

# 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: 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](http://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.

## GOOD QUESTIONS



Last week I was invited by our parish Catholic Women's League to attend their monthly general meeting and respond to some prior questions the members had submitted on everything from the Bible, Annulments, Parish Finance Councils to the

Lord's Prayer. There was a good number of the women in attendance and it made for a good evening of my responses along with some additional questions. In the end, I was glad of the invitation and the opportunity to address just some of the many questions we Catholics have as we continually grow in the faith.

A great maxim of Catholicism is that ours is a "faith seeking understanding" and it would be simply wrong to accept that we are not to ever question our faith or ask questions about it. Our questions will lead us ever closer to the truth that is Jesus Himself, who said, "Ask, and you will receive".

I thought I would share some of the questions posed by the CWL and answer them here in written form.

Q. Why is the Lord's prayer that Catholics and Protestants pray different?

**The Catholic version of the Our Father is shorter because the Catholic prayer follows closely to the Biblical examples of Jesus giving us the Lord's Prayer in both Matthew and Luke's Gospel. The Protestant version of the Lord's Prayer is longer because they added a doxology of praise to the scriptural words of Jesus. So, the short answer would be that the Catholic Our Father is faithful to the words of Jesus in the scriptures.**

During the Lord's Prayer some parishioners raise their open hands. When did this start and is it required? Some also join hands – should we all do this?

**While praying with raised hands is a good and holy thing which is a biblical expression of our surrender to God, it is better for private prayer before the Lord. In the liturgy of the Church, particularly the Liturgy of the Mass, the rubrics (red print) don't mention anything about doing this and, therefore, it is already assumed that the people don't do this. However, some congregations do this and so if a priest invites the congregation to raise their hands as we pray the Our Father, you could do it. Otherwise, the norm of not holding ones hands up during the Our Father should be followed.**

**Normally, and most widely practiced, congregations pray the Lord's Prayer without holding their hands out in the orant position. While it is not forbidden there are no rubrics that would indicate that the people of God should do what the priest is doing, though the priest is instructed to hold his open hands and his arms up during the Lord's Prayer. Briefly, during Mass it is best not to hold up ones hands.**

Q. Is it still required to kneel until Communion is finished?

**No, one may return to sitting once they have said a prayer of thanksgiving, however, there has been a longstanding custom and practice that whether one was the first or the last to receive Communion in a congregation, the people would kneel after Communion until the priest purified the vessels and returned to the Presider's Chair, at which point all who were kneeling would sit. There is no specific instruction on this in the rubrics of the Roman Missal because the Church in the rubrics did not want to make a rigid rule that everyone must kneel. It is expected, however, that after people have received Communion and returned to their pew, they would kneel to give appropriate thanksgiving to the Lord for the gift and grace of the Eucharist after which the communicant could sit down and perhaps join in the Communion hymn. So, kneeling until everyone has received Communion is not mandatory.**

*Q. Why does the Priest break a piece of the Host off and put it in the Blood of Christ?*

**The priest adds a small piece of the consecrated Host in the blood of Christ and quietly says the following to himself:**

***"May this mingling of the Body and Blood of our Lord Jesus Christ bring eternal life to us who receive it."* It is a mingling which reflects the truth that the Body and Blood of Christ are one. If one only receives the Host they are still receiving the whole Christ in His Body and Blood. If, for example, someone was celiac as they are allergic to wheat, they could receive Communion from the Chalice instead.**

*Q. Funeral Eulogies – what is the protocol? Some Priests allow them before Mass begins and some allow for them before final blessing and committal prayer.*

**There is a policy within the Archdiocese of Toronto which came out about 15 years ago or so that eulogies must follow a particular protocol in that....**

**If a eulogy is to be given it must take place outside of the Funeral Mass, that is, it must be given before the Mass begins. Only one person is permitted to speak**

**The words to be said are to be submitted to the priest/presider well in advance of the funeral**

**It should be brief, 3-5 minutes in length.**

**Eulogies have not normally been a part of Catholic funerals.**

*Q. Parishioners sitting for the announcements – have you considered this?*

**In some ways there is an expectation among the People of God that following the Closing Prayer of the Mass announcements will be brief before the people receive the blessing from the priest and the dismissal. Telling people to sit gives the impression that there are a load of announcements which, unfortunately, sometimes there are. Personally, I feel that once the Closing Prayer has been prayed with people standing already for this, I prefer not to tell them to sit down again, however, if there are many announcements (as we've had that last few Sundays) I've asked people to be seated. It shouldn't be necessary to tell everyone to sit if there are only a few announcements. Of course, anyone who has difficulty standing or the elderly and the sick, are free to sit whenever they wish, as per the long Gospels of Palm Sunday and Good Friday.**

Q. *Colours of your vestments – please explain how the liturgical season impacts the choice of colour?*

Vestment colour is determined by the Church in its liturgical norms so that priests are not just wearing what they feel in the mood to wear. The Ordo, an annually printed book for parishes put out by the Canadian Bishops, gives clear instruction and options on what colours the priest may and may not wear.

**Green – Ordinary Time (34 weeks of the year)**  
**White – Funerals, Weddings, Feast days of Saints (not martyrs)**  
**Purple (Darker) Lent, also an optional colour for All Souls**  
**Purple (Brighter) Advent**  
**Red – Martyrs, the Passion of Christ on Good Friday, Feasts of the Holy Spirit – Confirmation and Pentecost**  
**Rose – Latere and Gaudate Sunday – Joy, rejoicing!**  
**Black – for All Souls Day, Funerals (or purple)**  
**Blue vestments are not permitted in Canada**

Q. *Why does the Monstrance need to be picked up with a cloth?*

Actually, there is no instruction that states the priest must only touch the Monstrance with his hands covered with the humeral veil. The veil is called “humeral” which means “the shoulder” in Latin. So, it is a veil worn over the shoulder. However, the priest does in fact touch the Monstrance at the beginning of the liturgy when he places the Sacred Host in the Monstrance. So, why the cloth for the Benediction (Blessing)? The reason the priest uses the humeral veil to give the blessing over the people is to emphasize that it is not the priest giving the blessing to the People but Jesus Himself. The priest blesses the people at the end of Mass by making the Sign of the Cross over them as his hands are consecrated to do this not only at the end of Mass but also in confession with the words of absolution. At Benediction, however, the priest is holding up Jesus in the Monstrance – so it is Jesus Himself who is blessing us.

Q. *Where do you recommend Catholics start to read scripture?*

Fr. Dominic Borg, who is a Carmelite and scripture scholar specifically sent to Toronto to spread the love of the Word of God with Canadians and who has given several retreats in our parish over the years, said that he always tells people to begin with the psalms because they reflect life in all its forms and address our human experiences of joy, sorrow, grief, lament, happiness, acquiring peace, etc.

While a person could begin at the Book of Genesis, the first of the 73 books found in the Catholic Bible, it is tough reading and one can quickly become disheartened trying to keep everything and everyone straight. It would perhaps be better that one start with the Gospels and then the Acts of the Apostles and the Letters before reading the Old Testament since the New Testament is the fulfillment of the Old Testament. However, there are some good online sources that will take you through the Bible from Old Testament to New Testament where you read the whole bible in one year. These programs offer to send you, free-of-charge, a passage from the Bible each day in manageable portions, beginning with Genesis. In 365 days, you’ve read the whole Bible! (Fr. Charles)

## MASS INTENTIONS

**Tuesday, November 20<sup>th</sup>**

8:30 a.m. † Felix Manapul

**Wednesday, November 21<sup>st</sup>**

7:00 p.m. Confirmation

**Thursday, November 22<sup>nd</sup>**

8:30 a.m. Intentions of Faith Enriquez and Amelita & Dominic Manapul

**Friday, November 23<sup>rd</sup>**

8:30 a.m. † Joyce Gay  
Intentions of Sammy Kiel

**Saturday, November 24<sup>th</sup>**

4:30 p.m. † Antero & Rosalia Reyes

**Sunday, November 25<sup>th</sup>**

9:00 a.m. Intentions of Catholic Mothers Group

11:00 a.m. † Antonio Gallo

### Catholic Media & the World Day of the Poor

To commemorate the World Day of the Poor (November 18, 2018), Catholic media throughout the Archdiocese of Toronto have partnered to prepare an online page summarizing their activities in drawing greater attention to this important date in the life of the church. To learn more about programs and other initiatives leading up to November 18, please visit: [www.archtoronto.org/dayofpoor](http://www.archtoronto.org/dayofpoor) for more information. Please join us in prayer and outreach as the global church lifts its collective voice to support the poor among us.

### THE DAY OF THE POOR

Pope Francis has declared November 18<sup>th</sup> the Day of the Poor. 1 Canadian in 7 lives in poverty.

How can you make a difference?

1. Donate to the poor box after Saturday evening or Sunday mass. A loonie or a toonie a week helps The Society of Saint Vincent de Paul feed and clothe the less fortunate in our community.
2. Participate in the Christmas Angel program by donating gifts, gift certificates or money
3. Donate your time by joining the Society of Saint Vincent de Paul. For further information phone Peggy Primeau: 905-655-9692.

### CHRISTMAS CARDS, MAGNETS & SIGNS

St Leo Knights of Columbus will be selling **Christmas Cards** and **Keep Christ in Christmas Lawn Signs** after the Saturday and Sunday Masses starting on November 24th for four weeks.

### CORNERSTONE MEN’S HOSTEL

Once again this Advent Season, St. Leo the Great Parish will be collecting items for the Cornerstone Men’s Hostel in Oshawa. Items necessary to the men who live on the streets include: new-only socks, underwear, toothbrushes and deodorant, shaving cream, foot powder, lip balm and Kleenex tissues. We cannot accept used clothing. Please drop off these items in the bins located in the vestibule of the church. Thank you for your continued support.




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