

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.

2ND SUNDAY IN ORDINARY TIME – JANUARY 19, 2025

John 2:1-11

“Jesus did this as the beginning of His Signs at Cana in Galilee.”



Year C is the year of Luke's gospel, but we start with this reading from John, the symbolic beginning of Jesus' ministry. It is full of riches. After the first reading from Isaiah it is impossible not to see this 'sign' (as John calls it) as a sign of that final wedding-feast of God and his people. Furthermore, in Jewish thought water represents the Law: in an arid land water is the sign of life and is precious – just so the Law of God is precious and gives life. Jesus transforms this water of the Law into the wine of the New Covenant – and in such generous quantities, over one hundred gallons of wine! Then there is Mary's part: Jesus says his Hour has not yet come (and the reader knows that the Hour of Jesus will be the moment of his exaltation at the Cross and Resurrection), but Mary's confident plea is a reminder to us of the power of her intercession. She will be mentioned no more in this gospel till she is present at the Cross, sharing the passion of her Son and joined to the Beloved Disciple to form the first Christian community.



Non è venuta la mia ora, dice Gesù alla Madre che, a tutta prima, sembra essere stata importuna dicendo: “Non hanno più vino”.

Cos'è l'“ora”?

Per Giovanni è il momento cruciale, del Calvario anzitutto; la cruna dell'ago attraverso cui deve passare per essere rivoltata tutta quanta la storia, di tutti gli uomini e di tutti i tempi; ma l'ora è anche il tempo della missione pubblica che la prepara: quello è il tempo dei segni, dei miracoli!

Anche Gesù obbedisce ad un tempo che non è il suo, che il Padre gli ha assegnato, di cui egli non è più in un certo senso padrone perché, pur essendo Dio, ha lasciato la sua forma divina presso il Padre e non vuole disporne come uomo.

L'umanissimo miracolo di Cana è un miracolo della fede di Maria. Come sarà per la cananea, come avverrà per il centurione, la fede di Maria ottiene dal Padre che Gesù anticipi l'ora. E si vede allora la forza della “donna” che apre qui al banchetto di Cana e chiude sotto la croce gli estremi dell'“ora”.

La forza della fede brilla pure nella gioia del maestro di tavola mentre gusta il buon vino: la compagnia di Dio all'uomo è umanissima ed integrale. “Non di solo pane”, dirà Gesù, ma intanto fornisce ai commensali, che allietano gli sposi, dell'ottimo vino.



Vocation Reflection ~ Pray to know how God wants to use your talents and abilities. Could it be He is calling you to consider priesthood, diaconate, or religious life? If He is, contact Fr. Matt McCarthy, Director of Vocations, Archdiocese of Toronto at 416-968-0997.

Email: vocations@archtoronto.org www.vocationstoronto.ca



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 JANUARY 18TH – SABATO

5:00 P.M. + Giuseppina Lamanna

SUNDAY JANUARY 19TH – DOMENICA

8:30 A.M. + Ronid Fabro

10:00 A.M. (Italian)

Pietro e Elvira Fugaccia

Tony Lamanna - Antonio Savella

Benito Cortese - Vito e Mike Cuoppolo

Agostino Battaglia e Battaglia e Garofalo

Giovanna Costantino

Franco e Elisabetta Sinopoli e famiglia

Vito De Nardo e famiglia

11:30 A.M. + Fr. Bob Menezes S.J.

1:00 P.M. - Pro Populo

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

MONDAY JANUARY 20TH – LUNEDI

8:30 A.M. + Filomena Gaerlan

12:00 P.M. - Carlos Faria

TUESDAY JANUARY 21ST – MARTEDI

8:30 A.M. - Special Intentions

12:00 P.M. + Andrew Bernard Avery

WEDNESDAY JANUARY 22ND – MERCOLEDI

8:30 A.M. - Special Intention

- Nicanor Trivino

+ Anna Menna

12:00 P.M. - Leo Lobo

THURSDAY JANUARY 23RD – GIOVEDI

7:00 A.M. - Sr. Kateri Dominguez

8:30 A.M. + Florence Bahingawan

FRIDAY JANUARY 24TH – VENERDI

8:30 A.M. - Anthony & Celsa Lobo

7:00 P.M. - Clara LaVilla

SATURDAY JANUARY 25TH – SABATO

8:30 A.M. + Felice, Maria, Antonio Tersigni

10:00 A.M. - Michael de Souza



OFFERTORY LAST WEEK

Regular: \$5,878.30



"God seeks us where we are, not so that we stay there, but so that we may come to be where He is, so that we may get beyond ourselves."

- Pope Benedict XVI -

2ND SUNDAY IN ORDINARY TIME – JANUARY 19, 2025

Pastor's
Corner

Dear friends of Christ, today the universal Church celebrates the 2nd Sunday in Ordinary Time. The use of the word “Ordinary” should not be understood in its usual manner, which means “the expected or commonplace condition or situation”. The Church uses the word “Ordinary” as a means to differentiate any period in her liturgical calendar that does not belong to one of the major seasons of Advent, Christmas, Lent, or Easter. There are two segments of Ordinary Time. The first, in which we currently find ourselves in, begins when the Christmas season ends and lasts until Ash Wednesday (the start of Lent). The second segment, which is longer in length of time, goes from after Pentecost until the start of Advent.

Today’s Gospel, which comes from St. John the Evangelist, offers us the third instalment of the mystery of Jesus’ epiphany as seen through the story of the wedding feast of Cana. Many who pray the Holy Rosary know this Luminous mystery well. Jesus, along with Mary and his disciples, are at a wedding feast when the wine runs out. Mary, being the ever solicitous mother, tells Jesus about the young couple’s predicament: *“They have no wine.”* Jesus, however, replies by saying: *“What would you have me do? My hour has not yet come.”* While Jesus’ response at first glance may be seen as a sharp rebuke towards his mother, he nevertheless complies with her request and transforms six water jars, containing about six hundred litres of water, into the finest wine. John ends his story by telling his audience: ***“This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory; and his disciples believed in him”*** (cf. Jn 2:1-12).

Throughout his Gospel, John intentionally used the word, ‘sign’, whenever Jesus performed a miracle. While Jesus could have selected from a number of different kinds of miracle to start his public ministry (e.g., exorcism, healing the sick, making the blind see, raising the dead, etc.) it is particularly telling that he chose to change water into wine during a Jewish wedding in Cana as his first public miracle. What does this miracle reveal to us about who Jesus is and what he is to accomplish?

In the Old Testament, the prophets often spoke about the age of salvation, which they symbolized as a great banquet. Isaiah, for example, prophesized: *“In Jerusalem, the LORD of Heaven’s Armies will spread a wonderful feast for all the people of the world. It will be a delicious banquet with clear, well-aged wine and choice meat. There he will remove the cloud of gloom, the shadow of death that hangs over the earth”* (Isa. 25:6-9). The Jewish people eventually referred to this as the “messianic banquet”, or the “banquet of the messiah”, which was characterized by a superabundance of wine. So, when Mary tells Jesus that they *“have no wine”* and invites him, who is a guest, to solve the young newlywed’s problem, she was implicitly asking Jesus to reveal his identity as the Messiah, that is, to inaugurate the long awaited messianic banquet.

The miracle at the wedding feast of Cana is an epiphany event because it reveals the divinity of Christ and his messianic identity. Jesus is the Divine Bridegroom, who comes to inaugurate the great wedding supper of the lamb. This wedding feast is the feast of salvation, the banquet of the kingdom of God. Jesus chose this miracle as his first sign to show how he would redeem us through a gratuitous act of love, especially by dying on the Cross and covering a multitude of sin for us.

Too often we think of the messianic banquet as a future event. Many Catholics, however, fail to realize that the messianic banquet is happening in the here and now! At every Mass, the priest says, *“Blessed are they who are called to the supper of the lamb.”* These words allude to those written in the book of Revelation: *“Blessed are they who are called to the marriage supper of the lamb”* (Rev. 19:9). This means that every Mass is effectively a wedding feast given by Jesus the bridegroom for his bride the Church. And by virtue of our baptism, we are all invited not to only participate in it but to be in communion with him through the reception of his most precious Body and Blood in the Eucharist.

Jesus’ first miracle of changing water into wine was undoubtedly a wonderful remedy to an embarrassing problem that a young couple faced on their nuptial day. On a deeper level, however, the miracle manifested Jesus’ divinity and his messianic identity. Jesus is the divine Bridegroom, the one who will usher in the age of salvation, the great feast filled with an abundance of food and drink. As people of faith, we are already participating in it whenever we attend the great Eucharistic banquet we call the Mass. It is our hope that one day, we will be able to partake it for all eternity in heaven with Jesus, our Lord. Pax Christi, *Jr. Thomas*



SACRED JOURNEY
RESTORING THE HOUSE OF GOD

THANK YOU!!!

FUNDS RAISED TO DATE: \$159,126.00

To donate SCAN the QR CODE or

<https://tinyurl.com/SLMDonationForm>



2ND SUNDAY IN ORDINARY TIME – JANUARY 19, 2025

FREE CATHOLIC ESTATE PLANNING WEBINAR

Saturday, February 1, 2025, at 9:00 a.m.

Learn:

- **How to avoid problems:** in your Will, in the Powers of Attorney, and through proper Estate Trustee selection
- **How to create your own legacy**
- **About our Catholic traditions around cremation, burials and funerals**

3 WAYS TO REGISTER:

1. scan this QR code:
2. follow this QR link: qrco.de/WebFeb01
3. send an email to: Development@ArchToronto.org and write "webinar February 1" in the title line + your name(s) in the body of the message.



2025 JUBILEE YEAR ITALY PILGRIMAGE

With our Pastor
Father Thomas Lim
September 27 to
October 10, 2025

[Click for Details](#)

Sacraments of First Reconciliation / First Holy Communion: Reminder to Parents:



Please note that the 2025 First Reconciliation Class Program will start this Saturday, January 25th. All the sacramental preparation classes will take place in the basement of the church hall from 10:00am to 11:00am.

A Celebration of Marriage in the Archdiocese of Toronto

MASS WITH BISHOP IVAN CAMILLERI

Sunday, February 9, 2025, 2:30 p.m.
St. Michael's Cathedral Basilica
65 Bond Street, Toronto

ALL ARE WELCOME!

Special recognition and reserved seating available for couples celebrating 25th, 40th, 50th, 60th and 60+ anniversaries in 2025

For more information and registration
visit www.archtoronto.org/marriage



Archdiocese
of Toronto

JUBILEE OF YOUTH

Join Fr. Paul Magyar and the OCY team for a pilgrimage of a life time! Young Adults (19 - 39)
Jul 23 - Aug 5 2025 ~ Rome, Italy
Contact: youth@archtoronto.org



Christ looks for nothing else from you, in fact, except loving HIM with all your heart and carrying out HIS commands.

~ St. John Chrysostom ~



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

Dear Padre,

Is there a year of John? I know we're now in the year of Luke, next year will be the year of Matthew, and the following year will be the year of Mark. Then the cycle starts over with Luke. Why doesn't John have a year?

Matthew, Mark, and Luke, collectively known as the synoptic gospels, are narrative gospels. Together, they tell the story of Jesus of Nazareth. Although in some ways they might be understood synoptically, "the same," each narrative is unique in its emphasis. The Church desires that we hear these narratives and be nourished through the proclamation of the early memories of the Christian community.

John's Gospel, on the other hand, is not primarily a narrative, but is best understood as theological. As such, it is highly dependent on the use of symbolic representations to make the point it intends. For example, "I am the light of the world."



Whoever follows me...will have the light of life" (John 8:12). The interplay between light and darkness illustrates the point. John's Gospel is intended to be experienced and engaged in as "bigger than life," proposing and celebrating Christian themes that are life-giving and inviting. Therefore, we hear John's Gospel when the Church celebrates the mystery of the saving life and resurrection of Jesus. For this reason, the Gospel of John is proclaimed on Good Friday, during the Easter season, and on other major feasts. ●

Fr. Thomas M. Santa, 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 ~

