

St. Lawrence Martyr Church

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

Tel No. 416-759-9359 / Fax No. 416-759-6725

Email: stlawrencemartyr@archtoronto.org

Website: stlawrencemartyr.archtoronto.org

PASTORAL TEAM:

Rev. Fr. Thomas Lim

Pastor

Rev. Fr. Russell Asch

Chaplain to the Faithful participating in the Extraordinary Rite of the Latin Mass

Rev. Fr. Giuseppe Scollo

In Residence

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.

2ND SUNDAY IN ORDINARY TIME – JANUARY 14, 2024

John 1:35-42



“WE HAVE FOUND THE MESSIAH”

This story of the call of the first disciples takes place in the Jordan valley, where John was baptising. The first two to be called are disciples of John, so had joined his group of those waiting for the Messiah. They were ready when John pointed him out. It is striking that Jesus first calls them to be with him, and first of all they remain with him for a time. First in our call to follow Christ comes prayer and getting to know Christ, before we can actively work for Christ and bring others to share his joy. Only after this repose with Jesus do they sprint off in their enthusiasm and bring others to join in the benefits they have received from the tranquillity of keeping company with Jesus.

Il brano presenta il sapore dei fatti vissuti e ben impressi nella memoria, perché hanno cambiato la vita. I discepoli hanno dato la loro fiducia a Giovanni il Battista. È sulla sua parola che “seguono” Gesù indicato come l’“Agnello di Dio”. L’incontro con Cristo prende l’avvio da una domanda che gli viene rivolta: “Dove abiti?”. Ma subito si trasforma in un affidamento dei discepoli al mistero.

Gesù risponde: “Venite e vedrete”.

L’esperienza del condividere tutto convince i discepoli che Gesù è il Messia atteso.

L’incontro con Cristo non è un avvenimento superficiale: si configura come un sentirsi compresi e amati; cambia il nome, e, con il nome, cambia l’atteggiamento di fondo: “Tu sei Simone... ti chiamerai Cefa”.

Il trovare Gesù - o meglio, l’essere trovati da Gesù - non solo muta l’esistenza, ma rende annunciatori della salvezza. A modo di traboccamento di gioia. A modo di esigenza di partecipare insieme alla vita nuova scoperta in Cristo.



Eucharistic Adoration

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

*In the Chapel, when there is a funeral.

Come and spend some quiet time in prayer!



Mass Intentions for the week



SATURDAY JANUARY 13TH – SABATO

5:00 P.M. + Maria & Joseph DalGado

SUNDAY JANUARY 14TH – DOMENICA

8:30 A.M. + Elizabeth Ramsbotham

10:00 A.M. (Italian)

Pietro e Elvira Fugaccia

Rosario Vella - Teresa Pagliaro

Franco e Elisabetta Sinopoli e famiglia

Vito De Nardo e famiglia

Lorenzo Volpe - Giovanna Costantino

Salvatore Simone e famiglia-Giuseppe Lamanna

Carmelo e Michelina Zambri e famiglia

Rocco e Maria Caggianiello e famiglia

Maria Baroni e famiglia - Vincenzo Cucuzza

Marco Edda e defunti famiglie Carlevaris e Nevodini

L'Anime del Purgatorio

11:30 A.M. + Geraldine Senewiratne

1:00 P.M. - Pro Populo

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

MONDAY JANUARY 15TH – LUNEDI

8:30 A.M. + Astra Fernandes

12:00 P.M. - Thomas De Ruiter

TUESDAY JANUARY 16TH – MARTEDI

8:30 A.M. + Msgr Rento Fugaccia

12:00 P.M. + David Chiu

WEDNESDAY JANUARY 17TH – MERCOLEDI

8:30 A.M. + Astra Fernandes

+ Gilbert Eng

+ Victor Cruz

- Mary Chan

- Leslie Tse

12:00 P.M. + Adela Strachanowski

THURSDAY JANUARY 18TH – GIOVEDI

7:00 A.M. - Otto Lam & Family

8:30 A.M. + Fr. Rober Menezes

FRIDAY JANUARY 19TH – VENERDI

8:30 A.M. + Alfie Lambe

7:00 P.M. - Fred Leung

SATURDAY JANUARY 20TH – SABATO

8:30 A.M. + Filomena Gaerlan

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



Offerory - Last Weekend:

Regular Collection: \$6,095.95

Building Fund: \$2,423.20

thank
you



DAY OF REFLECTION

Monday, January 29, 2024: 9:00 AM - 3:30 PM

Manresa Jesuit Spiritual Renewal Centre,
2325 Liverpool Rd., Pickering

Topic: “Peace I leave with you, my peace I give you.”

At Mass, just before communion, we have a Rite of Peace. This is no accident. Today we have a time for reflection on the importance of this rite. We offer a sign of peace to one another, we pray for peace in our world and in our lives, but we also open ourselves in a new way to receive this gift from Christ.

Facilitator: Fr. Jim Kelly, SJ. A suggested offering of \$65 per person. Includes break, lunch and mass along with the program.

REGISTER: <http://manresa-canada.ca> CONTACT: registration@manresa.ca

PHONE: 905-839-2864

2ND SUNDAY IN ORDINARY TIME – JANUARY 14, 2024



Dear Friends in Christ, last week I said that a sacrament is “**an outward and visible sign of an inward and invisible grace, instituted by Christ, which causes what it signifies**”. “An outward and visible sign” refers to two essential elements required for the proper understanding of the sacraments, what sacramental theology calls matter and form.

Matter refers to the physical elements or actions used in the sacrament, while form refers to the words or ritual formula that accompanies the matter. Matter and form are neither random or arbitrary, but they have been established by Christ himself. Catholics, who have a good understanding of matter and form, will be able to recognize the sacraments as tangible experiences of God’s grace, made possible through the power of the Holy Spirit. Thus, one who participates in these sacraments with faith and proper disposition is able to receive the spiritual benefits that are associated with each sacrament.

In the case of baptism, the required matter is true water, while the form or prescribed words are: “*N, I baptize you in the name of the Father and of the Son and of the Holy Spirit. Amen.*” Over the years, there have been a number of notable instances whereby ministers have changed the required words for baptism by using diverse formulas like: “We baptize you in the name of the Father...” or “I baptize you in the name of the Creator and of the Redeemer and of the Sanctifier.” Regardless of the minister’s intention or motive for such alteration, the unfortunate consequence is always the same: an invalid baptism, with no juridic effect occurring, nor any grace being dispensed! Given the significant ramifications for such wording changes, ministers of baptism are always called upon to simply recite the prerequisite formula given by Christ through the Church.

Baptism is the gateway to the sacraments (can. 849); without it, one cannot validly celebrate or participate in any of the other sacraments of the Church. The image of a gateway denotes a sense of entering and leaving. A person who is immersed into the waters of baptism dies to sin, and upon coming out of that water subsequently starts a new life in the spirit and of grace. Alternatively, in the words of Gregory of Nazianzus, the great seventh century Church Father: “*Let us be buried with Christ by Baptism to rise with him; let us go down with him to be raised with him; and let us rise with him to be glorified with him.*” The death of the “old man” is replaced with the rise or beginning of the new creation made possible through the waters of baptism.

Baptism is ordinarily administered by either a bishop, priest, or deacon. If the ordinary minister is absent, then the Church permits either a catechist or another person who acts with the intention to do what the Church does to administer baptism (cf. can. 861). Moreover, baptism must be celebrated according to the precepts of the liturgical books, except in the case of necessity (e.g., danger of death). What this means is that baptisms are usually celebrated in the church or another sacred space during the time set by the parish; however, in the danger of death, anyone (regardless if the person is Catholic or not) can baptize the dying person (regardless of age) in any setting (e.g., hospital room, home, etc.,) by using the proper matter (e.g., water) and simply reciting the correct baptismal formula as I previously mentioned above. That the Church should permit such a great latitude in carrying out baptism in cases of death should not be surprising given that **the salvation of souls is the Church’s supreme law, *Salus animarum Suprema Lex esto!*** (cf. can. 1752).

There are specific rules associated with children baptisms. At least one of the parents must give consent ([see the 33rd Sunday Ordinary Time Pastor’s Corner, 2023](#)). There must be a founded hope that the child will be brought up in the Catholic faith ([see the 29th Sunday Ordinary Time Pastor’s Corner, 2023](#)). Unfortunately, I have encountered many instances when no such hope exists, because parents shamefully use baptism as a means to an end (e.g., help get their child entry into the Catholic school system). While baptism can never be denied, it can nevertheless be delayed, when such hope is altogether lack (cf. can. 868§1). **In cases of danger of death, an infant can be baptized even against the wishes of the parents** (cf. can. 868§2), a practice that conforms with the Church solicitude and desire to obtain salvation for all souls!

A number of invisible effects results, when a minister properly celebrates the sacrament of baptism: 1. The newly baptized person is cleansed from the state of original sin – a sin inherited from our first parents, Adam and Eve – and initiated into a new life of grace; 2. If a person has reached the age of reason and has committed personal sins, baptism even forgives those sins and all the punishment that accrues to them, with the individual experiencing reconciliation with God; 3) Baptism incorporates a person into the mystical Body of Christ, which is the Church, and it causes a spiritual bond to be formed that enables us to call each other “brothers and sisters in Christ”; 4) The person receives the indwelling presence of the Holy Spirit, is given strength to live a Christian life, and is empowered to participate more fully in the life of the Church; 5) Through a new birth, the baptized becomes an adopted son or daughter of God, and is able to call God, “Abba”, with the help of the Holy Spirit; 6) Baptism also imprints an indelible mark or character on the soul, one which cannot be removed or erased; a mark or character that signifies a permanent identification with Christ and the Church.

It is remarkable how transformative the sacrament of baptism is and how it bestows upon the newly baptized the graces necessary for salvation and a lifelong journey of faith. Next week, I will write about Confirmation, the second sacrament required for full initiation into the Church.

Pax Christi, *Fr. Thomas*

Dear Padre,

January 14, 2024

If St. Matthew was an apostle, why do we have Gospels from other writers who were not apostles of Jesus? Since he knew Jesus personally, wouldn't his Gospel be the definitive one?

There are two assumptions that need to be addressed. One is that the Apostle Matthew is the same as the evangelist Matthew. The book's title, the Gospel According to Matthew, was added to the text in the second century. Whether it was written by the same Matthew or someone else, it still traces back to the experience of the apostles. The Scriptures are the inspired word of God, and Christians can rely on the truth of the Gospel message through the guidance of the Holy Spirit.

The other assumption is that one Gospel is somehow more "definitive." All four Gospels are the inspired word of God. A Gospel is not a history of the life of Christ. It is a collection of stories that each evangelist arranged in a specific way so that they would make sense to a particular audience. For the Gospel of Matthew, the audience was predominantly Jewish, but these Jewish Christians were being excluded from mainstream Judaism and perhaps were wondering among themselves if Jesus was really the Messiah for whom they had waited so long. Matthew's Gospel asserts repeatedly that Jesus is a true Israelite who fulfills Old Testament prophecies, while also reinterpreting the Law of Moses in a new direction that includes all nations. ●



The Redemptorists / DearPadre.org

Vocation Reflection



A good vocation prayer to say every day - from the time we are young until we are in our golden years - is found in today's first Scripture reading: "Speak Lord, for your servant is listening". Just try it with sincerity, starting today and, if you think God is calling you to be a priest, religious, or permanent deacon, call Fr. Matt McCarthy, Director of Vocations, Archdiocese of Toronto at 416-968-0997.

www.vocationstoronto.ca Email vocations@archtoronto.org

Stewardship Reflection

In the Gospel today, after Andrew's encounter with Christ, his life was profoundly changed and he left everything to follow Him. Moreover, upon meeting Christ Andrew did not keep his new found joy to himself but instead runs to tell his brother Simon. As stewards, let us constantly seek to go deeper in our relationship with Christ and strive to invite others to the parish so that they too may "come and see" the goodness of the Lord.



2024 OFFERTORY ENVELOPES ARE READY FOR PICK-UP!



Parishioners are asked to pick up their 2024 Offertory Envelopes at the back of the Church.

Thank you for your support!

PRAYER FOR THE SICK:

We keep in our prayers the sick, the homebound, and the forgotten members in our community.



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



The **LEGION OF MARY** is a lay apostolate providing voluntary services like bringing the Pilgrim Virgin statue to homes, arranging for the Enthronement of Sacred Heart of Jesus, visiting the sick/elderly, Hospital visit etc. If you wish to have any of the above services or be a part of us, please contact the Parish office or call 416-759-7004 Judith Rebello, President. Legion of Mary meets every Tuesday 6pm.