



St. Leo The Great

ROMAN CATHOLIC CHURCH

130 Watford Street, Brooklin, ON L1M 1H2

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Pastor: Rev. Charles T. Forget

Director of Catechetics: Patrick Sullivan • Parish Secretary: Maureen Holly
905-655-3286 x 103 905-655-3286 x 101

OFFICE HOURS:

Monday to Thursday 9:00 a.m. to 4:00 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 6:00 p.m. Adoration of the Blessed Sacrament - Mass: 7:00 p.m.
Rosary prayed 20 minutes before weekday masses.

SUNDAY MASS SCHEDULE:

Saturday 5:00 p.m.
Sunday 9:00 a.m. & 11:00 a.m.

SACRAMENT OF RECONCILIATION:

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

SACRAMENT OF BAPTISM:

Please pick up a baptism package from Fr. Charles after mass.

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 (Welcome Cards) 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 Manuel Duterte* is present in the hospital (or when he will be). If Father Manuel 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.

The Catholic View

The Catholic View is a weekly, one-hour series we are putting on in our parish every Thursday from 6:30 – 7:30 pm. and features a 25-minute talk by Fr. Charles or a guest priest on various topics that are of interest to inquiring Catholic minds. Following the given talk there is a time of refreshment and fellowship before a time where any questions pertaining to the subject presented or any other questions will be addressed both by Fr. Charles or our Parish Catechist, Patrick Sullivan.

Child care is available. Admission is free.

(Please enter the Parish Hall via the Carson Street [North] entrance to the hall.)

The subject for the talk this week – Thursday, Feb. 20, is:

THE THEOLOGY OF RECONCILIATION

SAINTS IN A CONFESSIONAL BOX

(by Father Robert Barron)



The Catholic Church is often criticized as rigorist, unrealistic, and unbending, especially in regard to its teaching on sexuality. How could anyone, we hear over and again, possibly live up to the Church's demands concerning

masturbation, artificial contraception, or sex outside of marriage? Moreover, every poll that comes out suggests that increasing numbers of Catholics themselves don't subscribe to these moral demands. Few expect the Church to give-in to the moral laxity of the surrounding culture, but even many faithful Catholics think that it ought at least to soften its moral doctrine, adjust a bit to the times, become a tad more realistic.

I wonder whether I might address these questions a bit obliquely, shifting the focus from the sexual arena into another area of moral concern. The Church's teaching on just war is just as rigorist as its teaching on sexuality. In order for a war to be considered justified, a number of criteria have to be simultaneously met. These include declaration by a competent authority, a legitimating cause, proportionality between the good to be attained and the cost of the war, that military intervention is a last resort, etc. Furthermore, in the actual waging of a war, the criteria of proportionality and discrimination have to be met. The latter means, of course, that those engaged in the war must distinguish carefully between combatants and non-combatants, targeting only the former. If these criteria are strictly applied, it is difficult indeed to find any war that is morally justifiable.

Many would hold that the Second World War met most if not all of the criteria for entering into a war, but even its most ardent moral defenders would have a difficult time justifying, in every detail, the waging of that war. For example, the carpet bombings of Dresden, Frankfurt, and

Tokyo, which resulted in the deaths of hundreds of thousands of innocents, certainly violated the principles of discrimination and proportionality. Even more egregious examples of this violation, of course, were the atomic bombings of Hiroshima and Nagasaki. Catholic moral theology would characterize all of these actions as intrinsically evil, that is to say, incapable of being justified under any circumstances.

In the wake of the atomic bombings in 1945, the English moral philosopher Elizabeth Anscombe made the Catholic case vociferously in a number of public debates. She went so far as to protest President Harry Truman's reception of an honorary degree at Oxford, on the grounds that a great university should not honor a man responsible for the deaths of hundreds of thousands of innocents. In answer to Anscombe's criticisms, many Americans -- Catholics included -- used frankly consequentialist forms of moral reasoning, arguing that the atomic bombings undoubtedly saved untold numbers of lives, both American and Japanese, and effectively brought a terrible war to an end. And I am sure that a poll of American Catholics conducted, say, in late 1945 would have revealed overwhelming support for the bombings.

But does anyone really think that the Church ought to lower its standards in regard to just war? Does anyone really think that the difficulty of following the Church's norms in this arena should conduce toward a softening of those norms?

Here is the wonderful and unnerving truth: the Catholic Church's job is to call people to sanctity and to equip them for living saintly lives. Its mission is not to produce nice people or people with good intentions; its mission is to produce saints, people of heroic virtue. Are the moral demands regarding warfare extravagant, over the top, or unrealistic? Well, of course they are! They are the moral norms that ought to guide those striving for real holiness. To dial down the demands because they are hard and most people have a hard time realizing them is to compromise the very meaning and purpose of the Church.

Now let us move back to the Church's sexual morality. Is it exceptionally difficult to live up to all of the demands in this arena? Do the vast majority of people fall short of realizing the ideal? Do polls of Catholics consistently reveal that many if not most Catholics would welcome a softening of sexual norms? Sure. But none of these data prove much of anything, beyond the fact that living a heroically virtuous life is difficult. As in regard to just war, a compromising of the ideal here would represent an abdication of the Church's fundamental responsibility of equipping the saints.

However, here is the flip-side. The Catholic Church couples its extraordinary moral demand with an extraordinarily lenient penitential system. Suppose the pilot of the plane that dropped the atomic bomb on Hiroshima (I believe he was a Catholic) came into a confessional box and, in an attitude of sincere repentance, confessed the sin of contributing to the deaths of 100,000 innocent people. The priest would certainly give him counsel and perhaps assign a

severe penance, but he would then say, "I absolve you of all your sins, in the name of the Father, and of the Son, and of the Holy Spirit." And that man's sins, before God, would be wiped away. Period.

The Church calls people to be not spiritual mediocrities, but great saints, and this is why its moral ideals are so stringent. Yet the Church also mediates the infinite mercy of God to those who fail to live up to that ideal (which means practically everyone). This is why its forgiveness is so generous and so absolute. To grasp both of these extremes is to understand the Catholic approach to morality.

Father Robert Barron is the founder of the global ministry, Word on Fire, and the Rector/President of Mundelein Seminary

PARISH WEEKLY COLLECTION UPDATE:

LAST SUNDAY'S OFFERTORY COLLECTION

- Envelopes, Loose bills and change - \$4409
 - Pre-Authorized Giving (PAP) - \$1535 (January)
- ➔ TOTAL COLLECTION LAST WEEK: \$5944

MASS INTENTIONS

- Tues., Feb. 18, 2014 – 8:30 am – No Intention
 Wed., Feb. 19, 2014 – 7:00 pm – No Intention
 Thurs., Feb. 20, 2014 – 8:30 am – No Intention
 Fri., Feb. 21, 2014 – 8:30 am – No Intention
 Sat., Feb. 22, 2014 – 5:00 pm – Edward Barrington+ Req. by Tom & Joan Barker
 Sun., Feb. 23, 2014 – 9:00 am – Anna Svetek+ Req. by Milan Svetek
 Sun., Feb. 23, 2014 – 11:00 am – Lorraine Chandelier+ Req. by the Correa Family

Nine Words – **GENTLENESS** – How is biblical *gentleness* and meekness a sign of strength? Join us for an evening of discussion centred on the book **Nine Words** on Thursday, Feb. 27th, 6:30 to 8:30 pm in the parish hall.

Celibacy! Why can't women be priests? What is celibacy for God's sake? We all know people who do not understand the Church's position on these two topics. Why not find out some great ways to respond to these people in your life. The Apologetics ministry will help answer these questions on Saturday, February 22 right after the 9:00 am Mass in the church hall at St. Bernadette's Parish, 21 Bayly St. E. Ajax. Contact Tom Kennedy 905-427-6137 for more information or email tomandkennedy@gmail.com Bring a friend. All welcome.

Cherub's Cupboard will be in the church vestibule next Sunday, February 23 with religious articles for sale.

CWL – Mary Matthews Public Speaking Contest in the parish hall on Sunday, Feb. 23 at 1 pm. Any students in Grades 7 & 8 wanting to participate are welcome. For more info. or to register contact Shannon Rogers smarogers@sympatico.ca.

22nd Annual Renewal Ministries – Life Jesus Higher Rally on Sat., March 1, 2014 – 9 am to 5:30 pm at the Metro Toronto Convention Centre, North Building, 255 Front Street West.

Knights of Columbus – St. Patrick's Day Dance on March 1st at 6:30 pm in the parish hall. Tickets are \$20/adult.

CATECHIST CORNER

I thought Jesus uses God's name from the burning bush for himself, but someone told me that this is impossible. Is he right?

A: He is incorrect.

Look at it this way. If a person is named Lisa-Anne it would not trouble us in the least to find that person referring to herself as *Lisa* in one context, *Anne* in another, and *Lisa-Anne* in yet another context.

We have the same thing happening with the divine name that God reveals at the burning bush. The name is **אֲנִי הוּא אֲנִי** translated roughly as **I am who I am**.

In Exodus 3:14 God uses **אֲנִי הוּא** as a short form and in other places like Deut. 32:39, Isaiah 43:10, 25 etc. God uses **אֲנִי הוּא אֲנִי** as a short form. In the New Testament Jesus uses **אֲנִי הוּא אֲנִי** for Himself which we translate **I Am**.

Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking" for?"⁵ They answered, "Jesus of Nazareth." Jesus replied, "I am." Judas, who betrayed him, was standing with them.⁶ When Jesus said to them, "I am," they stepped back and fell to the ground. – John 18:4-6

There is no doubt here about whether or not Jesus is using the divine name for Himself. Jesus is God, and His name, even if shortened, has the power to flatten creation.

The parish recently purchased CDs from **Lighthouse Catholic Media**. The CD – Seven Last Sayings of Christ – spoken as He suffered the agony of the cross, the seven last sayings of Christ recorded in the gospels have been the subject of prayer and inquiry by Christians for two thousand years. In this revealing presentation, Dr. Scott Hahn unlocks for us the deeper significance of Our Lord's last words, carefully chosen so that we might better understand the immense love of God for every person and His plan of salvation. Learn how Jesus' words are as profound and gripping today as when He uttered them on that first Good Friday.

"The Mass Explained" by Father Larry Richards - Lighthouse Media

Review:

A must listen to CD for every Catholic (and Christian!). Father Larry not only goes through the biblical and historical aspects of the Mass but does so with a focus on why the Catholic Mass is like no other Christian service.

Have you ever felt that you were not being "Fed" at the Mass? Well Father Larry will shatter any myths on this subject and will drill down on how you are being fed *each and every* mass and what each Mass means to our Lord.

Listen to this CD before coming to Mass and I promise you that you will never look at the Mass in the same light again!


Richard, Parishioner




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