



# St. Leo The Great

## ROMAN CATHOLIC CHURCH

130 Watford Street, Brooklin, ON L1M 1H2

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**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](http://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.

St. Leo the Great Parish, Brooklin

## THREE-DAY LENTEN RETREAT

*BEGINNING THIS EVENING!* (Sunday)

with Catholic Evangelist, Mark Mallett

Sunday February 25, Monday February 26

& Tuesday February 27

Each evening from 7-9 pm. in the church.

*A free-will offering will take place each evening to support Mark's family and ministry.*

## LENT AND THE GREAT PARADOX

by Regis Nicoll

As eighteenth century English writer Samuel Johnson might have put it, "Nothing concentrates the mind like knowing that I am dust, and to dust I shall return." And nothing is a more bracing reminder of that reality than the imposition of ashes on Ash Wednesday. Placed on the forehead in the form of the cross, the ashes symbolize the Great Paradox: to live, I must die.

### Lent

The Ash Wednesday Rite marks the beginning of the forty-day process from mortification to renewal through the Lenten practices of self-examination, repentance, and spiritual discipline. Although the extent of this process for most early Christians was limited to Holy Week, the current period can be traced to St. Athanasius in the early fourth century based on a rich biblical tradition:

- Noah spent 40 days on the ark
- Moses sojourned 40 days on Mt. Sinai
- The people of Nineveh fasted 40 days after receiving Jonah's message
- Elijah traveled 40 days to Mt. Horeb
- Jesus spent 40 days in desert

In each case, the period of self-denial and deprivation was the means to a higher end than relief from want and need:

- On the ark, Noah was preparing to replenish the earth
- On Mt. Sinai, Moses was being groomed to lead the Israelites
- In Nineveh, the people were making ready for the greatest pagan revival in history
- On the road to Horeb, Elijah was preparing to meet God for a mission
- In the desert, Jesus was preparing for his earthly ministry (after his resurrection, he spent 40 days preparing his disciples for Pentecost and the Great Commission).

In the early Church, catechumens who had completed a three-year period of catechesis underwent the forty-day period leading up to Holy week in preparation for baptism and their new life in Christ.

Lent, then, following the pattern of Scripture and early Church tradition, is a period of preparation that looks beyond a one-time event or annual observance to a calling and ministry. Accordingly, we should approach Lent, not just as a time of spiritual reflection and refinement preparing us

for Easter, but for our life-long role in making the invisible kingdom visible. And that gets us back to the Great Paradox.

### The Great Paradox

As Webster defines it, a paradox is "a statement that is seemingly contradictory ... and yet is possibly true." Some popular examples include,

*You have to spend money to make money.*

*To be a good leader, you need to be a good follower.*

*The only thing I know for sure is that I know nothing.*

In the Bible, many of Jesus's teachings are punctuated with paradoxes, like:

*It is more blessed to give than receive.*

*If you want to be wise, you must be a fool.*

*To be first, you have to be last.*

*To be great, you must be a slave.*

In the Sermon on the Mount, Jesus informs his disciples that their life in him will lead to the "little deaths" of hunger, thirst, and persecutions. Later, predicting his own death, Jesus tells them, "I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds." Then, turning the application to them, adds, "The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life."

The Great Paradox is Jesus's invitation to his disciples and us to come and die and, in dying, enter the life that is truly life. It is a reality that St. Paul understood well. Having undergone hunger, thirst, beatings, floggings, shipwrecks, and imprisonments, Paul could say, without hyperbole, "I die every day."

### Embracing the Paradox

Well, so much for Jesus, his disciples, and Paul, but how about me? How do I go about dying? The Lenten practice of fasting, patterned after Jesus's example in the desert, certainly comes to mind. But I also die a "little death" every time I...

Apologize, ask forgiveness, and admit I'm wrong when I'm wrong, instead of trying to justify myself to maintain my pride, reputation, and dignity.

Pray for the person who insulted or hurt me and initiate reconciliation, instead of stewing, clinging to my offense and looking to get even.

Wash the dishes, vacuum the house, or work on the home project for my wife when I'd rather watch the ball game or play golf.

Give my time, treasure, and talents in service of God and others.

Considering first things—union with God—I undergo a little death, when I...

Get up 30 minutes earlier in the morning for devotions, study, and contemplative prayer.

Turn off the car radio and spend the commute time to work in intercessory prayer and meditation on the sacred mysteries.

Ask someone to be a mentor, soul friend, or accountability partner; offer to be one to someone else.

Allow another person into the interior of my life, being open, honest, and transparent about my struggles, hopes, doubts, and fears.

Or, taking a more comprehensive approach, I experience an ongoing death when I take custody of my spiritual growth and submit to a rule of life, under a spiritual director, that conditions my heart and will to the rhythms of God, rather than to the siren call of culture. Such is an intentional process that involves a personal spiritual assessment (see below) to determine my need to plan and pattern a spiritual life tailored to help me better conform to the Divine life.

Are these things hard, inconvenient, and uncomfortable? You're darn right they are! How could they be anything but? What do we think Christ meant when he said that we need to take up our cross?

What he meant, was that union with him is not the product of chance, good intentions, or wishful thinking; but of the Great Paradox, a death that leads to life.

#### **PERSONAL SPIRITUAL ASSESSMENT**

- If pressed, would you say that you are spiritually healthy, sick, on life support, or, like the rich man, a dead man walking? Based on what vital signs?
- Is our attitude toward our neighbors *and* enemies more loving?
- Do we find it easier to experience joy and peace when things aren't going our way?
- Do we have more patience with frustrating people and circumstances?
- Are we better at responding kindly to unkind people and returning good for evil?
- Have we become more faithful to the things we know as true?
- Are we better able to say no to harmful thoughts, desires, and temptations?
- Do we regularly seek God's will through prayer, study, and contemplative thought, and do we follow it?
- Are our beliefs, attitudes, and behaviors scripturally grounded?
- Do we know our spiritual gifts and are we using them?
- Does our faith inform the way we live at home, work, school, the ball field, the mall, etc.?
- Do we have a heart for the unchurched, de-churched, and re-churched? Are we intentional in forging relationships with them?
- Do we strive to understand others so we engage them meaningfully and winsomely?
- Are we ready to counter falsehood with truth and grace?
- Do we promote the sanctity of life, religious freedom, and sexual purity in natural marriage through our profession and practice?
- Do we take seriously our duty to the poor, imprisoned, orphaned, and widowed?
- Do we approach creation as a resource to use, enrich, and replenish?

*Regis Nicoll is a retired nuclear engineer and a fellow of the Colson Center who writes commentary on faith and culture. His new book is titled Why There Is a God: And Why It Matters. (Above article from CrisisMagazine, Feb. 21, 2018)*

#### **MASS INTENTIONS**

##### **Monday, February 26<sup>th</sup>**

8:30 a.m. Intentions of Alex Mitchell

##### **Tuesday, February 27<sup>th</sup>**

8:30 a.m. † Vincenzina Mammone

##### **Wednesday, February 28<sup>th</sup>**

7:00 p.m.

##### **Thursday, March 1<sup>st</sup>**

8:30 a.m.

##### **Friday, March 2<sup>nd</sup>**

7:00 p.m. † James Mullaney

† Raphael Bravo

##### **Saturday, March 3<sup>rd</sup>**

4:30 p.m. † Tony Tamburro

##### **Sunday, March 4<sup>th</sup>**

9:00 a.m. † Barbara Waugh

11:00 a.m. † Maria & Francisco Raposo

#### **CONFIRMATION 2018**

Parent Information and Registration Meetings (please choose to attend one of the two offered meetings):

**Sunday, March 4 at 12:30 pm. in the church**

*OR*

**Tuesday, March 6 at 7 pm. in the church**

You are asked to bring with you to the meeting the following:

1. Your child/candidate
2. A copy of your child's Baptism Certificate, even if your child was baptized here at St. Leo the Great. Those not baptized in the Catholic Church are not eligible for the sacrament of Confirmation. If you have questions about this, please speak to the pastor, Fr. Charles
3. \$50 Registration donation
4. The downloaded and filled out Registration Form.

#### **CWL MEETING**

The Catholic Women's League regular meeting is Sunday, February 25, 2018 at 12:15 pm in the Parish Hall. You do not need to be a member to attend. If you require child care please contact Jackie McVeigh – 905 493 4677.

#### **COME & SEE WEEKEND**

**Friday, March 23 (begins at 6:30 p.m.) to Sunday, March 25 (ends at 1:30 p.m.), at St. Augustine's Seminary:** Inviting single Catholic men 17 years and older, to cultivate a deeper prayer life and relationship with Jesus Christ; leading to a better discernment of God's call for their lives. Time for prayer, reflection and information on the process of becoming one of Christ's disciples as a Catholic priest. Register online at [www.vocationstoronto.ca](http://www.vocationstoronto.ca). Registrants 17 years old require parental consent. For more information, please contact Fr. Charles or the Office of Vocations at: 416 968 0997; email: [vocations@archtoronto.org](mailto:vocations@archtoronto.org)



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