



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: Maureen Holly

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. Youth Mass

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

Parish 3-Day Lenten Retreat

Save the Dates –

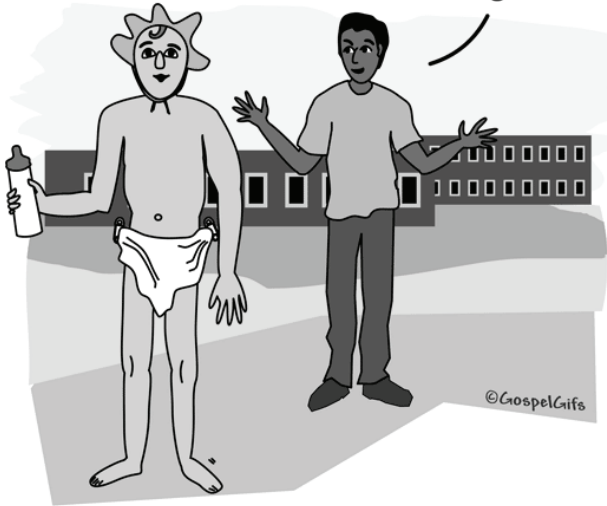
Mon. Feb. 23 – Wed. Feb. 25

each evening at 7 pm.

Mass and a Retreat Talk

with Fr. Dominic Borg, OCD

Charles, I doubt that's what Jesus meant when He said we must be born again...



To be "Born Again"

If you've ever been to a baseball, hockey or football game or just watched it on TV, you may have seen someone in the stands hold up a sign that simply read: "JOHN 3:16". And perhaps you've remembered that scripture reference and had the curiosity to look it up in the bible when you got home... or maybe you didn't. At any rate, it's from the Gospel of John where in chapter three a man named Nicodemus, a religious man, a Pharisee, comes to Jesus at night and enters into a discourse with him about being 'born again'. Jesus tells Nicodemus, "No one can see the kingdom of God without being born from above". Nicodemus replies, "How can anyone be born after growing old? Can one enter a second time into the mother's womb and be born?" And Jesus reveals to this searching Jewish leader that "No one can enter the kingdom of God without being born of water and spirit." This passage leads to the well-known John 3:16 passage which says: *"For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life."*

For those of a more fundamental interpretation of sacred scripture these words of John 3:16 almost speak of a formula for being 'saved', that is, that belief in Jesus makes one have eternal life. It's not quite that simple. Jesus makes it pretty crystal clear that 'belief' in his name does not automatically punch ones' ticket

to the Eternal City and life with God. Just a few weeks ago we heard in the Sunday Gospel passage how the Day of Judgment would look when Jesus compared the Great Judgment to a great heavenly dividing of sheep from goats. And in that scene the Great Judge will welcome those who fed, clothed, visited and gave drink to He, Jesus Himself, when they least expected it. He doesn't say "Come, blessed of my Father, and inherit the Kingdom prepared for you before the foundation of the world, for, I was sick and you believed in me. I was hungry and you believed in me. I was thirsty and you believed in me. I was naked and you believed in me." Rather, belief that is realized in a lived faith will be the measure for entrance into eternal life.

Yet there are many who will ask us Catholics, "Are you born again?" "Have you been saved?" "Have you accepted Jesus as your personal Lord and Saviour?"

While the people who ask such questions may be sincere and well meaning, it sounds strange to the Catholic ear that someone should ask us such a forward and direct question about our whole faith life.

As Roman Catholics we do believe in being "born again", but in a different sense of the phrase. For many more fundamentalistic or evangelical Christian denominations, to be 'born again' means that there was a pivotal point or moment in your life when you 'accepted' Jesus as your Lord and Saviour. Sometimes that moment was accompanied by a manifestation of some sort that bore witness to you personally that God was in fact doing something. For Catholics, however, while we would never want to belittle the authenticity of the experience of others nor would we want to be cynical about their understanding of what it means to be born again, our own understanding is what we might call less experiential and emotional and more philosophical and theological. To be "born again" for Roman Catholics is to see each new day God gives us as an opportunity to reaffirm our faith and trust in God by giving God free reign over our lives. It is, in a word, 'renewable' each day rather than being a 'one-moment event'.

Catholics, like any other Christian, receive manifestations of the presence and the movement of God, perhaps even in the most extraordinary and wondrous ways. These moments, however, cannot replace the need for us to be continually saved by the Lord's grace, mercy and love. We need to act on our having been moved and touched by the Lord in the actions and 'works' of our lives.

I remember reading a statistic some years ago which stated that over 80% of people who claim a 'born again' experience in their lives go back to their old way of living within six months. This statement would suggest that the *experience* part may have been based

on the emotion of the moment; an altar call or a moving worship and praise session. A religion based on emotion, however, can, as the late Archbishop Fulton J. Sheen once said, "turn a simple 'Alleluia' on Sunday into a 'Crucify him' on Friday".

What the term "born again" often brings out is the whole discussion on faith and works. Faith without works is dead, says James 2:14-18; *"My brothers and sisters, what good is it for someone to say that they have faith if their actions do not prove it? Can that faith save them? Suppose there are brothers or sisters who need clothes or do not have enough to eat. What good is there in your saying to them, "God bless you! Keep warm and eat well!"- if you don't give them the necessities of life? So it is with faith: if it is alone and includes no actions, then it is dead."*

To say that one accepts Christ and professes belief in him and surrenders one's life to him but does not actually do the will of Christ, is to utter an empty and lifeless 'will of intent'. Whenever Jesus summoned people, it was not only their minds and their intentions that he called upon but also their bodies, their actions, their 'all' - "Come, follow me." The bestowal of eternal life that Jesus spoke of in John 3:16 is *His* work, not ours. Our work is to *accept* that invitation *and* follow him. It is not enough for someone to read a book on *How to Swim* and even profess the *Swimmer's Creed* (if there was such a thing) unless one is prepared to get wet and actually swim.

And so it is with our Catholic understanding of being born again. Being "born from above" as Jesus said to Nicodemus, is the part God plays - it is the summons or the pull from above, it is God's plan and God's way of saving us from sin and our lower nature. Belief in God is dependent on more than lip service or the recitation of a creed. It is utterly dependent on both faith and actions.

When a lover says to the beloved, "I love you" it would remain meaningless unless the lover were willing to also show and express that love. As Jesus said, "greater love than this is not known than that one would lay down their life for another" - it is realized and valued when it is expressed, for after all, that is what God has done and continues to do in our lives and in the plan of salvation. He not only tells us through his Word that we are loved, as he does in John 3:16, but he continually *acts* on and *shows* us that love with every new day, each sunrise and sunset, and every living, breathing moment we are given. We are alive through the action of God's love!

To be born again is an everyday reality renewed in our lives. (Fr. Charles)

MASS INTENTIONS – WEEK OF Jan 27-Feb 1, 2015

Tues. Jan 27 – 8:30 am – Robert St. Denis+ req. Madge St. Denis
Wed. Jan 28 – 7:00 pm – Pauline Ruxton+ req. Delaney Family
Thurs. Jan 29 – 8:30 am – Intentions - Linda & Tim Hutton
Fri. Jan 30 – 8:30 am – Deirdre Clark+ req. M. Holly
Sat. Jan 31 – 5:00 pm – Martin Martens+ req. Nellie vanden Boom
Sun Feb. 1 - 9:00 am – Joan Rouse+ req. Juanita Simmons
11:00 am – Tony Vonk+ req. Madelaine Vonk

The Canadian Blood Donor Clinic

Will be held in the parish hall on Monday February 2 from 4:20 – 8:00 pm. Please enter by Carson Street Entrance.

St. Leo Knights of Columbus Breakfast

Sunday February 8, 2015 following the 9:00 and 11:00 am masses. Everyone is invited to enjoy a full breakfast of eggs, sausages, baked beans, pancakes, biscuits, coffee, tea and juice in the parish hall. Adults \$5.00, children 4-12 - \$3.00 and children under 4 - free.

Third Sunday in Ordinary Time - January 25, 2015

The call of the disciples is so familiar to us that we tend to miss the wonder of the disciples' response, which was immediate and complete; they leave everything and follow Jesus. Can we do less if we feel that God is calling us to the priesthood, religious life or deaconate? If you think God is calling you to a Church vocation, call **Fr. Chris Lemieux, Vocation Director, Archdiocese of Toronto 416-968-0997**

Catholic Family Services, Toronto- New Beginnings

CFS reaches out to those who have experienced a life-altering change through the loss of a loved one or through a separation or divorce. Please come and join us for a Twilight talk "Journey Through Sorrow to Hope on Tuesday January 27, 7:00 – 9:00 pm at Holy Family Church, 91 Ribblesdale Drive, in Whitby. Speaker: Sally Amaral, MTS.

World Day of Prayer for Consecrated Life

On Sunday, February 1, the Church celebrates the World Day of Prayer for Consecrated Life. "They are men and women who can awaken the world. Consecrated life is prophecy. God asks us to fly the next and to be sent to the frontiers of the world. Pope Francis, on the occasion of his announcement that 2015 will be dedicated to consecrated life. In the Archdiocese of Toronto we are blessed to have living and serving among us more than 1,000 religious men and women of over 100 different religious congregations. This World Day of Prayer for consecrated Life is a wonderful opportunity for us to thank God for the gifts of these religious sisters, brothers and priests and to pray for God's blessing upon them in their efforts to faithfully live the evangelical counsels of poverty, chastity and obedience. There will be a special **Mass on Sunday February 1 at 3:00 pm at St. Paul's Basilica, Toronto.** All are welcome to attend.




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