



# St. Leo The Great

## ROMAN CATHOLIC CHURCH

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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.

**POPE FRANCIS: Popular But Misunderstood**

*The media has adored Pope Francis but I believe, as does Catholic writer and songwriter Mark Mallett,, that it is largely because they don't really understand him. Of course, everyone can see that on a purely human level he is an endearing and likeable man who is very much a 'people person', reaching out to individuals and the masses. Yet we also have seen how many who wholeheartedly embrace serious sin (like Planned Parenthood-head office to the abortion industry) have interpreted the Holy Father's words as if his message was all about license. The Catholic Church has not changed one iota of its stance on the issue of abortion. What the Holy Father has said is basically that the Catholic Church should not be viewed simply as a Church that is only about being against the murder of innocent children. The Church is so much more – the field hospital the Pope spoke about. Mark Mallett writes:*

**THE ENTRY INTO JERUSALEM**

I believe Pope Francis, with the help of his predecessors, is indeed ascending a throne... but not the throne of power or popularity, but of the Cross. Let me explain...

As Jesus ascended, or rather, "was going up to Jerusalem," He took His disciples aside and said to them,

Behold, we are going up to Jerusalem, and the Son of Man will be handed over... to be mocked and scourged and crucified, and he will be raised on the third day. (Matt 20:18-19)

But the entry into Jerusalem was to be prophetic in nature:

Jesus sent two disciples, saying to them, "Go into the village opposite you, and immediately you will find an ass tethered, and a colt with her." (Matt 21:2; cf. Zech 9:9)

The ass symbolizes the *humility* of Christ and the colt, a "beast of burden," His *poverty*. These are the two "marks" by which Christ enters the Holy City, enters His Passion. These are undoubtedly the two keystones which have defined Pope Francis. He has shunned limos for a small car; the papal palace for an apartment; regalia for simplicity. His humility has become renowned in a very short time. When Jesus entered Jerusalem, He was instantly loved, so much so, that the people took off their cloaks, laid them on the ass and colt, and "he sat upon them." So too, Pope Francis has been lauded by the leftist media, applauded by liberals, and cheered by atheists. They have laid out their television segments and news columns for the Holy Father while crying out, "Blessed is he who comes in our name!"

Yes, when Jesus entered Jerusalem, He literally shook the place.

...when he entered Jerusalem the whole city was shaken and asked, "Who is this?" And the crowds replied, "This is Jesus the prophet, from Nazareth in Galilee." (Matt 21:10)

That is, the people *did not understand truly who Jesus was*.

Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets. (Matt 16:14)

Ultimately, many believed Jesus was the one who had come to deliver them from the Roman oppressors. And yet others said, "Isn't this the son of a carpenter?"

So too, many have misunderstood who this bouncer-turned-cardinal-turned-pope is. Some believe he has come to "at last" set the Church free from the patriarchal oppression of past

popes. Others say he is the new champion of Liberation Theology.

Some say a conservative, others a liberal, still others a Marxist or one of the Communists. But when Jesus asked *who do you say that I am?* Peter replied, "You are the Messiah, the Son of the Living God." Who, really, is Pope Francis? In his own words, "I am a son of the Church."

**PREPARING FOR PASSION**

After Jesus entered Jerusalem and the din of praise simmered, His true mission began to be revealed—to the dismay of the people. His first act was to cleanse the temple, overturning the tables of the money-changers and seats of the sellers. The very next thing? The blind and the lame approached him in the temple area, and he cured them. (Matt 21:14)

After being elected, Pope Francis set about preparing his first Apostolic Exhortation, *Evangelii Gaudium*. In it, the Holy Father likewise began turning over the tables of the money-changers, attacking "an economy [that] kills" and the "dictatorship of an impersonal economy lacking a truly human purpose." His words, based on the Church's social doctrine, were an indictment particularly of "unbridled consumerism" and a corrupt stock exchange system that has created "a new tyranny" and a "deified market", "a new idolatry of money" where "ethics has come to be viewed with a certain scornful derision."

His accurate and *stinging* depiction of the imbalance in wealth and power immediately (and predictably) drew the anger and ire of those who had only applauded him weeks before.

As for the Pope, he continued to shun opulence, choosing instead to be with the people.

**I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security.** —POPE FRANCIS, *Evangelii Gaudium*, n. 49

It was after His entry into Jerusalem, also, that Jesus taught the "greatest commandment", to "love the Lord, your God, with all your heart... and your neighbour as yourself." Likewise, the Holy Father made "love of neighbour" through service to the poor and evangelization central themes of his Exhortation.

But after exhorting the people to live the great commandments, Jesus did something else seemingly out of character: he publicly denounced the Scribes and Pharisees in no uncertain terms calling them "hypocrites... blind guides... whitewashed tombs..." and took them to task for seeking titles, keeping silent, and self-indulgence.

Likewise, the gentle Pope Francis has also boldly challenged those who have lost the meaning of authentic Christian love, most especially the clergy. He has admonished those who are "obsessed with the transmission of a disjointed multitude of doctrines to be imposed insistently." He has criticized religious and clergy for buying new vehicles encouraging them to "choose a more humble one." He has lamented those who take "over the space of the Church" for "programmes of self-help and self-realization" and churchmen with a "business mentality, caught up with management, statistics, plans and evaluations whose principal beneficiary is not God's people but the Church as an institution." He has called out the "worldliness" of the Church

that leads to “complacency and self-indulgence.” He has framed homilists who do not properly prepare their sermons as being “dishonest and irresponsible” and even “a false prophet, a fraud, a shallow impostor.” He described those who promote and imbibe clericalism as “little monsters.” And, as for titles, Francis, in an effort to curb careerism in the Church, has abolished the honor of “Monsignor” for secular priests under the age of 65. Last, the Holy Father is planning to renovate the Curia, which no doubt, will upset the balance of power that has built-up over years among many “career Catholics.”

It was also during the week leading up to His passion that Jesus spoke about being a “faithful and prudent servant”; not burying one’s talent; giving preference to the poor; and also when He gave his addresses on the “end times.” Likewise, Francis has called the whole Church to a new evangelization, to courage in using one’s talents, to giving preference to the poor, and he noted that we are entering an “epochal change.”

#### THE PASSION OF THE CHURCH

While some commentators like to disparage Benedict XVI as cold and John Paul II as doctrinally rigid, they are in for a surprise if they think Pope Francis is a departure from *truth*. If you read *Evangelii Gaudium*, you will find that it is built, quote after quote, from the statements of previous pontiffs. Francis is standing on shoulders made of “rock” that go back 2000 years. No doubt, the Holy Father is loved (and not so-loved) for his manner of speaking off-the-cuff. But he himself says: **To speak from the heart means that our hearts must not just be on fire, but also enlightened by the fullness of revelation...**

In Vatican City, he repeated the necessity to be faithful to the “fullness of revelation”: **Confess the Faith! All of it, not part of it! Safeguard this faith, as it came to us, by way of tradition: the whole Faith!**

It is precisely this “faithfulness” to truth that upset Christ’s enemies. It was his “cleansing of the temple” that fomented adversaries. It was His challenge to the status quo of the religious powers that ultimately hatched their plan to crucify Him. Indeed, many of those who had once laid their cloaks down at Christ’s feet would eventually tear one from one His body.

And yet, it was during Passion Week that Christ’s most powerful witness was given, from His tenderness for the poor, to the washing of His disciple’s feet, to the forgiveness of His enemies. I believe this is precisely what this “new phase of evangelization”, as Francis puts it, is all about. *Evangelii Gaudium* is a call to the Church, and as individuals, to mount “the ass and colt”, to enter into a deep spirit of humility, conversion, and poverty. It is a preparation to *evangelize along the Way of the Cross* that is inevitable for the Church **...when she will follow her Lord in his death and Resurrection.**—CCC, n.677

The world is watching Francis, and right now they mostly love him. But Francis is also watching the Church and the world, and his love for them is starting to make some very uncomfortable. That may very well be another “sign of the times” that the *Rise of the Beast* and the Passion of the Church is drawing closer than many realize.

**I do exhort all the communities to an “ever watchful scrutiny of the signs of the times”. This is in fact a grave responsibility,**

**since certain present realities, unless effectively dealt with, are capable of setting off processes of dehumanization which would then be hard to reverse.**—POPE FRANCIS, *Evangelii Gaudium*, n. 51

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#### Week of Prayer for Christian Unity

January 18 to 25, 2014. Come and join us in prayer with His Eminence Thomas Cardinal Collins, Anglican Archbishop Colin Johnson, Slovak Catholic Bishop John Puzak, Anglican Bishop Mark MacDonald and other city-wide religious leaders on Sunday, Jan. 26th, 2014 at 3 pm at St. Paul’s Basilica, 83 Power Street, Toronto, Ontario.

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#### PARISH WEEKLY COLLECTION UPDATE:

LAST SUNDAY’S OFFERTORY COLLECTION

\* Envelopes, Loose bills and change - \$5,126

\* Pre-Authorized Giving (PAP) - \$1,544 (December)

> TOTAL COLLECTION LAST WEEK: \$6,670

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#### MASS INTENTIONS

Tues., Jan. 21, 2014 – 8:30 am.

Anthony Niedzielski+ Req. by Jane Lacey

Wed., Jan. 22, 2014 – 7:00 pm. – Int. of John & Margaret Forget

Thurs., Jan. 23, 2014 – 8:30 am.

Intentions of Rev. John J. Weber, Req. by Harold & Connie Coker

Fri., Jan. 24, 2014 – 8:30 am.

Huberdina deBie+ Req. by Audrey Askwith

Sat., Jan. 25, 2014 – 5:00 pm. Intentions of Carmelo Addorisio

Req. by Iolanda Tamburro

Sun., Jan. 26, 2014 – 9:00 am.

Anna Svetek+ Req. by Milan Svetek

Sun., Jan. 26, 2014 – 11:00 am – Lorraine Mary Chandelier+

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#### Nine Words – PATIENCE

How has God been patient with you?

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#### Offertory Envelopes 2014

The 2014 offertory envelopes are available for pick up from the tables on the south side of the Church. DO NOT USE 2013 ENVELOPES. You must print your full name and address on the front of each envelope for the month of January.

Parishioners who are currently on the Pre-Authorized Plan pick up your envelopes at the Welcome Table.

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#### Hey you!

The Catholic View is coming soon - 2014

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#### CATECHIST CORNER

Q: If Jesus is really God, why didn’t He just say, ‘I am God?’

A: This would have confused Jesus’ hearers.

For Jews, the claim to be God was also a claim to be the Father.

And while Jesus is God, He certainly is not the Father.

To teach us about who He is, Jesus used a threefold approach:

1. Jesus would do and say things that only God can do and say.

2. Jesus would openly profess the belief that there is only one God.

3. Jesus would make a clear distinction between Himself and the Father

4. His approach worked. By the time of His resurrection, others like Thomas could look at Jesus and say, ‘my Lord and my God.’


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