



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 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.

Ethicist Margaret Somerville Speaks on Euthanasia & Doctor-Assisted Suicide

(Mercator is a Catholic website that each day covers the ethical, political and spiritual side of the current news from a moral standpoint. Over the past few years I have placed several of their articles in our parish bulletin as they are always timely and appropriate to the issues which arise. There is a great temptation for Catholics and all people of good will to become overwhelmed with the many issues which seem to confront our consciousness in a steady wave – one issue after another, it seems. Mercator, through its many guest writers, probes and uncovers so well the ethical and moral issues of the day in relatively short and to-the-point articles which stir the mind and inform one of the implications of the issues for our Catholic sensibilities and way of life. From Mercator we get the Catholic perspective on the pressing issues we can't afford not to be aware of and the following article on Euthanasia and Dr.-Assisted Suicide is yet another one of them. (Fr. Charles)

Living in Canada, where the federal parliament is debating a bill to permit euthanasia, and teaching in the field of medicine, ethics and law, Professor Margaret Somerville is acutely aware of the conflict between progressive and traditional values that such issues provoke. Against this background her recent book, Bird on an Ethics Wire, explores the values needed to maintain a world that reasonable people would want to live in and pass on to their descendants. Rachael Wong interviewed Professor Somerville during a recent visit to Sydney.



What is Bird about, in a nutshell?

The central idea is that we are in a crisis of conflict between respect for individual autonomy and protection of the common good. The balance has swung dangerously towards individual autonomy and this situation urgently needs to be corrected. A related point is this: in the past few decades we have realised that our physical eco-

system is not indestructible – it is vulnerable and it can be irreparably damaged – and that we have obligations to future generations to care for it. The same is true of our metaphysical eco-system, the values, principles, attitudes, beliefs and stories we buy into to create the intangible glue that bonds us together as a society.

In this book do you talk about how to find that balance?

The aim is more to get people to recognise that what I call “radical autonomy” or “intense individualism” is not an unalloyed good. Rather, it is very much what has caused the current situation in Canada regarding abortion: we have no abortion law at all – you can have an abortion the day you would have given birth – and we now have euthanasia, and liberalized laws on prostitution and pornography. In every case it has been the individual who wants these things allowed who has prevailed; they say if they want it then they have a right to it. It is what I call a “choice and change” argument and strategy. They want to choose their

own path and to do so they want change in current values and laws. There is not enough concern for the common good and there is particularly not enough concern for the well-being of future generations and the values we need to hold in trust for them.

Do you think that people are blind to the consequences for future generations, or that they simply do not care?

Well, it has been called “presentism”. There is an absolute failure to look back and there is a refusal to look forward. It is an intense presentism because the so-called progressives who drive the trend reject history and human memory as a way of knowing. Certainly that is true in Canada. They say “no, that is the past, we are not like that anymore”. They treat human memory as irrelevant and reject its lessons, when in reality memory is essential to our discussion of these very contentious issues, as is human imagination. We need to remember the past in order to protect the present and the future.

For example, when it comes to the euthanasia debate, to even mention the Nazis is rejected as a straw man, a red herring. I went through quite a bit of indecision about including in the book a full article from the New York Times of the 8th of October 1933. It was an article on how Hitler's Nazi regime had just introduced this “wonderful” new law that would mean people wouldn't suffer anymore because they would be able to have euthanasia. You could have printed it in today's New York Times and it would recount accurately exactly what we are doing with euthanasia in Canada. But today's advocates flatly deny that this lesson from history has any relevance.

How do people just do away with history when the parallels are so obvious?

Here's an example at the highest level of decision making in a society: the Supreme Court of Canada said in the *Carter* case, when the government brought evidence of the abuse of euthanasia in Belgium that Canadian doctors are not like Belgian doctors. And it said, we cannot be concerned about risks and harms to hypothetical people in a hypothetical future. So they just followed the trial judge and dismissed these arguments and the evidence supporting them. That is intense presentism for you.

In your book you talk a lot about the importance of language...

Words matter. The choice of language is absolutely crucial. You call it “murder” or “killing” and everybody says “no we can't do that”. You call it “euthanasia”, a few more people come on board. You call it “assisted-suicide”, more people again come on board. You call it “physician-assisted death”, more than 50 percent of people will agree.

You started off with a word that is factually correct – euthanasia is killing somebody – and almost 100 percent of people said no. By the time you get to “physician-assisted death”, which is what the Supreme Court called it in *Carter*, you have got over 50 percent of the population agreeing. Words are weapons in the battles about values in the culture wars.

How about the language used to describe certain voices in these battles?

In public debate anyone who opposes euthanasia is likely to be labelled “religious”, whether or not they are religious and whether or not they are using a religious argument. This label is tantamount to saying that the values and ideas of a religious person have no role in the public square, because if they were allowed, that would be “imposing” your religion on other people, which you have “no right” to do.

In the book I argue that all voices have a right to be heard in the public square and that the religious voice has just as much right to participate and be heard as the non-religious one. That doesn’t mean that you should have a religiously based society; it simply means that in a secular, democratic society, the religious voice has an equal place with the secular or other ones. Thankfully the courts in Canada have upheld that. They have held that the religious voice has the same right to be heard as any of the others. That is a very important principle in our Western democracies at the moment.

How do you suggest we protect and promote the values needed to ensure present and future generations have a world in which reasonable people would want to live?

We can’t coerce people into accepting the values that we think should prevail; we need to somehow persuade them. What they have to see is that they will have a better life, a better world, and that they will leave a better future to their children and their grandchildren if they come along with at least some of the approaches that we are talking about.

The only way that I can think of doing that is to expose people in some way to amazement, wonder and awe, which are uniquely human experiences. I think these can help people to find meaning. I also think that they will give people an opportunity for transcendence, of belonging to something larger than themselves. An American values survey found that this was what people longed for most. It is sort of paradoxical, because what the progressives are pushing is individual values, that it is “just me” and that “I’m important”. Yet they want to feel that what they do matters to more than just themselves, and that it gives to others.

Amazement, wonder and awe can also generate hope. I am a big advocate of hope. I call it the oxygen of the human spirit. Without it our spirit dies, and with it we can overcome even seemingly insurmountable obstacles. I see hope as an active process, not something passive. It is like making peace or making war, you have to *make* hope. We need hope – which is tied to the future – in order to make the best decisions about values.

Margaret Somerville is founding director of the Centre for Medicine, Ethics and Law at McGill University in Montreal. Rachael Wong is a lawyer from Auckland who has recently completed a Master of Bioethics and Health Law and is currently working as a legal consultant with the Law Reform Commission in Samoa.

I urge all parishioners to use this moment in our country’s history to make their voices known against this insidious issue of allowing our fellow citizens, friends and family members to kill themselves or to be killed by their family doctor. Write our MP, take one of the form letters from the vestibule and send it to the Minister of Health. (Fr. C.)

Mass Intentions

HOLY WEEK SCHEDULE

Tuesday March 22 no Mass (Fr. Charles at Chrism Mass)

Wednesday March 23 – **8:30 am only** – Ints. of M. Vonk
req. T & J Barker

**There will be no Holy Hour or Evening Mass
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!

Don’t forget: Enjoy a delicious home cooked meal and socialize with friends at the **St. Leo Lunch on Mondays, March 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. Lunches are sponsored by St. Leo’s CWL.

Euchre: Friday April 1- Doors open 6:15 pm.

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. Registration info to follow.

Do you speak any Syriac or Arabic Languages?

St. John the Evangelist has formed a Refugee Sponsorship Committee and are in urgent need of any parishioners who can speak and understand the Syriac or Arabic languages. If so, please contact Mark McGowan at sjrefugee@gmail.com or call 905-668-0959.

Marriage Encounter Weekend April 15-17, at Queen of Apostles, Mississauga, Celebrate your love and take a fresh look at your marriage call 905-792-1925 or Gerard.marge@rogers.com for more information.



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