

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.

1ST SUNDAY OF LENT – FEBRUARY 18, 2024

Mark 1:12-15

Jesus was tempted by Satan, and the Angels looked after Him ...



Each year the gospel reading for the first Sunday of Lent is about Jesus' testing in the desert. Mark's emphasis is distinctly different from that of Matthew and Luke. No details of the testing, but rather Jesus' sojourn in the desert is rather almost a return to the peace of the Garden of Eden. The desert of Judaea, between Jerusalem and the Jordan Valley, is a noble and dignified solitude of smooth, sandstone hills. Nothing grows, of course, but wild camels and the occasional leopard prowl around. There Jesus was 'with the wild animals' as, led by the Spirit, he made his preparation for his mission. In what way was he tested? We may presume that in solitude and prayer he was working out the implications of the Voice from Heaven at his Baptism. How was he to run his course as the beloved Servant of the Lord? Precisely how was he to bring the presence Kingship of God into people's lives? The 'forty' is often used in biblical accounts for a period of preparation, as Israel's forty years in the desert, or the apostles' forty days of preparation between Easter and Ascension. We may use our forty days to reflect how we may bring God's presence to bear in and through our lives.

Il Vangelo di Marco comincia con una semplice affermazione: "Inizio del Vangelo di Gesù Cristo, Figlio di Dio".

Giovanni Battista, che aveva annunciato la sua venuta come imminente, battezzò Gesù nel Giordano e in quell'occasione lo Spirito diede testimonianza di Gesù. Marco accenna soltanto al periodo nel deserto e alla tentazione. È il preludio all'inizio del ministero pubblico di nostro Signore. Il suo primo richiamo, che ci viene ripetuto questa domenica, è: "Convertitevi e credete al vangelo". Egli comincia proprio da quello che era stato il punto centrale dell'insegnamento di Giovanni Battista.

La Quaresima è soprattutto un periodo di riflessione sui misteri della nostra redenzione, al cui centro sono l'insegnamento e la persona di Gesù Cristo. Il Salvatore ha assunto forma umana, cioè quella che è la nostra condizione, e non è nemmeno stato risparmiato dall'esperienza della tentazione. Nella sua natura umana, Gesù ha vissuto in prima persona cosa significhi respingere Satana e porre al primo posto le cose divine. Il nostro Signore e il nostro Dio è in tutto nostra guida e modello.

Cercare di conoscere Cristo significa anche prendere coscienza di quel nostro bisogno di cambiamento di vita che chiamiamo "pentimento". In particolare è mediante la liturgia della Chiesa che ci avviciniamo a Cristo e facciamo esperienza della sua presenza in mezzo a noi.

Nella liturgia, diventiamo "uno" con Cristo nel mistero grazie al quale egli ha riscattato il mondo.

Lent Retreat at St. Augustine's Seminary- Holy of Holies: Discovering the Richness of the Mass

Plan for a retreat at St. Augustine's Seminary!

You are invited to join us on February 24 from 9 a.m. to 4 p.m. for our Spirit & Life Series Lenten Retreat with Fr. Eric Rodrigues. The theme of the retreat will be 'The Holy of Holies, in which Fr. Eric will explain the various rituals and prayers of the Mass. Please register early:

<https://staugustines.on.ca/events-listing>



"Do few things but do them well... simple joys are holy."

St. Francis of Assisi



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 FEBRUARY 17TH – SABATO

5:00 P.M. + Joseph Paul Dal Gado

SUNDAY FEBRUARY 18TH – DOMENICA

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

10:00 A.M. (Italian)

Pietro e Elvira Fugaccia – Rosario Vella
Matilde Pagliaro - Lucia e Luigi Coppolo
Defunti famiglie De Ciantis e Mastroianni
Benito Cortese – Totono e Rosaria Francella
Giuseppe Canini e famiglia – Vito e Mike Cuoppolo
Giovanna e Dolcino Alimonti - Maria D'Addario
Santo Morra - Apollonia Lamanna
Michela Colangelo - Maria Distefano -Giovanna,
Nicolo e Carmela Costantino - Nicolo e Giovanna Sidoti

11:30 A.M. + The Canete Family

1:00 P.M. - Pro Populo

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

MONDAY FEBRUARY 19TH – LUNEDI

8:30 A.M. + Mirko Bolcic

12:00 P.M. - Theresa Vida

TUESDAY FEBRUARY 20TH – MARTEDI

8:30 A.M. + Ivan & Slavica Sopil

12:00 P.M. + Joe De Mello

WEDNESDAY FEBRUARY 21ST – MERCOLEDI

8:30 A.M. + George Poblete

+ Victor Cruz

+ Petronila & Ismael Mendoza

+ Florencio Andres

+ Gloria Te Eng Fo

+ Tony Flores

+ Elias Ricafort

- Ester Banzon

- Lawrence Tchoi

12:00 P.M. - Mary Chan

THURSDAY FEBRUARY 22ND – GIOVEDI

7:00 A.M. + Reginald Valadares

8:30 A.M. + Kang Hua Hou

FRIDAY FEBRUARY 23RD – VENERDI

8:30 A.M. + Edward Emmanuel

7:00 P.M. - John Miceli

SATURDAY FEBRUARY 24TH – SABATO

8:30 A.M. + Sarah Chu Hsieh

10:00 A.M. + Joseph De Souza



Offertory - Last Weekend:

Regular Collections - \$4,899.75

Building Fund - \$2,335.30

thank you

1ST SUNDAY OF LENT – FEBRUARY 18, 2024



Dear Friends in Christ, the Lord Jesus Christ, doctor of our souls and bodies, repeatedly made a practice of forgiving sinners throughout his Galilean ministry. The Evangelists recounts many examples, such as the paralyzed man brought on a stretcher (cf. Mt 9: 1-2), the woman caught in adultery (cf. Jn 8:10-11), and the penitent good thief (cf. Lk 23:43). Given that Jesus also wanted future generations of believers to have the same experience, it is not surprising that he instituted the sacrament of reconciliation (also known as conversion; confession; forgiveness; and penance) on the evening following his resurrection. John describes the event by saying: *"The doors were closed in the room where the disciples were for fear of the Jews. Jesus came and stood among them. He said to them 'Peace be with you,' and showed them His hands and His side. The disciples were filled with joy when they saw the Lord. And He said to them again, 'Peace be with you. As the Father sent me, so I am sending you.' After saying this, He breathed on them and said, 'Receive the Holy Spirit. For those whose sins you forgive, they are forgiven. For those whose sins you retain, they are retained'"* (John 20:19-23).

John's post-resurrection account clearly shows that Christ gave his apostles a twofold power: to forgive sins (if they deemed the penitent worthy) or to retain them (if they deemed the sinner not sincerely repentant). The power to judge whether to absolve or not, which is at the heart of the sacrament, implies the need for the penitent to confess his/her sins. After all, how can a confessor know which sins to forgive and which to retain unless they are first revealed to him. Thus, the need for auricular (audible) confession, whereby the priest hears the penitent's sins, is of divine origin, a part of divine revelation, and an essential article of our Catholic faith.

The manner by which the Church has exercised this power has changed over its history. As the Catechism states: *"Over the centuries the concrete form in which the Church has exercised this power received from the Lord has varied considerably. During the first centuries the reconciliation of Christians who had committed particularly grave sins after their Baptism (for example, idolatry, murder, or adultery) was tied to a very rigorous discipline, according to which penitents had to do public penance for their sins, often for years, before receiving reconciliation. To this "order of penitents" (which concerned only certain grave sins), one was only rarely admitted and in certain regions only once in a lifetime. During the seventh century Irish missionaries, inspired by the Eastern monastic tradition, took to continental Europe the "private" practice of penance, which does not require public and prolonged completion of penitential works before reconciliation with the Church. From that time on, the sacrament has been performed in secret between penitent and priest. This new practice envisioned the possibility of repetition and so opened the way to a regular frequenting of this sacrament. It allowed the forgiveness of grave sins and venial sins to be integrated into one sacramental celebration. In its main lines this is the form of penance that the Church has practiced down to our day"* (CCC 1447).

What are the penitent's duties with regards to the sacrament of reconciliation? First, he/she must be truly sorry for their sins, otherwise known as contrition, a *"sorrow of the soul and detestation for the sins committed, together with the resolution not to sin again"* (Trent, DS 1676). An individual may possess two kinds of contrition, both gifts of God and prompted by the Holy Spirit: 1. perfect (contrition of charity), *"when it arises from a love by which God is loved above all else"*; 2. imperfect (or attrition), which is *"born of the consideration of sin's ugliness or the fear of eternal damnation and other penalties threatening the sinner (contrition of fear)"* (cf. CCC 1452-1543).

Secondly, the penitent must make a confession of his/her serious sins in number and kind together with their circumstances, or (if there are no mortal sins) at least some venial sin(s) from their past life. Anyone who has reached the age of reason or discretion (usually obtained at 7 years of age) is required to confess his serious sins at least once a year (cf. can. 989) and to refrain from receiving Holy Communion, *"even if he experiences deep contrition, without having first received sacramental absolution, unless he has a grave reason for receiving Communion and there is no possibility of going to confession"* (cf. can. 914). It is fair to say that this latter clause rarely applies to most Catholics today given how readily available confessions are throughout our Archdiocese.

Finally, the penitent must perform the penance, called satisfaction, which the confessor gives them. Every sin has repercussion attached to it since it usually involves wronging our neighbours. Consequently, there is often a need to make amends, or reparation, in order to repair the harm done. Although absolution takes away sin, it does not remedy the disorders that it has caused. *"Raise up from sin, the sinner must still recover his full spiritual health by doing something more to make amends for the sin: he must make satisfaction for or expiate his sins. This satisfaction is also called penance"* (CCC 1459).

What are the spiritual effects of confession? Happily, there are many, including: 1. reconciliation with God; 2. reconciliation with the Church; 3. remission of the eternal punishment incurred by mortal sins; 4. remission, at least in part, of temporal punishments resulting from sin; 5. peace and serenity of conscience, and spiritual consolations; 6. an increase of spiritual strength for the Christian battle (cf. CCC 1496).

St. Thomas Aquinas once remarked that *"In the life of the body a man is sometimes sick, and unless he takes medicine, he will die. Even so in the spiritual life a man is sick on account of sin. For that reason, he needs medicine so that he may be restored to health; and this grace is bestowed in the Sacrament of Penance."* The Lord offered this medicine to the paralytic, the adulterous woman, and the repentant thief, while he was carrying out his Galilean ministry two thousand years ago. The Lord continues to offer this same medicine to us in the Church through the sacrament of reconciliation. Let us humbly encounter him then, in this healing sacrament, so that we can experience the forgiveness of any serious (and venial) sins that we have committed after baptism. Pax Christi, *Jr. Thomas*

1ST SUNDAY OF LENT – FEBRUARY 18, 2024



Vocation Reflection Lent: the springtime of the soul...is a time to make a new covenant with God, develop new signs of our relationship with our Creator. Go into your own desert and discover what God is asking of you. If you think God could be 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 As we read the account of Jesus' temptation in the desert we should realize that we too have to fight temptations. When temptations come our way we must intentionally distance ourselves from the source of temptation and pray for strength. . This Lent, let us begin to run away from occasions of sin and fill ourselves with good things from God instead which will slowly help us grow in holiness.



Support our vulnerable youth through ShareLife

In this time of Lent, we ask you to think of our brothers and sisters in need – especially our vulnerable youth who call the streets their home.

“Your gift ensures living youth experiencing or at risk of homelessness have access to individualized support and variety of programs and services to meet their complex and diverse needs.” says Mark Aston of Covenant House Toronto. “With your caring support, youth have a safe space to turn to and a supportive team to help them plan their own path.”

Please give at the parish using a ShareLife envelope, online through our parish website, or at sharelife.org/donate.

Coins for Life 2024...

Would you, your family and friends put aside your townies, loonies, quarters, nickels, dimes during the next 4-6 weeks, and contribute these savings to help in the struggle to end abortion and to create a Culture of Life in Canada? If so coins for life boxes will be handed out at the back of the church. This project helps us to continue to run the National March for Life in Ottawa on May 9, 2024. Be sure that your small change can lead to a BIG change in our land and does help to save countless innocent lives now and in the future. God's preborn children in the womb have no voice but ours.

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



LENT Friday Schedule

8:30 am - English Mass
9:00 am - 5:45 pm
* Eucharistic Adoration *
5:30 pm - 6:30 pm / Confessions
6:00 pm - Stations of the Cross
7:00 pm - Latin Mass



[\(905\)8392864](http://Manresa.Jesuit.Spiritual.Renewal.Centre)

DAY OF REFLECTION

February 26, 2024
with Fr. Michael Coutts, SJ
“To forgive is Divine.”

Suggested Offering: \$ 65.00 per person
(Includes lunch and coffee/tea break)

Dear Padre

February 18, 2024

We're in the middle of home renovations, and the season of Lent is beginning. Everything is in total disarray. Any ideas to help me "keep my religion" at this time?

“There is...a time to tear down, and a time to build” (Ecclesiastes 3:1, 3). During the season of Lent—a word meaning “spring”—we are called to put away the “dead” deeds of winter. It's a time of spiritual “spring cleaning” for the individual and for the faith community. As nature renews herself every spring, so do we. The change of season may even prompt a renovation project—the kind you are now undertaking. The structural changes to a home afford many spiritual parallels—the redoing of your physical home can be a challenge to realign your spiritual home during Lent.

In the Genesis story, God is pleased with the handiwork of his creation. Likewise, our stamina, perseverance, and patience to see a work through to its completion are cause for great satisfaction and celebration. This would remind us that we are made in the same image of God, who took delight in his own work. Lent also can become a time of delighting in ourselves as God's special and ongoing creation.

When your home improvement project is completed, arrange for a blessing of your home. Enthroned a special cross or icon to venerate, light a devotional candle, and use holy water in the area of the home that was improved. At that time, remind yourself again that you and your home belong to the Lord—renewed during the spring cleaning of Lent! ●

Fr. Byron Miller, CSsR / DearPadre.org



JOIN our PASTOR FR. THOMAS LIM for a 12-day Pilgrimage to Mexico Aug 22 - Sep 2, 2024

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

Flyers/Registration forms are found at the lobby of the Church and SLM website.



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