



St. Leo The Great

ROMAN CATHOLIC CHURCH

130 Watford Street, Brooklin, ON L1M 1H2

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Pastor: Father Mounir El-Rassi

Parish Secretary: Magda Nowak 905-655-3286 ext. 1001

OFFICE HOURS:

Tuesday & Thursday 8 am to 12 noon and 1 p.m. to 4 p.m.

Monday, Wednesday & Friday by appointment only.

DAILY MASS SCHEDULE:

Tuesday, Wednesday, Thursday & Friday at 8:30 a.m.

Adoration of the Blessed Sacrament – Friday 7:30 a.m. - 8:30 a.m. (followed by 8:30 a.m. Mass)

SUNDAY MASS SCHEDULE:

Saturday 4:30 p.m. Youth Mass

Sunday 9:00 a.m. (with Children's Liturgy JK, SK, Grade 1 & 2) & 11:00 a.m.

SACRAMENT OF RECONCILIATION:

Saturdays 3:30 p.m. to 4:00 p.m. or anytime by appointment.

SACRAMENT OF BAPTISM:

Please download the Baptism Information Kit and Registration Form from the parish website, www.stleothegreat.ca

SACRAMENT OF MARRIAGE:

The Archdiocese of Toronto requires that you contact your parish priest at least one year in advance of the planned date of your wedding and that you participate in a marriage preparation course. Please call the Parish Office.

PARISH REGISTRATION:

All families attending St. Leo's are requested to register with the parish.

Registration forms are available in the vestibule of the church.

LOCAL HOSPITALS AND EMERGENCY PASTORAL VISITATION

If you or someone in your family is in the Oshawa, Whitby or Port Perry Hospitals and would like to have a priest (for serious reasons) visit the person who is sick for Anointing of the Sick, Last Rites, Confession or Communion, please note that there is a full-time Catholic Priest assigned to these three hospitals at various times of the week. Simply ask hospital staff to inquire as to whether *Hospital Chaplain* is present in the hospital (or when he will be). If the Hospital Chaplain is not available and there is an emergency requiring a Catholic priest, please call St. Leo the Great Parish at 905-655-3286 and when prompted, press "8" and leave your message. Fr. Mounir will receive your message (if he is available) and return your call. If there is no emergency but you would like to speak to Fr. Mounir, please call the parish office and leave a message with the parish secretary at 905-655-3286 ext. 1001.



Saturday, August 28th

4:30 p.m. † Harry Isakiewicz

Sunday, August 29th

9:00 a.m. † Sienna Millete-Toader

11:00 a.m. † Cecilia Mary Power

Tuesday, August 31st

8:30 a.m. † Innocenzo & Vincenzina Mammone & Attilio & Maria Tuzi

Wednesday, September 1st

8:30 a.m. Intentions of Jean Ogilvie

Thursday, September 2nd

8:30 a.m. All Souls in Purgatory

Friday, September 3rd

8:30 a.m. Intentions of Jean Ogilvie

Saturday, September 4th

8:30 a.m. available

4:30 p.m. † Rosalia Reyes & Rodrigo Nieto

Sunday, September 5th

9:00 a.m. † Louise Zappio

11:00 a.m. † Teresa & John Jeronimo

Evening Mass Survey

We are conducting a survey to assist in our review of our current Mass schedule. Part of the consideration is adding an evening Mass. All parishioners and those who regularly attend Mass at St. Leo the Great are invited to complete the survey available on our website.

Cantors wanted



CANTORS

The Saturday 4:30 pm mass and the Sunday 11:00 am mass are looking for a cantors. Potential candidates can apply for either the Saturday position, the

Sunday position or both. Previous experience leading church congregations in song is an asset. The positions would begin in September. If you are interested or would like more information, please see Ted, the music director, after the Saturday mass or the Sunday 11:00 mass, call 647-302-6996 (cell) or email at tedschuck@rogers.com. Thank you.

Last Sunday's Gospel reflection – summary: All God's gifts communicate grace to us in some measure. However, the Eucharist communicates God himself to us. Peter acknowledged this in his profession of faith in the gospel: "Lord, to whom shall we go? You have the words of eternal life; we have believed, and have come to know, that you are the Holy One of God." Jesus reveals the heavenly Father, the Truth, and the way to life. He did this on Holy Thursday in his address to the Father. It is called the priestly prayer.

He said to his apostles: "This is eternal life that they may know you the only true God, and Jesus Christ whom you have sent" (Jn 17:3).

It is the will of the Father to receive Jesus, in the Eucharist, and the life giving Spirit in this bread. This teaching needs a special grace to accept it, and it is given by God the Father. No other place in history and no other religion that God gives himself as food, and God the one who dies for people. It is usually the reverse.

Human reasoning rejects to give of oneself totally in service or sacrifice as Jesus did and does. In the 2nd reading St. Paul tells us to be subject to one another in loving and serving others. However, we apportion how much we should love and how much we should serve. We expect results and we test others when we show them love. We look for fruits as an outcome of our contribution, we look for appreciation, & we look to see if the person is worth it. Jesus gives us a new law, to love fully, without limitation, and without expectation. In modern medicine we understand the gift of sharing life and give life giving donation to someone: we find examples in organ and blood donation, etc...

Jesus shows humanity the way forward in following in his example of self-giving. It is this teaching that the people rejected (culturally and subconsciously), & they were not able to accept it according to human reason alone.

Saint John Paul II said, when he addressed students from Guadalajara in 1979:

"Seek Jesus endeavouring to acquire a deep personal faith that will inform your whole life. Above all he said, a faith that will be your commitment in your daily program to love Jesus. To love him with a sincere authentic and personal love. He must be your friend and your support among the path of life. He alone has words of eternal to life." AMEN.

22nd Sunday Ordinary Time: In today's gospel, Jesus teaches about not replacing or elevating human customs and traditions above his commandments. He said to the Pharisees and scribes: "nothing outside a person (food, dirt, etc...) that by going in can defile

them, but the things that come out of a person are what defile them. For it is from within, from the human heart, that evil intentions come....” These defile a person. Mark 7:20-23

FR. MOUNIR EL-RASSI



*St. Leo's
Knights of Columbus
Annual Golf Tournament*

Date: Saturday Sept. 11, 2021

Place: Oshawa Airport Golf Club

Cost: \$50.00 per person
(includes refreshment tickets)

Tee off time: 9.00 A.M.

Require information call Gerry Hanley
at 905-409-0733 or gerryhanley18@gmail.com
See you there.

**A gentle reminder to please keep 6 ft
distancing at the entrance, within the church
and at the exit.**

**ST. MONICA: A SAINT FOR PARENTS WHOSE
CHILDREN HAVE LEFT THE CHURCH**

By Thomas Craughwell

Lapsed Catholics are not a modern phenomenon — the life of St. Monica teaches us that. Her son, Augustine, rejected the faith she had taught him as a child and joined the peculiar Manichean sect.

Monica (332-387) was born into a Christian family in the town of Thagaste, now Souk Ahras, in Algeria. Her husband, Patricius, appears to have been religiously indifferent, but he did not interfere with Monica's faith and permitted her to raise their children as Catholics.

When Augustine was born, Monica did not have him baptized. During the first centuries of the Church, many Christians put off baptism until they were on their deathbed. Nonetheless, Monica did have her priest mark the infant Augustine with holy oil in the sign of the cross and sprinkle blessed salt, a sign of exorcism, on his tongue. This ceremony would have made him a catechumen, one who was taking instruction in the Faith, and Monica was Augustine's teacher.

Monica and Patricius were ambitious for their son. They wanted Augustine to receive a classical education so he could enter one of the professions. Before Augustine went off to the university at Carthage — the

Harvard of Roman North Africa — Monica pleaded with him to remain chaste. In his "Confessions," Augustine admits he treated her "womanish advice" with contempt. He was, as he says, "in the mood to be seduced"; in fact, soon after he arrived in Carthage he found a mistress, and they moved in together. A year later, the woman (in none of his writings does Augustine ever mention her name) gave birth to a baby boy whom they named Adeodatus, meaning "gift from God."

That news was bad enough. Augustine compounded it by abandoning the Catholic faith and joining the Manicheans, a sect that considered itself an intellectual and spiritual elite. Manicheans taught that there were two gods — one good, the other evil — who were in constant conflict for control of the universe. Throughout history many "Jesuses" had come to earth to struggle on the side of good, but none had ever triumphed over evil.

To have her son join such a sect broke Monica's heart. She sought out a bishop who once had been a Manichean and begged him to go speak to Augustine. The bishop answered that so early in his conversion Augustine would not be willing to listen to any arguments against Manichaeism. But Monica would not take no for an answer. She pleaded and wept and made such a nuisance of herself that the bishop lost his temper. "Go away from me!" he cried. Instantly regretting his bad manners, he added, "Do not worry. It is not possible that the son of so many tears should be lost forever."

Seventeen years passed before Augustine was ready to re-evaluate his life. By that point, he was teaching philosophy in Milan. Monica had moved there, too. In Milan, she found an ally in the city's bishop, St. Ambrose. Augustine began attending any Mass where Ambrose was scheduled to preach. Between Monica's prayers and Ambrose's eloquence, Augustine renounced the Manicheans and entered the Catholic Church. On the night of April 24, 387, at the Mass of the Easter Vigil, St. Ambrose baptized Augustine and Adeodatus. The prediction an irritable African bishop had made to Monica so many years before had been fulfilled at last.

St. Monica is also the patron of homemakers, married women and victims of abuse by their spouses.

Her feast day is August 27 and St. Augustine's feast day is August 28.

Thomas Craughwell is the author of more than 30 books, including "Saints Behaving Badly" and "This Saint Will Change Your Life."




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