



St. Leo The Great

ROMAN CATHOLIC CHURCH

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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 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.

Hope in the Eternal Word: The Silence of Cardinal Sarah

by Timothy D. Lusch FROM *CRISIS MAGAZINE* OCT. 27 2016

Earlier this year I completed another silent retreat at a Trappist monastery. Such is the monastic emphasis on respecting silence that retreatants are surrounded by signs that read “Silence spoken here.” Even the refrigerator magnet I bought at the gift shop is emblazoned with this declaration. My mother remains astonished that her talkative son was not kindly shown the door by the good monks. Or, barring the monastic boot (not a few of the monks actually wear sandals except for one brother who wears cowboy boots to choir), that I could endure return trips to a place Russell Kirk might have called a “citadel of silence.” It occurs to me that the monks know best.

At the monastery, I reflected on the presence and place of silence in the world. Interestingly, and perhaps a bit paradoxically, many have spoken of silence. Its proponents are usually of a religious, often monastic, persuasion. Prominent examples include Thomas Merton (*The Silent Life*) and numerous Carthusian monks who have written eloquently and persuasively on the spiritual practice of silence. There is also the seasonal apportionment of silence by Qoheleth in the book of *Ecclesiastes*. And, following that, the appropriation of this biblical verse by Patrick Leigh Fermor to serve as the title of his travelogue *A Time to Keep Silence* which he wrote while exploring the great monasteries of Europe and Cappadocia.

While references to silence abound in popular culture (think Simon & Garfunkel or Hannibal Lecter), its vocal critics are few. It is the nature of silence that one does not argue against it so much as one acts against it. Thus we live in a post-modern culture hypercritical of silence. I need not list all the ways in which noise and chatter dominate our lives. We are all too familiar with the daily disturbances that shock our silence and shatter our stillness.

So I was encouraged to read a recent interview with Robert Cardinal Sarah, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments and former Archbishop of Conakry, Guinea. Cardinal Sarah spoke to the French newspaper, *La Nef* (available exclusively in English at catholicworldreport.com), on the occasion of the French publication of his book *The Strength of Silence: Against the Dictatorship of Noise*. In the interview, Cardinal Sarah calls for us to “rediscover the true order of priorities.” This is achieved he says, by putting “God back at the center of our concerns, at the center of our actions and of our life: the only place that he should occupy.” His prescription is not another program or reform, but to rediscover the sense of God by approaching him in silence, the only way, Cardinal Sarah argues, that God allows himself to be approached.

If silence is the path to encounter God, then the noise of the world obstructs this path becoming, as Cardinal Sarah says, the dictatorship of noise. Indeed, in his previous book, *God or Nothing*, Sarah argues, “Those in control of this world no longer think that they have to fight; they have reached another stage that consists essentially of creating the new man.” This new man is not made in the silence of God’s image, but rather

in the fragmented image of a fractured world. It is a noisy world dominated by the demonic, making silence inextricably bound up with salvation. According to Cardinal Sarah, “God is silence, and the devil is noisy. From the beginning, Satan has sought to mask his lies beneath a deceptive, resonant agitation.”

In returning to silence as a means of renewal, Sarah joins the late Swiss Catholic theologian and mystical philosopher of silence, Max Picard, in trying to reestablish man’s severed connection with God by entering into his silence. Max Picard understood the phenomena of silence as a fullness, not an absence. However, unlike the other phenomena of earth, air, fire and water, he argued, silence cannot be exploited. Modern man has had little use for it. This led Picard to reverently refer to silence as a “holy uselessness.” But, he asserted, and not surprisingly, silence can be spoiled. Indeed, silence has been devastated in the wake of the industrial revolution, urbanization, and the triumph of technology. Devastated but not destroyed. Picard anticipated the cacophony of voices today, the volume and intensity of our endless chatter enshrined in social media and the twenty-four-hour news cycle. Picard believed that true language, embedded in us by the Divine, is not noise because “Speech came out of silence, out of the fullness of silence.” But he also said “Silence is listening.” He distinguishes between listening and waiting to talk. For if we truly listen with our hearts as well as our ears, silence is a leaven to our conversation. Silence, Picard said, “gives the words a new fullness.” Words are redeemed in silence. If he is right about silence being bound up in listening and true language being more than verbal noise, the world and the word are far from redemption.

Russell Kirk, following Picard, said “The discontinuity of modern existence—from which men turn to noise as an anodyne—provokes the machine gun and the men who command it.” Kirk was referring to Picard’s other illuminating work, *Hitler in Our Selves*, in which Picard explored the connection between noise and violence as a manifestation of the demonic. In *The World of Silence*, Picard says that verbal noise “prepares the way for evil: the spirit easily becomes submerged in the noise.” Noise has a leveling effect. Yet, according to Picard, the noise is waiting for something. “The shout of the dictator is what the noise is waiting for,” he concludes. The dictator usurps the power of the gentle Word of God and the “man who has become lost in the noise is as it were saved by the firm structure of war, even by the firm structure of a brutal action. That is why it is so easy to make war and commit brutalities in the world of noise.” And that is why, without silence, we will hear only the shout of the dictator and not the whisper of the Word.

If we are honest with ourselves, we are all witnesses to the truth of Picard’s observations. He gives us to understand how such a world as we now live in offers the very best of technology and the very worst of human nature. And not merely the juxtaposition of the two, but a deadly confluence that impels us with a suicidal and demonic drive to nothingness. Søren Kierkegaard, writing many years before Max Picard and Cardinal Sarah, spiritually intuited the existential threat when he said, “create silence, bring about silence; God’s Word cannot be heard, and if in order to be heard in the hullabaloo it must be shouted deafeningly with noisy instruments, then it is not God’s Word; create silence!”

Kierkegaard's urgency finds expression in Cardinal Sarah's view that "the true revolution comes from silence." It is a battle that we must fight daily, especially in our clamorous age. Alarmingly, Sarah notes, "Our busy, ultra-technological age has made us even sicker. Noise has become like a drug on which our contemporaries are dependent. With its festive appearance, noise is a whirlwind that avoids looking oneself in the face and confronting the interior emptiness. It is a diabolical lie. The awakening can only be brutal." It is therefore in the battle that we find true freedom; as Sarah explains, "No dictatorship can do anything against a silent man. You cannot steal a man's silence from him."

Some years ago, Pope Benedict XVI, speaking at the Carthusian monastery of Serra San Bruno, called attention to the harrowing impact of noise on individuals and on society as a whole arguing:

The youngest, who were already born into this condition, seem to want to fill every empty moment with music and images, as for fear of feeling this very emptiness. This is a trend that has always existed, especially among the young and in the more developed urban contexts but today it has reached a level such as to give rise to talk about anthropological mutation. Some people are no longer capable of remaining for long periods in silence and solitude.

The impact is clear. Given the connection between noise and violence, we should all be troubled by a world that cannot endure silence, for it may be a world that cannot endure. Calling the need to encounter God in silence an "urgent necessity" and "more important than any other human work," Cardinal Sarah speaks profoundly and prophetically. We do well to listen.

Venerable Fulton J. Sheen said....

"America, it is said, is suffering from intolerance — it is not. It is suffering from tolerance. Tolerance of right and wrong, truth and error, virtue and evil, Christ and chaos. Our country is not nearly so overrun with the bigoted as it is overrun with the broadminded."

-from A Plea For Intolerance, 1931

"There are not a hundred people in America who hate the Catholic Church. There are millions of people who hate what they wrongly believe to be the Catholic Church — which is, of course, quite a different thing."

-from Forward to Radio Replies, 1938

"Another instance of how our Lord associated Peter with himself was in the payment of the temple tax. It is the only time in scripture where God ever associates a human being with himself under the personal pronoun we.... Now at the time of the payment of the temple tax our blessed Lord told Peter to pay it, and he said to pay it *"for me and thee."* Then he adds, "that we may not scandalize." Here he makes himself one with Peter. Peter is associated with the Master in a way that no one else can ever be associated. We — Christ and Peter. That is why papal encyclicals begin with the word *we*."

-from Through The Year With Fulton Sheen, 1985

"No man hates God without first hating himself." 1935

MASS INTENTIONS – NOV 15 - 20, 2016

Tue, Nov 15	8:30 a.m.	St. Leo School Mass
Wed, Nov 16	7:00 p.m.	Ernie Laton+
Thur, Nov 17	8:30 a.m.	Jason Mercer+
Fri, Nov 18	8:30 a.m.	Vincenzina Mammone+
Sat, Nov 19	5:00 p.m.	Intention of Veronica Tuzi
Sun, Nov 20	9:00 a.m.	Teodoro & Nunzia Disalle+
	11:00 a.m.	Alina Lusito+

SUNDAY ROSARY PROGRAM

To help bring parishioners together in a spiritual activity and promote devotion to Mary, the Knights of Columbus of Brooklin are pleased to announce a wonderful new church activity, The St. Leo the Great Rosary Service. All parishioners are welcome to pray the rosary after the 9:00am Sunday Mass. Our first rosary service will be held on Sunday November 20th shortly after the 9:00am Mass.

SUNDAY MISSALS

The new **Sunday Missals** which will begin use on the first Sunday of Advent are available at the Welcome Centre for \$5.00 each. Please have exact change ready if possible.

HOLY LAND WOOD ART

The main income for Christian Community of Bethlehem – the Birth Place of Jesus – are selling their handcrafted olive wood religious items to the pilgrims who visit the area. The past few years have been extremely hard for the community due to declining tourism. On November 19 & 20 they will be here selling their beautiful art. Your support is very much appreciated.

FAMILY FUN NIGHT

Come for an evening of fun & family on Saturday, November 26 at 6:30 in the parish hall. Tickets are only \$5.00 per family.

CHILDREN'S FIRST RECONCILIATION

First Reconciliation will be celebrated on Tuesday, November 29 at 7 p.m. in the church with several priests assisting.

ROSARY APOSTOLATE

The Rosary Apostolate in the Schools is seeking volunteers (male or female) who have devotion to the Mother of God and who are willing to visit our elementary schools to pray the Rosary with the children once a month. Training will be provided. If you are interested please contact Judy at 905 655 0227.



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