

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. 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.

4TH SUNDAY IN ORDINARY TIME – JANUARY 28, 2024

"Unlike the scribes, He taught them with authority"

Mark 1:21-28



This story goes one step further in showing the growing authority of Jesus, which is the theme of the early part of Mark's gospel. He has already called the disciples. He calls and they simply follow. It seems that he is a total stranger to them, yet with such authority that they drop everything to follow him. Now in the synagogue he teaches on his own authority. He does not quote the interpretations of others, as rabbinic teachers did, saying, 'Rabbi X says this, Rabbi Y says that'. No,

Jesus teaches, 'I say to you...' He seems to be master even of the Law. But it is God's Law. Only God has authority over it, so who does he think he is? At least he is the teacher comparable to Moses, who is to come into the world, the teacher prophesied by Moses in Deuteronomy 18.15, 18. Then, to confirm his authoritative teaching he shows his authority by overcoming the dreaded unclean spirit, wringing from it the snivelling protest, 'Have you come to destroy us?' and the acknowledgement that he has a special link with God.

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Gesù inizia il suo ministero annunciando il vangelo del regno di Dio (Mc 1,15). Si ha un regno quando c'è un popolo governato da un'autorità sovrana che esercita il suo potere per mezzo della legge.

Dio è Santo ed esercita il suo dominio per mezzo della potenza dello Spirito Santo; la sua unica legge è l'amore. Vive nel regno di Dio chi, nella libertà dell'amore, si sottomette all'azione potente del suo Spirito che "è Signore e dà la vita". Adamo ed Eva con il peccato si sono ribellati a Dio sottraendosi alla sua sovranità, ed a causa loro tutti gli uomini sono stati costituiti peccatori (Rm 5,12) per cui "giacciono sotto il potere del Maligno" (1Gv 5,15), il quale regna sull'uomo con la forza della menzogna e con la legge del peccato.

Gesù Cristo, nuovo Adamo, sottomesso al Padre con una obbedienza spinta fino alla morte di croce (Fil 2,8), ripieno di Spirito Santo e rivestito di potenza dall'alto al battesimo del Giordano, inizia la sua missione instaurando il regno di Dio con autorità. I demoni si sottomettono a lui, manifestando così che il loro potere sull'uomo ormai volge al termine e che il regno di Dio è entrato nel mondo. La parola di Gesù, al contrario di quella degli altri maestri del tempo, non tende a diffondere delle opinioni dottrinali, chiama invece gli uomini all'obbedienza a lui (1Pt 1,2) per mezzo della fede (cf. Rm 1,5; 6,16-17), la pratica dei suoi comandamenti (Gv 14,21) e la guida del suo Santo Spirito. Oggi è compito della Chiesa, cioè di ogni cristiano, far arrivare il regno di Dio ad ogni uomo su questa terra.



**Join our Pastor, Fr. Thomas Lim for a 12-day Pilgrimage to Mexico from Aug 22 to Sep 2, 2024.**

Visit the Shrine of Our Lady of Guadalupe, sites from the lives of the Cristeros Saints and more!

For Itinerary and Registration [click this](#).

Flyers are found at the lobby of the Church or

visit [St. Lawrence Martyr website](#).

Tour Coordinator Sisca 416-731-8252



### 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 27<sup>TH</sup> – SABATO

5:00 P.M. + Marjorie & Thomas Reilly

#### SUNDAY JANUARY 28<sup>TH</sup> – DOMENICA

8:30 A.M. - For All Our Parishoners

10:00 A.M. (Italian)

Pietro e Elvira Fugaccia

Maria Di Stefano - Leonello Pecorari

Lorenzo Volpe - Renato Errico

Agostino Battaglia e Defunti famiglie Battaglia e Garofalo

Luigi e Restituta Rea - Luigi e Assunti Palleschi

Carlo e Santina Simone - Vito e Mike Cuoppolo

Marino D'Attolico - Maria D'Addario

11:30 A.M. - Leoncio Dominguez & Family

1:00 P.M. - Pro Populo

5:00 P.M. + Holy Souls in Purgatory

#### MONDAY JANUARY 29<sup>TH</sup> – LUNEDI

8:30 A.M. + Carlo e Rosalia Giordano

12:00 P.M. + Mark Dominguez

#### TUESDAY JANUARY 30<sup>TH</sup> – MARTEDI

8:30 A.M. + Pedro Abas

12:00 P.M. + Archibald Butcher

#### WEDNESDAY JANUARY 31<sup>ST</sup> – MERCOLEDI

8:30 A.M. - Special Intention

- Savio Lobo

- The Arulnesan Family

+ Victor Cruz

+ Zaldy Babasa

12:00 P.M. - The Leung Family

#### THURSDAY FEBRUARY 1<sup>ST</sup> – GIOVEDI

7:00 A.M. - Maria Georgina Jose

8:30 A.M. - Cedric De Souza

#### FRIDAY FEBRUARY 2<sup>ND</sup> – VENERDI

8:30 A.M. - Cedric De Souza

7:00 P.M. - Pro Populo

#### SATURDAY FEBRUARY 3<sup>RD</sup> – SABATO

8:30 A.M. - Liberto Yap

10:00 A.M. + Anne De Souza



**Offertory - Last Weekend:  
Regular Collections - \$5,609.00**

*thank  
you*

## 4TH SUNDAY IN ORDINARY TIME – JANUARY 28, 2024



Dear Friends of Christ, so far I have written about the first two sacraments of Christian initiation, namely, the sacraments of baptism and confirmation. The final sacrament that completes initiation into the Church is the holy Eucharist.

The perennial teaching of the Church is that the Eucharist is *"the source and summit of the Christian life"* (LG 11). Everything in the Church, that is, all the other sacraments, her ecclesiastical ministries and works of apostolate, are bound up with the Eucharist and oriented towards it, since the Eucharist contains the whole spiritual good of the Church, which is Christ, Himself (cf. CCC 1324). The inexhaustible richness of this sacrament is also reflected by the varied names that it is known by: The Eucharist; The Lord's Supper; The Breaking of the Bread; The memorial of the Lord's Passion and Resurrection; The Holy Sacrifice; The Holy and Divine Liturgy; Holy Communion; and, the Holy Mass (cf. CCC 1328-1332). For the purpose of my Corner, I would like to explore in greater depths over the next few weeks three important aspects associated with the Eucharist: the sacrifice, the Real Presence, and Holy Communion.

One of the most important elements in the Judaic faith involved the practice of sacrificial rituals. These rituals, which were performed by Levitical priests, involved the sacrificial killing of various kinds of animal (e.g., bulls, lambs, etc.) as a sin and peace offering to God. These sacrifices originally took place within the precincts of the Tabernacle, but eventually were performed within the great Jerusalem Temple, once it was completed by King Solomon around 970 B.C.

The Jewish people greatly esteemed three kinds of sacrifices: 1) The Sacrifice of the Covenant - the covenant which Moses established between God and His people, when he sprinkled the blood of the slain animal on both the altar and the people while reciting the words, *"Behold the blood of the covenant which the Lord has made with you"* (cf. Exodus 24); 2) The Pasch (literally, "a passing by"), or Passover - the solemn Jewish festival that commemorated Israel's deliverance from the bondage of Egypt and the preservations of the first-born of the Hebrews (cf. Exodus 12); and 3) The Day of Atonement (Yom Kippur) - the day instituted for the expiation of all the sins and irreverence committed by the people during the course of the preceding year.

What is often unbeknownst to many Catholics is the significant relationship these ancient Jewish rituals have with respect to our own religious practices. In fact, it can be said that Christ fulfilled all these ancient Jewish rituals in His own Person. Jesus established a new covenant between God and His Church when He said to His apostles at the Last Supper, *"This cup...is the new covenant in my Blood"* (cf. Lk 22:20; 1 Cor 11:25). Jesus is the new Pasch, *"The Lamb of God, who takes away the sin of the world"* (Jn 1:29). And through his death on Calvary, Jesus became the ultimate expiation for all of humanity's sins.

Each time we celebrate the Eucharist as a community, we commemorate the Lord's Passover. As the Catechism reminds us: *"Because it is the memorial of Christ's Passover, the Eucharist is also a sacrifice. The sacrificial character of the Eucharist is manifested in the very words of institution: 'This is my body which is given for you' and 'This cup which is poured for you is the New Covenant in my blood.' In the Eucharist Christ gives us the very body which he gave up for us on the cross, the very blood which he poured out for many, for the forgiveness of sins"* (CCC 1365).

The Eucharist is a sacrifice because it *re-presents* (makes present) the sacrifice of the cross. The Sacrifice on the Cross and the Sacrifice of the Mass are one and the same sacrifice (cf. CCC 1367). Why? Because on Calvary and in the Mass, the Priest and the Victim are one in the same Person, that is, Jesus Christ, our Lord. *"It is Christ himself, the eternal high priest of the New Covenant who, acting through the ministry of the priests, offers the Eucharistic sacrifice. And, it is the same Christ, really present under the species of bread and wine, who is the offering of the Eucharistic sacrifice"* (CCC 1410).

It is important to note, however, a few key differences between these two sacrifices: 1) On Calvary, Christ offered a bloody sacrifice by shedding His Blood to the point of death; in the Mass, Christ offers an un-bloody sacrifice, since He can no longer suffer nor experience pain after having Risen from the dead; 2) Christ offered only Himself on the Cross; in the Mass, Christ unites His Sacrifice with ours and offers it as one to the Father; 3) On the Cross, those present were able to see Christ's humanity (e.g., His corporal Body); in the Mass, we know that Christ is truly, really, and substantially present with us through the eyes of faith; 4) On Calvary, Jesus Christ *merited* our salvation, *won* for us the graces we need to be saved, *obtained* for us the blessings for our redemption, and He *earned* heaven for us by His bloody Sacrifice [all these verbs highlight what Christ did for us two thousand years ago on Calvary]. In the Mass, Our Lord *communicates* the blessings of Calvary, *distributes* the graces won for us, *makes available* the supernatural light merited by His death, and He *channels* the gifts of salvation for each of us [all these verbs highlight what Christ does for us in every Mass].

The reality of the sacrifice is an important dimension of the Eucharist. Next week, we will turn our attention on the second important aspect, the Real Presence of Jesus Christ. Pax Christi, *Fr. Thomas*

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In the past, I have touched on a few issues that were indirectly related to the Eucharist in previous Pastor's Corners, such as: on being late for Church ([see 6<sup>th</sup> Sunday Ordinary Time bulletin, 2023](#)); on the benefits of Eucharist adoration ([see 24<sup>th</sup> Sunday Ordinary Time bulletin, 2022](#)); on the importance of offering the holy Mass for the souls in purgatory ([see 31<sup>st</sup> Sunday Ordinary Time bulletin, 2022](#)); and on the difference between watching Mass on television/internet versus attending it in person during and post-COVID restriction ([see 29<sup>th</sup> Sunday Ordinary Time bulletin, 2022](#)). Please consult them if you wish.

## 4TH SUNDAY IN ORDINARY TIME – JANUARY 28, 2024



### 2023 INCOME TAX RECEIPTS

Due to a computer error, parishioners will receive 2 income tax receipts for the 2023 donations. One receipt for the donations made on the last weekend of December and another receipt for all other 2023 donations.



### MARRIAGE SUNDAY 2024 CELEBRATION OF MARRIAGE MASS WITH ARCHBISHOP FRANCIS LEO FEBRUARY 11, 2024 AT 3 P.M.

As part of Marriage Sunday 2024 celebrations, Archbishop Francis Leo will preside at a special Mass to honour married couples, with special recognition for those celebrating 25<sup>th</sup>, 40<sup>th</sup>, 50<sup>th</sup>, 60<sup>th</sup> and 60+ wedding anniversaries in 2024. The Mass will take place at 3 p.m. on Sunday, February 11, 2024 at St. Michael's Cathedral Basilica (65 Bond St., Toronto). All married couples will have an opportunity to renew their marriage commitment during the Mass.

All are welcome to attend. Reserved seating is available for couples celebrating a 25<sup>th</sup>, 40<sup>th</sup>, 50<sup>th</sup>, 60<sup>th</sup> or 60+ anniversary in 2024. Reserved seating is limited, so please register early. All other seating is on a first-come, first-served basis. Those who are unable to attend at the Cathedral are invited to join the celebration via livestream Mass.

Registration and other important information can be found at [www.archtoronto.org/marriage](http://www.archtoronto.org/marriage).



### Vocation Reflection

Pray to know how God wants to use your talents and abilities. Could it be He is calling you to consider priesthood, religious life or diaconate? If 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](http://www.vocationstoronto.ca)  
Email [vocations@archtoronto.org](mailto:vocations@archtoronto.org)

### Stewardship Reflection

In the Gospel today it says that after Jesus healed a man with an unclean spirit that his "fame began to spread throughout the surrounding region of Galilee." So too, as stewards of Christ we should share the wonderful deeds God has done for us in order to evangelize those around us. This way, just as Jesus' fame spread in the Gospel, it can also spread here in the Archdiocese.



### Bereavement Ministry Virtual Training - Registration Now Open -

The next bereavement ministry training will be offered online on **Thursdays, February 15, 22, 29, March 7, 14 & 21, 2024 from 7 to 8:30 p.m. Register by February 13, 2024.**

This training is designed for new and seasoned parish bereavement ministers. It will explore ways to begin a bereavement ministry in your parish or enhance your present bereavement ministry programs.

Registrants are required to participate in all online sessions and complete pre-homework to receive full training. There is no cost to attend but registration is required.

**REGISTER:** <https://bit.ly/BMT-RegisterFebMar2024>

**POSTER:** <https://bit.ly/BMT-PosterFebMar2024>

**CONTACT:** Sally Amaral, [samaral@archtoronto.org](mailto:samaral@archtoronto.org) or  
Call 416-934-3400 ext. 518

## Dear Padre

January 28, 2024

**Why is the Old Testament part of Christian worship? Parts of the Old Testament seem to be opposed to the teachings of Christ.**

The Catechism of the Catholic Church says it best: "The Old Testament is an indispensable part of Sacred Scripture. Its books are divinely inspired and retain a permanent value, for the Old Covenant has never been revoked" (CCC 121).

The Old Testament, also referred to as the Hebrew Scriptures, is the only Bible Jesus ever knew. That is an important reason to try to understand these Scriptures. The Pentateuch (first five books), the prophets, the Book of Psalms, and the wisdom writings all had a profound impact on Jesus. His image of God as Father, his preaching, his parables, and his proclamation of the reign of God were all influenced by the Hebrew Scriptures.

It is true that Jesus' preaching also goes beyond the Old Testament. At times he substitutes what the law has to say with an even more demanding requirement (see, for example, the Sermon on the Mount). In general, however, the Old Testament forms a context for understanding what Jesus was doing. His passion and death made no sense to his first followers except in light of the Suffering Servant of the Old Testament (Isaiah 52:13—53:12). There are many more examples like this one. Thus, the Catechism says "the Old Testament bears witness to the whole divine pedagogy of God's saving love" (CCC 122). ●

The Redemptorists / DearPadre.org

### 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