00 & 11:00 a.m.

Tuesday and Wednesday
March 26 & 27
Morning Mass at 8:15 a.m.

HOLY THURSDAY

March 28
Mass of the LORD'S SUPPER 7:00 p.m.

GOOD FRIDAY

March 29
STATIONS OF THE CROSS
12:00 p.m.
PASSION AND DEATH OF OUR LORD
3:00 p.m.

HOLY SATURDAY

March 30
RESURRECTION OF OUR LORD
EASTER VIGIL MASS AT 7:00 p.m.

EASTER SUNDAY

March 31
MASS AT 9:00 & 11:00 a.m.

**No confessions on March 30th*

**No 5:00pm Mass on March 30th*

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