



St. Leo The Great

ROMAN CATHOLIC CHURCH

130 Watford Street, Brooklin, ON L1M 1H2

905.655.3286 • Fax: 905.655.4519

www.stleothegreat.ca • e-mail: office@stleothegreat.ca

Pastor: Rev. Charles T. Forget

Parish Secretary: Magda Nowak 905-655-3286 x 101

Youth Director: Dennis Wardle x 109

OFFICE HOURS:

Monday to Thursday 9:00 a.m. to 3:00 p.m.

Closed for Lunch from 12:00 noon to 1:00 p.m.

Friday Office Closed.

DAILY MASS SCHEDULE:

Tuesday, Thursday and Friday 8:30 a.m.

Wednesday 7:00 p.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 *Father Pius Alejo* is present in the hospital (or when he will be). If *Father Pius Alejo* 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. Charles 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. Charles, please call the parish office and leave a message with the parish secretary at 905-655-3286 x 101.

SHEPHERDS *by Venerable Fulton J. Sheen*



A comedian said that he had applied for unemployment insurance; he was a shepherd. This has humor because in our cosmopolitan civilization there are not many shepherds. But the rest of the world is full of them and the most memorable

of them all were the shepherds in the hills of Bethlehem at Christmas. It was said that they raised the lambs that were sacrificed in the temple. If this be so, they came to see the true Lamb of God.

Messages came to many in the Old Testament who were shepherds. Moses received his credentials as the ambassador of the Most High and the lawgiver of a nation, while feeding the flocks of Jethro. Abraham was a shepherd; so was David. Ezekiel, a prophet centuries before, had foretold "behold I will raise you a shepherd," and St. Peter calls Christ the "Chief Shepherd."

What interests us is that God called the shepherds while they were still at work doing their duty. An Angel appeared to Gideon when he threshed wheat by a winepress. Saul, looking for the lost donkeys of his father, found a kingdom and himself. Elisha was plowing when Elijah passed the mantle of prophecy to him. Amos was with the herdsmen of Tekoa when he saw God's judgment upon Tyre.

The best place in all the world to be for higher summons is at a post of duty. Nowhere else are great temporal and spiritual blessings to be sought. When the Lord has a great gift or message to give to one of His children, He sends it to the place where the child ought to be found. It matters very little what we are doing; what does matter is that we are doing our duty. Sometimes the most humble occupations prepare for the greatest vocations. Society is built up from below. The roof is more dependent upon the foundation than the foundation upon the roof. Nearly all the movements which have changed the thinking and the course of the world have been upward, not downward. Civilization is a debtor to lowly cradles, to unknown mothers who are denied places in an inn, and to humble shepherds working in the night.

WHY WE ARE LOVEABLE



Venerable Fulton J. Sheen (1966)

There are only two philosophies of life: one, the pagan, the other, the Judaic-Christian. In all pagan religions man tries to climb to God. In the Judaic-Christian tradition God descends to man: first by revelation to the prophets for the Jews, and finally in the flesh in the Person of Jesus Christ, the Son of God. "God, Who gave to our forefathers

many different glimpses of the truth in the words of the prophets, has now given us the Truth in the Son."

In religions such as Buddhism, Confucianism, Hinduism and the like, man is the wooer and God the wooed; man the seeker and God the found. In the Judaic-Christian tradition, the role of man to God is that of mirror to light, the echo to the voice. "God so loved the world that He gave His only begotten Son so that everyone who believes in Him may have eternal life." Love originates not in our showing it to God, but in His showing His Love for us. God loved us first.

God's love for us is not affirmed because we seek Him or reach out to Him, and He responds to us. God does not love us because we are lovely or loveable; His love exists not on account of our character, but on account of His. Our highest experience is *responsive*, not *initiative*. And it is only because we are loved by Him that we are loveable.

It is true that as men mount in knowledge and in virtue, it *seems* as if God begins then to love them; this is only because they are now, for the first time, sensitive to His love, or because they removed the barriers that kept the love of God from shining upon them. A man who is blind from birth, having had an operation on his eyes which restored his sight, might think that the sun was just beginning to shine in the heavens and the flowers just beginning to bloom. But all of these things existed since the beginning, although his eyes were not in the condition to see them. Every child at the age of six or seven begins to be conscious of his mother's love, but the mother bestowed love on her child before the child was born; the maternal solicitude and love existed before the child was conscious of affection. It is only because we are loved by God that we are loveable!

WHAT CAN WE LOVE? *(Ven. F.J. Sheen)*



If we were naturally good there would have been no need of Christ coming to earth to make us good. (As Jesus said,) "Those who are well have no need of a physician." If all were right with the world, God would have stayed in His Heaven. His presence in the crib in Bethlehem is a witness not to our progress, but to our misery. If we had a totally satisfying love without hate, or nausea, or fed-up-ness, would we still feel unloved?

Christmas is the season for exchanging gifts with friends; so Our Lord came to exchange gifts. He says to us, as only a good God could say: "You give Me your humanity and I will give you My Divinity; you give Me your time and I will give you My Eternity; you give Me your weary body and I will give you My Redemption; you give Me your broken heart and I will give you My Love; you give Me your nothingness and I will give you My All."

The human heart has many loves flung at it but none of them can wholly satisfy. Love of humanity is impossible because there is no such thing as humanity – there are only men and women. The religion of progress is impossible, because progress means nothing unless we know where

we are progressing. Even a theory about love leaves us cold, because man can never fall in love with a syllogism. It has even been suggested that we should love the cosmos, but the cosmos is too big and too bulky. "Nature, poor stepdame, cannot slake my thirst." Man has never loved, and will never love anything he cannot get his arms around. That is why the Immense God became a Babe in order that we might encircle Him in our arms.

DIVINITY IS ALWAYS WHERE YOU LEAST EXPECT TO FIND IT



There was no room in the inn, but there was room in the stable. The inn is the gathering place of public opinion, the focal point of the world's moods, the rendezvous of the worldly, the rallying place of the popular and the successful. But the

stable is a place for the outcasts, the ignored, the forgotten. The world might have expected the Son of god to be born – if He were to be born at all – in an inn. A stable would be the last place in the world where one would have looked for Him. *Divinity is always where one least expects to find It.*

Now worldly mind would ever have suspected that He Who could make the sun warm the earth would one day have need of an ox and an ass to warm Him with their breath; that He Who in the language of the Scriptures, could stop the turning about of Arcturus, would have His birthplace dictated by an imperial census; that He Who clothed the fields with grass, would Himself be naked; that He from Whose Hands came planets and worlds, would one day have tiny arms that were not long enough to touch the huge heads of the cattle; that the Feet which trod the everlasting hills would one day be too weak to walk; that the Eternal Word we be dumb; that Omnipotence would be wrapped in swaddling clothes; that Salvation would lie in a manger; that the bird which built the nest would be hatched therein – no one would ever have suspected that God coming to this earth would ever be so helpless. And that is precisely why so many miss Him. *Divinity is always where one least expects to find It.*

If the artist is at home in his studio because the paintings are the creation of his own mind; if the gardener is at home among his vines because he planted them; and if the father is at home among his children because they are his own, then surely, argues the world, He Who made the world should be at home in it. He should come into it as an artist into his studio, and as a father into his home but, for the Creator to come among His creatures and be ignored by them; for God to come among His own and not be received by His own; for God to be homeless at home – that could only mean one thing to the worldly minded: the Babe could not have been God at all. And that is just why they missed Him. *Divinity is always where one least expects to find It.*

(Venerable Fulton J. Sheen)

Mass Intentions for the Week

Tue, Dec 19	8:30 a.m.	Innocenzo, Angela, Giuseppe and Maria Mammone +
Wed, Dec 20	7:00 p.m.	Intentions of Tina & Joe Schillaci
Thur, Dec 21	8:30 a.m.	Armenio Medeiros +
Fri, Dec 22	8:30 a.m.	Henry Freve +
Sat, Dec 23	4:30 p.m.	Jiovanni & Marianna Corvinelli +
Sun, Dec 24	9:00 a.m.	Stefan & Joanna Sabala +
	11:00 a.m.	Mariane Laverty +

CHRISTMAS & NEW YEAR'S MASS SCHEDULE

CHRISTMAS EVE <u>Sun, December 24th</u> 4:30 p.m. & 7:30 p.m.	CHRISTMAS DAY <u>Mon, December 25th</u> 9:00 a.m. & 11:00 a.m.
NEW YEAR'S EVE DAY <u>Sun, December 31st</u> 4:30 p.m.	NEW YEAR'S DAY <u>Mon, January 1st</u> 11:00 a.m.

Please note that incense will be used at all the Masses.

2018 OFFERTORY ENVELOPES

2018 offertory envelopes are available for pick up in the vestibule. **Please do not use 2018 envelopes until the New Year.** Please write your name and address on envelopes for the first few weeks of 2018 to confirm your contact information.

CORNERSTONE MEN'S HOSTEL

Once again this Advent Season, St. Leo the Great Parish will be collecting items for the Cornerstone Men's Hostel in Oshawa. Items necessary to the men who live on the streets include: new-only socks, underwear, toothbrushes and deodorant, shaving cream, foot powder, lip balm and Kleenex tissues. We cannot accept used clothing. Please drop off these items in the bins located in the vestibule of the church. Thank you for your continued support.

VOCATION SEEDS

There was a man named John, sent by God, who came as a witness to testify to the Light, so that through this person all people might believe. Is it possible God could be calling your name to witness to the Light of Christ in our day? If God is calling you to be a priest, deacon, brother or sister, **contact Fr. Chris Lemieux, Vocation Director, Archdiocese of Toronto at 416-968-0997 or email at vocations@archtoronto.org**



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