

# St. Lawrence Martyr Church

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## 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*



## 4<sup>TH</sup> SUNDAY OF ADVENT ~ DECEMBER 21<sup>ST</sup>, 2025



**Message for Christmas**  
**25 December 2025**  
**His Eminence Frank Cardinal Leo**  
**Metropolitan Archbishop of Toronto**

My dear brothers and sisters,

Praised be Jesus Christ and Merry Christmas to you and to your loved ones.

Each year the birth of our Saviour Jesus Christ invites us to delve deeper into the true meaning of the Incarnation, to ponder anew the mystery of God's love, and to renew or even seek new ways to serve our brothers and sisters because of Jesus and his teaching and example. The wonders of the Incarnation - God becoming man in Jesus - were first announced by the Archangel Gabriel nine months earlier at the Annunciation and are now fulfilled in the birth of the Messiah and as St John the Evangelist describes so eloquently, "The Word became flesh and dwelt among us" (Jn 1:14). Heaven and earth are joined forever giving rise to the *foundation* of our **hope** because God, who loves us, is now united to humanity forever.

This year, as the Church celebrates a Holy Year, the Jubilee - a year of grace, forgiveness, and renewal - the light of Bethlehem shines with renewed meaning. The birth of Jesus can be seen as the first and perpetual Jubilee. It is God's great proclamation of mercy: where true freedom is realized, forgiveness abounds, and our relationship with God is restored forever. For this reason, Christmas is not only a feast we celebrate but a mystery we are called to enter into and experience. We live in hope because the Bethlehem event - Christ being born among us - is not simply a scene of tenderness but the *pledge of redemption*: God's faithfulness has a name - Jesus. From the manger to the altar, from Bethlehem to our families, parishes and different communities, God's nearness is not a mere memory of a long-ago event, far, far away but a living presence here among us, now. And his presence always sends us forth as disciples and missionaries to proclaim, "God saves", which is the very meaning of the name of Jesus.

As Pilgrims of Hope, we live in this world witnessing to the love and mercy of God, looking forward to the day when we will be with God forever in his eternal Kingdom. As Christians we do not offer the world a new ideology, theory, or philosophy. Rather, we reveal a new reality: **that God is with us, and his mercy for us endures forever**. With the Incarnation the way we relate to God has changed, we are no longer merely creatures, but his beloved children called to share in his divine life.

The name "Bethlehem" (*beit lehem*) literally "house of bread" offers us a rich theological and spiritual connection of God's life, our life and the holy Eucharist. Indeed, from the beginning, the same love which is the Godhead, now lays in the manger in the flesh and would one day be placed upon the altar at Mass. Truly, the mystery of Christmas finds its continuation in the Eucharist insofar as we understand the Eucharist to be the promise of our future glory (cf. CCC 1402-1405). By this mystery we recall both Christ's first coming in Bethlehem in flesh and anticipate his final return in glory - the "already and not yet" of Christian hope (cf. CCC 1818). As such, each time we celebrate the holy Eucharist, the horizon of hope opens before us. What began in Bethlehem continues on the altar and will be fulfilled in the heavenly banquet in eternity. The Eucharist keeps our eyes fixed not only on where God has come, but where he is leading us.

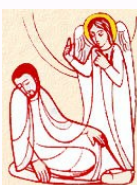
At every Mass, the same Divine Word that was made flesh in Our Lady's heart and womb way back many years ago, becomes present to us again - but now sacramentally. The same Jesus whom Mother Mary held in her arms is now entrusted to us under the humble signs of bread and wine. The same divine humility that chose the manger to show himself to the world, chooses now and until his return the altar of sacrifice at Mass. The same mercy that came to shepherds and strangers comes to each and every one of us. In the Eucharist, the Incarnation is not just remembered but renewed, made present, and given to all. The God who once drew near to us, walked among us, and taught us, is now given to us to dwell within us in holy communion. The Eucharist is the living sign that God's nearness endures. When we gather around the altar in our parishes and communities for Mass, we are drawn into the same mystery that gathered shepherds around the crib in Bethlehem. We, too, come in our poverty - carrying our fears, our failures, our hunger for meaning, our hopes, dreams and deepest desires - and we find that Christ is waiting for us, because he loves us personally and by name. For St. Francis of Assisi, the stable becomes the sanctuary, the feeding trough becomes the table of life, and the Eucharist is foreshadowed at the Nativity. (*Thomas of Celano, Book 1 Life of St Francis, 85:469; St Cyril of Alexandria, Sermon I, Commentary on the Gospel of Luke 2:1-7*).

This Christmas, let us make room again for the Child Jesus who comes with peace. Let our families be havens of love and understanding; our parishes be places of welcome and care; our communities become schools of compassion and outreach; and our hearts tabernacles of transforming mercy. The Word still becomes flesh - in every act of faith, every gesture of love, every Sunday Eucharist - and then sends us forth to serve God by serving one another. May this holy season renew in us the joy of belonging and being loved and the courage to share that love with those the Lord puts on our path. God bless you and your family abundantly and powerfully this Christmas season.

## 4<sup>TH</sup> SUNDAY OF ADVENT ~ DECEMBER 21<sup>ST</sup>, 2025

*Jesus will be born of Mary, the betrothed of Joseph, a son of David.*

MT 1: 18-24



From a barren, elderly woman John the Baptist will be born, and from a small and insignificant place our Ruler shall come forth. Through the blessed fruit of Mary's womb, "we have been consecrated through the offering of the body of Jesus Christ once for all." In him, God's "greatness reaches to the ends of the earth." In these final days of Advent, the closeness of the expectant Mary makes us leap like John the Baptist in his mother's womb. As we beg, "Let us see your face and we shall be saved," we know that in Mary's maternal presence our prayer is already being answered. Our Savior, who "shall be peace," comes to fulfill what was spoken by the Lord.<sup>1</sup>

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Il Vangelo secondo san Matteo comincia con la "genealogia di Gesù Cristo" (Mt 1,1-17). L'evangelista sottolinea così che la storia che Dio ha cominciato con Abramo ha ora raggiunto il suo obiettivo in Gesù Cristo. L'obiettivo non è la fine della storia, poiché essa continua, ma in modo nuovo. Ci mostra fino a che punto questa storia sia nuova il brano del vangelo di oggi che parla della "nascita di Gesù Cristo". San Matteo usa qui questa parola, che può significare tutto: genesi, origine, fonte, esistenza, divenire. Il rinnovamento completo si prepara già al versetto 16, in cui si dice: "Giuseppe, lo sposo di Maria, dalla quale è nato Gesù". È dunque chiaro che san Matteo vuol dire che Giuseppe non era che il padre adottivo di Gesù.

Ma chi è il vero padre di Gesù? È una domanda che si pone anche Giuseppe nel nostro testo di oggi. E la risposta è assolutamente chiara: è "per opera dello Spirito Santo" che Maria aspetta un bambino. Ma il testo esprime senza dubbio ancora qualcosa di più. Non è perché è stato generato in questo modo straordinario che Gesù è l'obiettivo della storia di Israele e il fondamento di una nuova comunità; si tratta piuttosto di capire che in Gesù Dio si è unito con noi uomini, come rimedio estremo e per sempre. E ciò per liberarci dalla fatalità della colpa del peccato. Ecco perché il figlio di Maria deve portare il nome di Gesù, cioè: "Il Signore salva", ed ecco perché noi possiamo anche chiamare Gesù Emanuele, che si traduce "Dio è con noi". È il messaggio con il quale Matteo inizia il suo Vangelo.<sup>2</sup>

<sup>1</sup>Magnificat - November 2025 Edition | <sup>2</sup> <https://www.lachiesa.it/calendario/20251109.html>

### NEW YEAR'S EVE WEDNESDAY, DECEMBER 31<sup>st</sup>

5:00pm - English Mass

### NEW YEAR'S DAY THE SOLEMNITY OF MARY, THE HOLY MOTHER OF GOD JANUARY 1<sup>ST</sup>



8:30am - English Mass

10:00am - Italian Mass

11:30 am - English Mass

1:00pm - Latin Mass

\*\*\*\*NO 5:00 PM MASS \*\*\*\*

#### Keep Christ in Christmas buttons



**Now available!**

Knights of Columbus members will be at the entrance after every Mass.  
Donation of \$2 are welcome.



#### 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 ~



*Mass Intentions  
for the week*



#### **SATURDAY DECEMBER 20<sup>TH</sup> - SABATO**

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

#### **SUNDAY DECEMBER 21<sup>ST</sup> - DOMENICA**

**8:30 A.M.** + Jesusa Mamangon

**10:00 A.M.** Pietro e Elvira Fugaccia

Tony Lamanna - Antonio Savella

Benito Cortese - Vito e Mike Cuoppolo

Marino e Flavia D'Attolico

Longo e Russo - Defunti famiglie

Totono e Rosaria Francella

Defunti famiglie Tamburro e Caccavella

Annarosa e Pasquale Volpe

Graziella Zeno - Nancy e Vicki Masellis

Luigi e Maria D'Addario

Vincenzo Pitino e famiglia

Antonino Tuccitto e famiglia

**11:30 A.M.** The Noranho Family

**1:00 P.M.** Pro Popolo

**5:00 P.M.** + Emeteria & Bonifacio Solomon

#### **MONDAY DECEMBER 22<sup>ND</sup> - LUNEDI**

**8:30 A.M.** Charles Abreu

**12:00 P.M.** Christina Mar

#### **TUESDAY DECEMBER 23<sup>RD</sup> - MARTEDI**

**8:30 A.M.** Zack Noranho

**12:00 P.M.** Jean-Pierre Mazare

#### **WEDNESDAY DECEMBER 24<sup>TH</sup> - MERCOLEDI**

**8:30 A.M.** For all our Parishioners

**12:00 P.M.** Pro Popolo

#### **CHRISTMAS EVE/MIDNIGHT - VIGILIA**

**5:00 P.M.** For all our Parishioners

**7:00 P.M.** For all our Parishioners

**9:00 P.M.** Pro Popolo (Latin Mass)

**12:00 A.M.** For all our Parishioners

#### **THURSDAY DECEMBER 25<sup>TH</sup> - GIOVEDI**

**8:30 A.M.** For all our Parishioners

**10:00 A.M.** Per Tutti I Nostri Parrocchiani

**11:30 A.M.** For all our Parishioners

**1:00 P.M.** Pro Popolo

**5:00 P.M.** **NO EVENING MASS**

#### **FRIDAY DECEMBER 26<sup>TH</sup> - VENERDI**

**8:30 A.M.** + Geraldine Senewiratne

**7:00 P.M.** Pro Popolo

#### **SATURDAY DECEMBER 27<sup>TH</sup> - SABATO**

**8:30 A.M.** + Eldon Warner

**10:00 A.M.** Pro Popolo

#### **OFFERTORY LAST WEEK**

**Regular: \$ 6,980.50**  
**Christmas Flowers: \$ 2,294.75**

This week 2<sup>nd</sup> Collection: Climate Control Fund  
Next week 2<sup>nd</sup> Collection: Christmas Collection



## 4<sup>TH</sup> SUNDAY OF ADVENT ~ DECEMBER 21<sup>ST</sup>, 2025

### FAITH FORMATION SERIES

## IT IS ALL ABOUT JESUS

### SPEAKERS & TOPICS

|                                                      |                                                                                       |
|------------------------------------------------------|---------------------------------------------------------------------------------------|
| <b>JAN 8, 2026</b><br><b>FR. MATT MCCARTHY</b>       | <i>THE CENTRAL THEME OF THE GOSPELS</i>                                               |
| <b>JAN 22, 2026</b><br><b>FR. THOMAS LIM</b>         | <i>MARY, THE SAINTS, AND THE CALL TO HOLINESS</i>                                     |
| <b>FEB 5, 2026</b><br><b>FR. THOMAS LIM</b>          | <i>A REFLECTION ON MARRIAGE IN THE LIGHT OF JESUS' LOVE FOR HIS BRIDE, THE CHURCH</i> |
| <b>SAVE THESE DATES</b><br><b>THURSDAYS @ 7:00PM</b> | <div>Feb 5 &amp; 19</div> <div>Mar 12 &amp; 26</div> <div>Apr 16 &amp; 30</div>       |

### The Graces of Zechariah's Silence

One has to enter into oneself, to become calm, and to form and foster quiet in oneself. Why must one do this? Because silence and quietness are the essential conditions for fruitfulness in every type of work, whether we are dealing with supernatural action, the world of science, or just ordinary daily work. Who does not know descriptions of the quiet of the convent or the hermit's cell?... We are filled with jealousy and longing for this quiet. We see in it the mystery of sanctification and a safe path to heaven....

The quiet of the interior life has its beautiful model in the house of Nazareth and in the quiet of the upper room at Pentecost when the apostles were waiting for the Paraclete. The Church grew and became powerful in the great quiet of the catacombs where, by torchlight, the martyrs, the first Christians, humbled themselves before God. Every great work and every great sanctification is born in silence and recollection. The more deeply people develop their interior life, the more they are won over to silence. When the saints start to speak less and less, when they fall deeply in love with silence, they listen ever more intently to what the Spirit of God says to the Church....

It is just the same in the world of learning. People who want to carry out something look for seclusion; they impose silence on themselves until "the harvest time." The use of thought and the need for silence in both speech and writing demand concentration, the shutting of oneself up within oneself. But even in external physical work there is a sort of mysterious longing for quiet.... We have often felt the beauty of labor in the fields. Polish painters are in love with this motif. They show on the far horizon a horse, with heavily drooping head, dragging the plow as it turns the soil; and after it a man, bent with toil, staring into the open furrow and treading in slow concentration, step after step. What an almost tangible silence there is in this scene! It contains only two figures. The mystery of piercing into the bosom of the earth takes place in silence. The plowman is usually a silent man. So also is the sower. The seed sown by him falls in all quietness, without a sound.

Blessed Stefan Wyszyński

*Blessed Stefan Wyszyński († 1981), a Polish archbishop and cardinal, was a courageous and outspoken opponent of both Nazism and Communism.*



### PILGRIMAGE TO ENGLAND, SCOTLAND & IRELAND

With Fr. Thomas Lim

**May 31 - June 14, 2026: 15 days**

Tour Coordinator:

Theresa Sisca

Tel. 416-731-8252

[Learn more here](#)



***Come and spend some  
quiet time in prayer***

### EUCCHARISTIC ADORATION

**MON - THUR 9AM - 12PM (CHURCH)\***  
**EVERY FRIDAY 9AM - 7PM (CHURCH)\***

**\*IN CHAPEL, WHEN THERE IS A FUNERAL.**

### Vocation Reflection...

"Joseph, son of David, do not be afraid to take Mary as your wife... When Joseph awoke from sleep, he did as the angel of the Lord commanded him." Are you willing to respond as Joseph did? If God is calling you to be a priest, deacon, brother or sister, contact Fr. Matt McCarthy, Director of Vocations, Archdiocese of Toronto at 416-968-0997.

Email: [vocations@archtoronto.org](mailto:vocations@archtoronto.org)  
[www.vocationstoronto.ca](http://www.vocationstoronto.ca)

### 2026 OFFERTORY ENVELOPES PICK-UP!



**Parishioners please pick up  
your 2026 Offertory Envelopes  
at the Entrance of the Church.**

**Is important that you discard all previous  
envelopes when the New Year commences.**

If you don't have offertory envelopes and  
would like a box, please complete the  
[registration form](#) found on the parish  
website or at the back of the Church and  
return in the Sunday Collection.