

St. Lawrence Martyr Church

2210 LAWRENCE AVE E. SCARBOROUGH, ONTARIO, M1P 2P9

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Website: stlawrencemartyr.archtoronto.org

PASTORAL TEAM:

Rev. Fr. Thomas Lim
Pastor

Rev. Fr. Anish K. Antony C.F.I.C.
Associate Pastor

Rev. Fr. Russell Asch
*Chaplain to the Faithful participating in
the Extraordinary Rite of the Latin Mass*

Julia Di Paolo - *Secretary*

PARISH OFFICE AND HOURS:

Mon to Thurs: 9:15 AM — 12:00 PM
1:00 PM — 4:00 PM

Friday: 9:15 AM — 2:00 PM

Sunday: 9:15 AM — 1:00 PM

Closed on Saturday and Holidays

DEVOTIONS:

Holy Rosary: before 8:30am Mass

Divine Mercy: Friday after 8:30am Mass

Our Lady of Perpetual Help: Wednesday

Novena to Our Lady of Miraculous Medal:

Every Monday, October - May

Novena to St. Anthony de Padua:

13 Tuesdays (March - June 13)

Eucharistic Adoration:

Mon - Thurs: 9am-12pm (Church)

Every Friday: 9am - 7pm (Church)

ST. VINCENT DE PAUL SOCIETY:

For assistance call 416-410-3589

PARISH SCHOOL:

St. Lawrence Catholic School 416-393-5264

SUNDAY MASSES:

Saturday Vigil: 5:00 pm (English)

Sunday Mass : 8:30 am (English)

10:00 am (Italian)

11:30 am (English)

1:00 pm (Latin)

5:00 pm (English)

DAILY MASSES:

English: 8:30 am Monday to Saturday

Latin: 12:00 pm Monday to Wednesday

7:00 am Thursday

7:00 pm Friday

10:00 am Saturday

CONFESSIONS:

Saturdays following the 8:30 am Mass

Saturdays 4:15 pm to 4:45 pm

(or by appointment)

BAPTISM:

Visit our website or call the Parish Office for more information.

MARRIAGE:

Couples must contact the Pastor ONE YEAR in advance. Marriage Preparation Course is required. Visit our website for more information.

ANNOINTING OF THE SICK:

If one of your loved ones would like to receive this Sacrament, please contact the Parish Office.

COMMUNION OF THE SICK:

Visitation and/or Holy Communion for the sick upon request.

A warm Welcome to New Parishioners!

*Please fill out a parish registration form found in the foyer of the Church,
and kindly introduce yourself to the Pastor.*

4TH SUNDAY IN ORDINARY TIME – JANUARY 29TH, 2023



These eight blessings stand at the head of the Sermon on the Mount, pointing out eight ways in which we can welcome God into our lives. They are ways of living out God's blessing. The first and the last knit them all together with 'theirs is the kingdom of heaven'. Luke also begins his Sermon on the Plain with

four such blessings – only his blessings are more on those who are materially poor and in need, whereas Matthew's concentrate on the spiritual attitudes required of the Christian, 'poor in spirit, hunger and thirst for justice'. Jesus came to proclaim the kingship of his Father, and these are ways of living it. For each of them, do you know someone who exemplifies the attitude? Which is your own favourite? For most of them there are gospel incidents in which Jesus sums them up, like the entry into Jerusalem on a donkey as the gentle king, or the love he shows in his welcome to sinners, or his bringing peace to those tortured by disease or contempt, or his purity of heart in his single-minded pre-occupation with his Father's will, and finally his acceptance of persecution for what he knew to be right.

Beati i poveri davanti a Dio... Che messaggio! Lascia che Dio ti colmi! Egli ti ama malgrado la tua povertà, malgrado i tuoi limiti. Quando sei addolorato dall'effimero della felicità umana sempre minacciata, quando ti senti povero, quando l'afflizione ti paralizza, ascolta la grande promessa di Dio: sarete consolati, sarete sfamati, vedrete Dio... Questa promessa è nel cuore della nostra fede. Tutto il lieto messaggio di Gesù si riflette nelle beatitudini come uno specchio ardente. Colui che ha accolto la buona novella nel più profondo di sé stesso e nel quale questa verità raggiunge le radici dell'esistenza, diventerà naturalmente misericordioso e indulgente nel giudizio che ha sugli altri. Sarà capace di diffondere la pace, perché egli stesso la possiederà.

Se solamente fossimo in grado di vivere seguendo l'atteggiamento fondamentale delle beatitudini! Se solamente potessimo amare e avere fiducia come Gesù! Forse allora molti uomini che la vita ha reso amari e chiusi, ai quali le numerose delusioni hanno fatto perdere la fede in Dio e negli uomini, forse potrebbero ugualmente ricominciare a credere nella bontà di Dio e nella sua sollecitudine, attraverso la bontà e la sollecitudine umane. Forse allora molti uomini potrebbero ugualmente contare su Dio per instaurare su questa terra il bene, e offrirci quello che abbiamo sperato e atteso durante tutta la nostra vita: la sicurezza e la gioia. Una gioia che regna.

EUCCHARISTIC ADORATION

Mon - Thur 9am - 12pm (Church)*
Every Friday 9am - 7pm (Church)*

***Chapel, when there is a funeral**

Can you spare a few moments from your busy schedule to come and spend some time before Jesus in prayer and adoration?



Mass Intentions for the Week

SATURDAY JANUARY 28TH – SABATO

5:00 P.M. + Ronald Hoven

SUNDAY JANUARY 29TH – DOMENICA

8:30 A.M. - Savio Lobo

10:00 A.M. - Pietro e Elvira Fugaccia

Leonello Pecorari - Vito e Elisabetta Barbieri

Renato Errico - Defunti famiglia Bonfigli

Vito e Mike Cuoppolo - Maria e Antonio Ciciretto

Giuseppe e Vincenzo De Vito - Marisa Grasso

Maria Rosaria Colangelo

11:30 A.M. + Pat Mancuso

1:00 P.M. - Pro Populo

5:00 P.M. - For All Our Parishioners

MONDAY JANUARY 30TH – LUNEDI

8:30 A.M. + Pedro Abas

12:00 P.M. + Doreen Burlton

TUESDAY JANUARY 31ST – MARTEDI

8:30 A.M. + Zita D'Cruz

12:00 P.M. - James Burlton

WEDNESDAY FEBRUARY 1ST – MERCOLEDI

8:30 A.M. - Vivienne Risborough

- Melissa & Gladys Mask

+ Olive & George Herron

+ Modesto Mendoza

12:00 P.M. - Yungkwun & Liu Yau Family

THURSDAY FEBRUARY 2ND – GIOVEDI

7:00 A.M. - Pro Populo

8:30 A.M. + Ho-Kwok-Kam

FRIDAY FEBRUARY 3RD – VENERDI

8:30 A.M. + Maria & Ambrogio La Rosa

7:00 P.M. - Liberto Yap

SATURDAY FEBRUARY 4TH – SABATO

8:30 A.M. - The Tisseverasinghe Family

10:00 A.M. + Sydney, Irene & Anne De Souza



Weekly Offertory

Last Week's Collection: \$5,439.60

thank you

4TH SUNDAY IN ORDINARY TIME – JANUARY 29TH, 2023



Dear Friends in Christ, as I write my final reflection on marriage this weekend, I wish to address a few misunderstandings and confusion that many people have concerning a number of inter-related topics; namely, divorce, dissolution, and annulments of marriage.

The reality of divorce is quite widespread and common today in our world. In fact, according to various studies found on the internet, between 40% to 50% of marriages in Canada end in divorce. Many reasons are given for its cause such as infidelity, domestic violence, substance abuse, lack of physical intimacy, just to name a few. While these might be legitimate reasons for a person to divorce his/her spouse, it is important to note that **a civil divorce has no effect on the indissolubility of a valid marriage**. The marital bond that was established, when the parties exchanged their consent at the time of the wedding, remains intact despite the divorce being granted by civil authorities. **The parties are still considered married in the eyes of the Church**. This reality is true whether it involves a natural bond marriage, that is, a non-sacramental marriage (e.g., where one or both parties must be unbaptized), or a sacramental marriage (e.g., where both persons are baptized). A married person, who obtains a civil divorce and wishes to remarry, must approach the Church first. A person who fails to do so, and starts a subsequent union, may be entering a state of sin; that is, living in a state of ongoing adultery.

A marriage that is between two baptized persons and consummated cannot be dissolved by any power on earth except death. **There are certain valid marriages, however, that can be dissolved by a special grant of the Church**. A *ratum non consummatum* marriage - a marriage between two baptized persons that was never consummated - can be dissolved by the Holy Father for the good of the petitioning party (cf. c. 1142).

A marriage whereby one or both of the parties was not baptized can also be dissolved following certain rules and procedures. Here the Church distinguishes between two kinds: 1) the Pauline Privilege (PP) and, 2) the Privilege of the Faith (PF), aka Petrine Privilege. The PP involves a marriage between two non-baptized persons, whereby one of the parties now desires to become Catholic, and a second marriage is envisioned. When the local bishop (e.g., Archbishop Cardinal Collins of Toronto) grants the PP, he declares that the consent exchanged in the second marriage effectively dissolves the marital bond of the first marriage. The PF involves a marriage whereby at least one of the parties was not baptized either before or during the entire common life, with either the applying party wishing to become Catholic, or at least desiring to marry a Catholic. Only the Holy Father can grant this privilege. In doing so, he effectively dissolves the marital bond of the valid marriage for the good of the faith of the petitioner, or corresponding party. What must be reiterated for all these three cases - *ratum non consummatum*, PP, PF - is the fact that the Church readily acknowledges that the marriages are valid and the marital bonds intact. Nevertheless, following certain procedures, the Church as a solicitous Mother, when asked to do so, is willing to dissolve the marital bonds of these kinds of marriages for the spiritual benefit and well-being of the given party in question.

The final issue concerns annulments. I cannot tell you how often I have heard people describe annulments as a kind of "Catholic divorce" that is granted by the Church. Nothing can be further from the truth. *"A declaration of nullity, sometimes called an annulment, is a decision issued by the Catholic Church, through the marriage tribunal, that a marriage is invalid because something essential was absent at the time of the exchange of consent. A petition for the tribunal to investigate a marriage is a petition to examine whether the marriage was invalid from the very beginning, meaning from the day of the wedding."* (cf. Toronto Marriage Tribunal). In other words, once one or both parties petition(s) the Church to investigate his/her or their marriage, it falls on the marriage tribunal to determine if the marriage is invalid based on one or more principal reasons (called grounds). These grounds can include, for example, total or partial simulation, deceit, force and fear, lack of sufficient use of reason, etc., just to name a few. When the judge/judges have concluded that "The marriage between Mr. X and Mrs. Y is invalid because of Z ground", what the judge or judges are essentially saying is that the marriage in question, once thought to be valid according to Church law, has actually fallen short of at least one of the essentially elements required for a binding union. While a relationship existed between the parties, nevertheless, the Church has determined that the relationship lacked something that it requires for a valid marriage. Consequently, once a declaration of nullity has been issued for a given marriage, the parties of that marriage are no longer bound by the promises that they had made at the time of their exchange of consent.

In short then... a civil divorce has no effect on the indissolubility of a valid marriage; a dissolution involves the Church's intervention in dissolving the marital bond of a valid marriage for the good of a given party; while a declaration of nullity is the Church's statement that a particular relationship lacked one or more essential elements that she requires for a valid marriage.

After four weeks of reflecting on the great institution of marriage, I pray that my brief thoughts have provided some clarity in marital concepts that often times are misunderstood by both Catholics and non-Catholics alike.

Pax Christi, Fr. Thomas

4TH SUNDAY IN ORDINARY TIME – JANUARY 29TH, 2023



Vocations Corner... “Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven...” Do not be discouraged by jeers when considering being a priest, deacon, brother or sister. If God is calling you, contact Fr. Matt McCarthy, Director of Vocations, Archdiocese of Toronto at 416-968-0997. www.vocationstoronto.ca

Stewardship Reflection ... A good and faithful steward is one who lives a life immersed in the Beatitudes, hoping to one day receive the blessings promised in today’s Gospel. Stewardship is a profound disposition of the heart and mind which transforms everything we do: it is an awareness that each of us has been entrusted with the gift of time and talent, and that all will benefit if we fruitfully develop and share these gifts in service to God and our neighbour. This is the spirit of “deep stewardship”, the fruit of which are vibrant parishes, which are joyful to live in and attractive to others.



Dear Padre

January 29, 2023

At Mass, why does the priest put a part of the consecrated host into the chalice?

The celebration of the Eucharist was known as “the breaking of the bread” in the Acts of the Apostles (2:42). “The gesture of breaking bread done by Christ at the Last Supper, which in apostolic times gave the entire Eucharistic Action its name, signifies that the many faithful are made one body (1 Corinthians 10:17) by receiving Communion from the one Bread of Life, which is Christ...” (*General Instruction of the Roman Missal*, 83). At Mass, bread is broken and wine is poured for Communion, just as the Body of Christ was broken and the Blood of Christ was poured out on the cross. In this fraction rite, we recognize Christ in “the breaking of the bread,” as did his disciples on the road to Emmaus (Luke 23:30–31).

After the fraction of the bread, the priest places a small piece of it into the chalice “to signify the unity of the Body and Blood of the Lord in the work of salvation, namely, of the Body of Jesus Christ, living and glorious” (*GIRM* 83). This rite is called the commingling.

While the *Agnus Dei* (“Lamb of God”) accompanies the fraction of the bread, the priest quietly recites a prayer of preparation for Communion “so that he may fruitfully receive the Body and Blood of Christ. The faithful do the same, praying silently” (*GIRM* 84). ●

— Fr. Byron Miller, CSSR / DearPadre.org

PRAYER FOR THE SICK: We keep in our prayers the sick, the homebound, and the forgotten members in our community.



Legacy Gifts to Any Part of the Archdiocese:

If you have included your parish or favourite archdiocesan charity in your Will or estate plan, please let us know. Through the Legacy Society of the Archdiocese of Toronto, we would like to say a special thank you. All Legacy Society members are invited to the Annual Legacy Society Lunch & Mass by the Archdiocese of Toronto. They also receive:

- A hand-crafted cross blessed by His Eminence Thomas Cardinal Collins.
- A personal letter from Cardinal Collins and a certificate acknowledging your intention.
- Invitations to Legacy Society functions and other special events.

Let your legacy be a testament of your faith! All Legacy Society members have the option of remaining anonymous. If you have any questions, please contact the Development Office at development@archtoronto.org. or 416 934 3400 ext. 519.



DOMINICAN FRIARS YOUTH INTERFAITH VIDEO CONTEST 2023

Theme: A Pathway to the Future!

The Office for Interreligious Dialogue invites high school students to participate in the Youth Interfaith Video Contest sponsored by the Dominican Friars of Toronto in collaboration with The Catholic Register, and Salt + Light Media. The theme of the contest is, “A Pathway to the Future,” taken from the United Nations’ International Day of Human Fraternity (February 4). <https://www.un.org/en/observances/human-fraternity>

The contest begins on Monday, February 6 and closes on Monday, April 17. The length of the video should not be more than three minutes. For complete contest details, please see the poster at <https://bit.ly/3ZF99kF>. The video can be submitted at this link: <https://www.catholicregister.org/videocontest>.

Join our Pastor

Fr. Thomas Lim

PILGRIMAGE TO
TURKEY & GREECE
In the Footsteps of
St. Paul



June 02-15, 2023,
14 days

Flyers/registration forms are found at the lobby of the Church or visit

[St Lawrence Martyr Website](#)

[Website](#)

To book call Sisca
4167318252



FATHER
YOU CALLED

SAINT LAWRENCE
TO SERVE YOU BY LOVE
AND CROWNED HIS LIFE
WITH GLORIOUS
MARTYRDOM.

HELP US TO BE LIKE HIM
IN LOVING YOU
AND DOING YOUR WORK.

AMEN