

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.

27TH SUNDAY IN ORDINARY TIME – OCTOBER 6, 2024

Mark 10, 2-16



“What GOD has united, man must not divide...”

The Pharisees are putting a trick question to Jesus, as is clear in Matthew’s fuller account. They knew the Law, which permitted divorce, and they will quote this Law to Jesus. The Law allowed divorce for ‘indecency’, but teachers were divided about what this meant: did it mean adultery or a lesser fault? So their real question is what Jesus considers grounds for divorce. As so frequently in his discussions with the legal experts, Jesus goes beyond the question: God made man and woman such that they should bond together permanently and become one thinking, living being. The word used for one ‘body’, or one ‘flesh’, really means one entity, not a hunk of meat, but a single, vibrant personality. God’s intention was not that they should be separable again. So Jesus does not answer the question about grounds for divorce at all. It is striking that here – and on other occasions – Jesus’ authority is such that he feels able to alter the sacred Law of Moses. For the Jews the Law of Moses was God’s own gift, sacred and unalterable by any human authority. By altering it, by annulling the permission for divorce under certain circumstances, Jesus is implicitly claiming divine authority.



Nel contesto della manifestazione del Figlio dell’uomo e dopo il secondo annuncio della passione, Marco espone - come complemento catechetico - l’insegnamento sulla indissolubilità del matrimonio, e i comportamenti richiesti per fare parte del regno di Dio.

Gesù cambia scena (Mc 10,1): va in Giudea. Espone con autorità messianica - non a un gruppo ma al popolo - l’indissolubilità del matrimonio come un principio universale. San Marco non entra nelle discussioni dei rabbini sulla legislazione del divorzio. Coglie con fedeltà le parole di Gesù, senza tener conto della clausola eccezionale trasmessa da (Mt 19,9). Marco, rivolgendosi a comunità di gentili, e andando al di là del mondo giudaico, ricorre alla Genesi (Gen 1,27 e 2,24): nell’unione indissolubile del matrimonio brillano, folgoranti, l’immagine e la somiglianza poste da Dio nell’uomo e nella donna. Gesù spiega e chiarisce la volontà del Creatore.

L’atteggiamento di Gesù con i bambini fa trasparire la fiducia con la quale bisogna ricevere Dio come Padre (Abbà), la protezione e la sicurezza della paternità divina. Alcune tradizioni patristiche hanno scoperto nell’atteggiamento di Gesù con i bambini un’allusione implicita al battesimo dei bambini.



Vocation Reflection ~ Matrimony - a beautiful vocation so misused today. **Celibacy** - a beautiful gift so misunderstood today. Whether we do God’s work in pairs or as a single person in ministry or in a community, we do God’s work because He calls us. If you feel God is calling you to a Church vocation, call Fr. Matt McCarthy, Director of Vocations, AoT at 416-968-0997.



Eucharistic Adoration

Mon - Thur 9am - 12pm (Church)*

Every Friday 9am - 7pm (Church)*

*In Chapel, when there is a funeral.

Come and spend some quiet time in prayer!



**Mass Intentions
for the week**



SATURDAY OCTOBER 5TH – SABATO

5:00 P.M. + Menula Singrayer

SUNDAY OCTOBER 6TH – DOMENICA

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

10:00 A.M. (Italian)

Susanna e Gianni Onisto

Pietro e Elvira Fugaccia

Vito Sciuto e famiglia

Teresa Pagliaro

Rosaria e Antonio Lisciandro

Vito e Mike Cuoppolo

Vincenzo, Maria e Vito Ciraco

Antonino Tuccitto e famiglia

Vincenzo Pitino e famiglia

Giovanna Costantino

Albertino Beccati

11:30 A.M. + Alfredo & Florence Bahingawan

1:00 P.M. - Pro Populo

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

MONDAY OCTOBER 7TH – LUNEDIST

8:30 A.M. - Balutan Family

12:00 P.M. - Lizzie Pereira

TUESDAY OCTOBER 8TH – MARTEDI

8:30 A.M. + Mary & Marlene Munro

12:00 P.M. - Lorenzo Caguimbal

WEDNESDAY OCTOBER 9TH – MERCOLEDI

8:30 A.M. - Dionisia Amizola

- Deborah Debnam

- Barry Ross

12:00 P.M. + Sarah & Albert Pereira

THURSDAY OCTOBER 10TH – GIOVEDI

7:00 A.M. - Ledi & Jojo Ludovika

8:30 A.M. - Campbell Noranho

FRIDAY OCTOBER 11TH – VENERDI

8:30 A.M. - Cheryl Jacob

7:00 P.M. - Jia Linh

SATURDAY OCTOBER 12TH – SABATO

8:30 A.M. - Derrick Noranho

10:00 A.M. + Chrissie & Johnny Ameskere



Offertory Last Week:

Regular: \$5,407.55

Needs of Canadian Church: \$2,566.75

thank you

“Hear the other side.” ~ St Augustine

27TH SUNDAY IN ORDINARY TIME – OCTOBER 6, 2024



Dear Friends in Christ, this past week the Church celebrated the Feast of the Archangels, Michael, Raphael and Gabriel (September 29th) and the Memorial of the Guardian Angels (October 2nd). These celestial beings have always played an important role in God's plan of salvation. St. Gregory highlighted their roles when he taught: *"You should be aware that the word 'angel' denotes a function rather than a nature. Those holy spirits of heaven have indeed always been spirits. They can only be called angels when they deliver some message. Moreover, those who deliver messages of lesser importance are called angels; and those who proclaim message of supreme importance are called archangels"* (cf. Homily 34, 8-9: PL76, 1250-1251).

The fact that there is a great devotion towards these messengers of God is hardly surprising, since many believe that these servants of God are continually by our side watching, caring and protecting us each day. Yet, what is often overlooked are the countless other holy angelic spirits that occupy the heavenly realm.

The Fathers of the Church, Christian writers such as Pseudo-Dionysius (the named used by a fifth-century monk who wished to remain anonymous), and St. Thomas Aquinas (the "Angelic Doctor") spoke of nine choirs of angels. These angels were ranked based on their intelligence and their place in God's plan. They were divided into three spheres, with the higher group enlightening the lower ones, by sharing their intelligence and understanding. By working together, the angels helped one other in fulfilling their respective God-given mission.

The highest group of angels, who contemplated God directly and are totally concerned with him, consist of the seraphim, the cherubim, and the thrones. The seraphim ("incandescent ones" or "burning ones") are situated closest to God because they reflect and manifest His divine love. They are depicted in sacred art as possessing six wings but no face. The cherubim ("all-knowing one") reflect God's omniscience. Their images frequently adorned the lid of the Ark of the Covenant, tabernacles and other Eucharistic vessels. The thrones, the last member of this group, deal with the Lord's divine judgments and ordinances, that is, His authority and mercy.

The second hierarchy of angels - dominations, virtues and powers - is responsible for ensuring that God's creation works smoothly. Dominations mediate God's power in creation just as the saints intercede for us with God. The virtues, who were mentioned by St. Peter (cf. first epistle 3:22) and St. Paul (Col 1:16), work to ensure the well-being of the world. The powers (mentioned in Dan. 3:39, Eph. 6:12) repress the attacks that comes from the hostile powers of hell with regards to the laws of physical creation.

The last hierarchy of angels, also known as the "ring of salvation", is concerned with God's plan of salvation. These are the angels who have the greatest interaction with us in the ordinary course of things. Princes, or principalities, are guardians of nations and peoples. The seven archangels, a number based on Raphael's revelation to Tobit (*"I am Raphael, one of the seven angels who stand in the glorious presence of the Lord, ready to serve him."* Tob. 12:15), serve as the protectors of nations, dioceses, religious communities, and the mission of the church. The guardian angels, who make up the last choir, are entrusted with the mission of keeping us safe from harm, defending us against temptation, and inspiring us to remain faithful to the Lord.

Given the importance of these angelic beings in God's plan, the Church has also included them in many of her hymns of praise and prayers. *"And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory as without end we acclaim: Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory...."* (cf. Preface of Sundays in Ordinary Time I). Pax Christi, *Jr. Thomas*



SACRED JOURNEY
RESTORING THE HOUSE OF GOD

Fundraising Goal: Bell Tower (Phase 1)
\$300,000

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**RAISED TO DATE: \$35,902.75**

From Pledges: \$9,600.00

From One Time Gift: \$26,302.75

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EXPENSES TO DATE: \$15,000

27TH SUNDAY IN ORDINARY TIME – OCTOBER 6, 2024

Dear Padre

October 6, 2024

Why do we say “Holy Mary, Mother of God” when she’s the mother of Jesus?

The first Christians did call Mary the “Mother of Jesus.” The title “Mother of God” wasn’t formally defined in the Church’s history until the First Council of Ephesus in 431. Around the year 250, the hymn *Sub Tuum Presidium* (“We Fly to Thy Patronage”) appeared, which refers to Mary as the Mother of God. Why did it take so long for the early Church to decide how to refer to Jesus’ Mother? What we call Mary is tied to how we understand Jesus’ identity as the fully human and fully divine Son of God. The Church understood Jesus as a person of the Trinity, the Son of God, who uniquely possesses both fully human and fully divine natures. In a nutshell, you can’t separate the “man” Jesus from the “God” Jesus. In clarifying what it meant to say that Jesus is the Son of God, equally one with the Father and the Holy Spirit and yet fully human and “like us in all things but sin,” the Church had to answer the question of how Mary fit into the work of salvation. Mary was the Mother of the Son of God; she was not only the Mother of Jesus’ human nature. When Catholics call Mary the “Mother of God,” they state their belief that Jesus is a single person—the Son of God—and that Mary is his Mother. ●

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.



*“Make sickness itself a Prayer”
~ St Francis de Sales ~*

Be ever engaged, so that whenever the devil calls he may find you occupied.

~St Jerome~



KNIGHTS OF COLUMBUS
CHARITY UNITY FRATERNITY PATRIOTISM
ST LAWRENCE THE MARTYR COUNCIL # 13417

20th Anniversary Dinner Dance To Support our Bell Tower Repair

Saturday ~ November 9, 2024
St. Lawrence Martyr Parish Hall
Dinner at 7:00 pm ~ Tickets \$35/person

To buy/reserve tickets, please call:
Jaime Libaque~416.456.7084
Alex Amizola~647.215.0526
Rossana Samayoa~647.448.7014

Calling all Youth Grades 6-8.
Join us on Oct 11 7PM Church Hall



Contact: stlawrenceedge@gmail.com



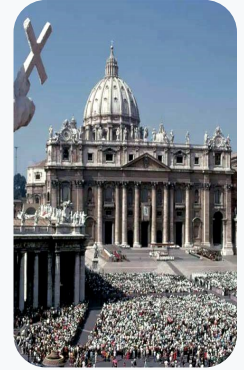
Share your blessings this Thanksgiving

Thanksgiving is a time for gratitude, but right now families are struggling to put enough food on the table. ShareLife has returned with the Food Security Grants – dedicating \$750,000 to help those in need of a warm meal. Will you share your blessings by making a contribution to our parish's ShareLife Campaign? Please give with love at sharelife.org/donate or our parish with a ShareLife envelope.

2024-2025 SACRAMENTAL PREP



For registration information please go to our website:
[SLM Sacraments - FR/FHC.](http://SLM Sacraments - FR/FHC)
[SLM Sacraments - Confirmation.](http://SLM Sacraments - Confirmation)



2025 JUBILEE YEAR
ITALY PILGRIMAGE
With our Pastor
Father Thomas Lim



September 26 to
October 9, 2025

DETAILS
Coming Soon!



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