

St. Leo The Great

ROMAN CATHOLIC CHURCH

130 Watford Street, Brooklin, ON L1M 1H2

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www.stleothegreat.ca • e-mail: st.leos@bellnet.ca

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 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.

DON'T FORCE PHYSICIANS TO ACT AGAINST THEIR CONSCIENCE

by Cardinal Thomas Collins, Archbishop of Toronto

"Contemplating Suicide? We Can Help!" There was a time when such an advertisement pointed to a crisis line, where someone was standing by to counsel you and offer hope in a situation of intolerable pain.

We are in a very different time, now. In a few short months, assisted suicide, its grim reality hidden behind blandly deceptive terms like "medical assistance in dying," will be declared an acceptable option in our country, enshrined in law. As the federal government prepares legislation to implement the Supreme Court's decision, it is crucial to consider the effects of this fundamental change in our laws.

Death comes to us all — sometimes suddenly, and sometimes slowly. Although patients benefit from medication that controls pain, they are fully justified in refusing burdensome and disproportionate treatment that serves only to prolong the inevitable process of dying. But dying is simply not the same as being killed. We are grateful for physicians and nurses and others who offer medical assistance to patients who are dying, but it is never justified for them to kill a patient.

Physicians across our country who have devoted their lives to healing patients will soon be asked to do the exact opposite. They will not be asked to ease their suffering by providing them with treatment and care, but by putting them to death. In fact, killing a patient will no longer be considered a crime, but will actually be seen as a kind of health care, complete with legislation to regulate it.

On Feb. 25, 2016, a parliamentary committee presented the lawmakers who will craft this legislation with 21 recommendations. They should shock us to the core, especially if we believe, complacently and incorrectly, that the change in the law will affect only people with grave physical illness, who have lived a long life, and are near death.

In fact, the recommendations include:

- A desire to allow, beginning in three years, access to euthanasia/assisted suicide for minors (those under 18).
- The ability for those diagnosed with conditions like dementia to pre-schedule their deaths.
- Insistence that those with psychiatric conditions be eligible for euthanasia/assisted suicide.
- A requirement that any institution receiving public funding, including Catholic hospitals, long-term care facilities and hospices, provide euthanasia/assisted suicide, thus forcing them to repudiate the very principles that are the foundation of their immense service to us all.

- A requirement that doctors who refuse to kill a patient must make sure that someone else does it. ***No other country in the world requires such a violation of conscience.***

It is unjust to force people to act against their conscience in order to be allowed to practice as a physician or, in the case of a health care facility, in order to qualify for government funding. It is not tolerant of religious diversity. It is religious discrimination that punishes those who faithfully serve everyone who comes to them, and have done so since before Canada existed. It is unfair to those, who, in good conscience, cannot perform some procedures, such as helping to kill their patients.

When the state goes beyond its legitimate but limited role and suppresses conscience rights, I am reminded of a man whose employer told him to do something against his conscience. He courageously replied: "You employ me; you don't own me."

End-of-life care (palliative care) is currently accessible to only 30 per cent of Canadians. This is unacceptable. Instead of providing ways to hasten death, we should be providing palliative care for every Canadian, greater support for those with mental illness, and help for those tempted to suicide.

Some become convinced that, at a certain point, there is no longer any "value" in their life, since they cannot function as they once did. Their concern deserves our compassionate respect, but it is a shaky foundation for social policy. Our value as people comes not from what we can do, but from who we are. It comes from within, from our inherent dignity as human beings. Once we make people's worthiness to live dependent on how well they function, our society has crossed the boundary into dangerous territory where people are treated as objects that can be discarded as useless.

Mindful of the inherent dignity of each person, it is time for families across the country to have a difficult but necessary conversation about the reality of death. We need to understand the destructive implications of these legal changes, and offer truly loving and merciful alternatives. and Christians should be guided by those words of Jesus, that for 2000 years have inspired heroic acts of loving service: "Whatever you did for one of these least brothers of mine, you did for me." (Matthew 25:40)

Catholic Organization for Life and the Family (colf.ca)

According to some surveys, three-quarters of Canadians would favour the legalization of euthanasia. Above all, they fear one day becoming a burden and having their lives unduly prolonged in suffering. Given the immense confusion surrounding euthanasia, it is reasonable to question these statistics and some unreliable surveys. It is more than likely that the majority of citizens would change their minds if they were properly informed.

However, a very effective lobby is manipulating words and emotions in order to promote euthanasia and assisted suicide.

MARCH 13, 2016

For example, some erroneously use the phrase “passive euthanasia” to describe the withdrawal of futile medical treatment.

The need to dispel confusion by returning words to their true meaning has become urgent. It is also important to recognize euphemisms for “euthanasia” and “assisted suicide”: voluntary interruption of life... active aide in dying... hastened death... physician assisted death...

To begin with, it is important to clarify the distinction between euthanasia and the refusal of aggressive treatment (see Quick Answer no. 3). When death is imminent and inevitable, it is perfectly legitimate to refuse medical procedures which are disproportionate to the desired results or too burdensome for the patient and his or her family.

But what is euthanasia? Euthanasia is the intentional killing of someone, with or without his or her consent, either by act or omission. By killing the person, one seeks to eliminate all aspects of that person’s life including the pain, suffering or humiliation of being in need of help. The person who commits euthanasia must intend, for whatever reason, to kill the other and must cause his or her death.

In the case of **assisted suicide**, a person kills himself or herself with the help of another person who provides him or her with the means to carry out the act.

As we discuss these topics, we cannot limit ourselves to abstract principles and laws. We have to be aware that this is literally a question of life and death. If we are attentive to the natural law – a law embedded in the conscience of every human being, which commands us to protect life and not to kill – we will understand the need to reject euthanasia and assisted suicide as symptoms of the ideology of death. This is the only reasonable choice we can make as a society if we are to build our future on a culture of life and uphold a truly humane civilization in our country.

This shared responsibility requires each of us to present a vision of respect for human life and dignity in a largely secularized public arena. We need to speak up with conviction, founding our reasoning on natural arguments. Together, we must build a social barrier against euthanasia and assisted suicide.

The above is taken from “*Euthanasia and Assisted Suicide: Why Not?*” from the Archdiocese of Toronto’s website. Go to archtoronto.org and click on the banner when Euthanasia and Assisted Suicide comes up. Then under Statements and Resources, click the last one titled “Euthanasia and Assisted Suicide: Why Not?” This will take you to a PDF version of the above with the added **Quick Answers** about this important issue.

Or, you can go to:

archtoronto.org/euthanasia/Documents/colf-euthanasia-assisted-suicide-why-not.pdf

Also, please go to **CanadiansForConscience.ca** and sign the petition that you support conscience rights in Canada.

EXERPT FROM HIPPOCRATIC OATH

“I will give no deadly medicine to any one if asked, nor suggest any such counsel..”

Mass Intentions – March 15 –20, 2016

Tues. Mar. 15- 8:30am – Hector Anselmo+ Giardullo Family
Wed. Mar. 16 - 7 pm- Mr. Morra+ The Corvinelli’s
Thurs. Mar.17-7pm-Fedele Cavallari+ req. The Corvinelli’s
Fri. Mar. 18 - 5:30 pm – Poverty Meal – Hall
6:30 pm – Stations of the Cross
7 pm – Mass- Valerie Hotner+ req. St. Leo’s CWL members
Sat. Mar. 19- 5pm – Tollio Caprio+ req. The Caprio Family
Sun. Mar. 20-9:00am–Paul Ponce de Leon+ req. His Family
11:00 am – Corinna McQuat+ req. Her CWL Sisters

HOLY WEEK SCHEDULE

Tuesday March 22 no Mass (Fr. Charles at Chrism Mass)
Wednesday March 23 – **8:30 am Mass only**
THE GREAT THREE DAYS – THE TRIDUUM
Holy Thursday – 7:00 pm Mass
Good Friday – 3 pm Service, 7 pm Stations
Holy Saturday - Easter Vigil – 8pm
Please note: We will use incense on Holy Thursday, The Easter Vigil and the Easter Sunday Masses.
The Easter Vigil may not be suitable for small children as much of the liturgy is in the dark and can be lengthy.

Leo’s Lunch Returns- Save the Dates!

Enjoy a delicious home cooked meal and socialize with friends at the **St. Leo Lunch on Mondays, March 28, May 30, September 26 and November 28** in the parish hall at 12:30 pm. Tickets are available from Christine 905-621-1196 or Donna 905-620-0724 at a cost of \$15 per person pre-paid only. These lunches are sponsored by St. Leo the Great Catholic Women’s League.
Another date to save: Family Fun Night on Saturday April 23 in the parish hall 6:30 – 8:00 pm. Come and join other families in the parish hall for an evening of trivia and other fun games, while enjoying pizza, sweets, tea and coffee at only \$5.00 per family.

Grade 7 – Sacrament of Confirmation will be held on Wednesday April 6 at 7:00 pm in the Church.

**TOTUS TUUS IS RETURNING TO ST. LEO
SAVE THE DATES!**

July 17-21 Evening program for students entering grades 7-12

July 18-22 Day program for students entering grades 1-6


For the sixth year in a row our parish has been privileged to host the annual Totus Tuus week-long youth camp. Totus Tuus is a unique and fun-filled program featuring a team of 4 college-age students who will engage our youth with a week-long program focusing on the Catholic faith. The week is packed with skits, songs, Daily Mass and inspiring teaching.




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