

St. Leo The Great

ROMAN CATHOLIC CHURCH

130 Watford Street, Brooklin, ON L1M 1H2

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

Pastor: Rev. Charles T. Forget

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

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.

NO PARKING ON NORTH SIDE OF CARSON ST.



The Town of Whitby if I could make it known to our parishioners **NOT TO PARK ON THE NORTH SIDE OF CARSON STREET** as cars may be ticketed by police. We are hopeful that the Town will place signage indicating this currently unmarked parking ordinance.

LAST PARISH BULLETIN: June 22/23

Each summer our parish ceases to publish our weekly bulletin for the duration of the summer months of July and August. Our last bulletin will be on the weekend of July 22/23.

As well, effective this coming September, I have decided that I am no longer going to submit a personal bulletin article for several reasons. I have been writing bulletin articles for the last twenty years. While over that time I have often received feedback on the articles I have written myself or the interesting articles on various topics I have found by well-known authors, I feel it is time to lay this weekly project aside. I have thought about doing this many times but was sometimes dissuaded by readers or wondered with what we would fill that space. Eventually, bulletins are going to have to go by way of the Do Do bird as they are often a rehash of the pulpit announcements or are particular to smaller groups of the parish and not always relevant to the parish at large. They are low-tech and not particularly attractive and they can be a great deal of work for parish secretaries and priests sometimes.

In some ways I feel I have exhausted the topics I could address. I am not a writer but a priest and I think I will use my time to preach and to teach person to person instead of on paper, which is the mandated role of the priest by Christ and the Church. *(Fr.Charles)*

VIOLENCE AGAINST CHRISTIANS AND THE WANING OF REASON

by **Bishop Robert Barron** *(from Word On Fire Apr. 29, 2019)*

“There were more Christian martyrs in the twentieth century than in all of the previous nineteen centuries combined. Hitler, Stalin, Mao, Pol Pot, and many of their lesser-known totalitarian colleagues put millions of Christians to death for their faith in that terrible hundred- year period. One of the saddest features of the still-young twenty-first century is that this awful trend is undoubtedly continuing. By far the most persecuted religious group in the world today are Christians, and they are dying by the thousands especially in the Middle East and in Africa. Though Hindus and Buddhists have indeed been targeting Christians, their most egregious aggressors, by leaps and bounds, have been radicalized

Muslims, the recent mass-killings in Sri Lanka being but the most recent example of this kind of violence. I have stated this fact simply and bluntly, because I am convinced that no solution can be found unless and until, at the very least, we speak truthfully.

As many commentators have pointed out, the cultural and media elites in the West have been comically dissembling and obfuscating in this regard. The statements of former President Barack Obama and former Secretary of State Hillary Clinton regarding the Sri Lanka bombings, which referred to the victims not as Christians or Catholics but as “Easter worshippers,” are a particularly pathetic case in point. But little better are the hundreds of editorials, opinion pieces, articles, and books that characterize these attacks as, primarily, economically and politically motivated, or the fruit of cultural resentment. I have no doubt whatsoever that all of these factors have played a role, but we are blind not to see that the chief driver of this violence has been, first and foremost, religion. Now I certainly understand it is to no one’s advantage to stir up religious tensions, especially in pluralist societies, but the denial of religion as the chief cause of these outrages is disingenuous at best, dangerously stupid at worst.

A good deal of this is due to a theory, still stubbornly persistent among the elite commentariat in the West, that religion is (or at least ought to be) fading away. The “secularization hypothesis,” proposed from the time of Comte, Nietzsche, and Marx, is, despite significant evidence to the contrary, widely subscribed to among Western opinion-makers. On this reading, the religious is never what is “really” going on; rather, it is a super-structural cover for economics or politics or race relations or the struggle for cultural hegemony. But until we see religious disagreement as indeed what is really going on in the present violence, we aren’t going to solve the problem. Hans Kung is a theologian I rarely agree with, but he was dead right when he commented that there will be no peace among the nations until there is peace among the religions. And there will be no such peace until the religions find some common ground on which to stand, some context in which a real dialogue and conversation can take place.

But what could possibly constitute such ground? Aren’t Christianity and Islam—to stay with the two faiths that are clashing most dramatically today—simply incommensurable and mutually exclusive systems of belief? Aren’t they based on revelations repugnant to one another? Might I suggest an answer to these questions by hearkening back to an earlier time? In the thirteenth century, Thomas Aquinas constructed an intellectual system, cathedral like in its beauty and complexity, on the basis of both faith and reason. As he articulated the meaning of Christian revelation, he used the tools provided by the science and

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philosophy that were available to him. In constructing this rational edifice, he relied on pagan, Jewish, and Christian philosophers, but among the most important of his influences were philosophers and theologians of the Islamic tradition. Aquinas' metaphysics is, quite simply, unthinkable apart from the work of Averroes, Avicenna, and Avicenna, Muslim theorists all. During the high Middle Ages, Christians and Muslims did indeed dialogue on the basis of a shared intellectual heritage, but it is precisely the waning of the influence of these great philosophic masters within Islam and the rise of a will-based, positivistic approach that has contributed mightily to the conflicts we witness today. And if we might set aside the passions roused by his admittedly awkward use of an example of a dysfunctional Christian/Muslim conversation, it would be helpful to return to the famous Regensburg Address of Pope Benedict XVI. What the Pope was calling for in that speech was an enthusiastic retrieval of a tradition embedded deep within Christianity—namely, the use of reason, grounded in the conviction that Jesus is the incarnation, precisely of the *Logos*(reason) of God. As long as religion is marked primarily by will (and he was indeed critiquing contemporary radical Islam on this score), it will tend to resort to violence. And in bringing forward the *Logos* tradition, he was summoning Islam to return to a perhaps forgotten or underutilized dimension of its own heritage.

Are certain Muslims attacking Christians today on religious grounds and for religious reasons? Yes. Is at least a significant part of the problem a strain of voluntarism* and irrationality within Islam? Yes. What's the way forward? If I might cite a prophet sacred to both Christianity and Islam: "Come, let us reason together." (*Isaiah 1:18*)

*Voluntarism, from the Catholic Dictionary, is a theory which explains the universe as emanating ultimately from some form of will. In a broader psychological sense, the term is applied to any theory which gives prominence to will (in opposition to intellect).

CALLING ALL CATHOLIC MOMS!

Join our Mother's Ministry! Our topic for June is Vocations. How do we answer the question, "Where is God calling me"? How do moms help their children realize that's an important question to consider? We'll talk about our call to motherhood and how we can encourage our kids to consider their own call.

Our last meeting before we break for the summer will be on **Wed June 12 at 8pm in the Quiet Room**. We look forward to seeing you there!

Contact annalisa@catholicmomsgroup.com or visit www.catholicmomsgroup.com for more information.

New members are always welcome!

MASS INTENTIONS

Tues, June 11th	8:30 a.m. + Fr. Phil Jones
Wed, June 12th	8:30 a.m.
Thur, June 13th	8:30 a.m.
Fri, June 14th	8:30 a.m. + Michael Power
Sat, June 15th	4:30 p.m. Intentions of Catholic Moms Group
Sun, June 16th	9:00 a.m. + Lawrence Hallihan 11:00 a.m. Intentions of all fathers of the parish

CATHOLIC ESTATE PLANNING SEMINAR

Have you been meaning to update your Will or have one made? If so, then come to the estate planning seminar that the Development Office of the Archdiocese of Toronto will be holding. The goal is to help you protect yourselves and your loved ones by creating a well thought out estate plan that respects your wishes and Catholic faith. An estate planning kit will be provided at no cost.

Resurrection Catholic Cemetery

355 Taunton Rd. E, Whitby

Saturday June 15, 2019 at 9 am

RSVP: Frank Jannetta, Catholic Cemeteries
416-733-8544 ext. 2023 or fjannetta@cc-fs.ca

CWL is selling tickets for Father's Day Basket - \$2 a ticket or 3 for \$5. Draw will take place on June 16th



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Please make a sacrificial gift to ShareLife through your parish or sharelife.org

VOCATION SEEDS

"Come Holy Spirit, fill the hearts of your faithful and enkindle in them the fire of your love." Send forth workers into your vineyard. May some of our parishioners choose to serve you by becoming priests, brothers and sisters. If you think God is calling you to be a priest, religious or deacon, contact Fr. Chris Lemieux, Vocation Director, Archdiocese of Toronto 416-968-0997, vocations@archtoronto.org, www.vocationstoronto.ca




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