



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: 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.

**FEAST OF ST. LEO THE GREAT
MASS WED. NOV. 16 at 7 pm.**



Our parish namesake is one of only two Saints of the Church who have been given the title 'Great', and St. John Paul II may in time become the third to fittingly receive that honour and recognition as many already refer to him in that way.

On **Wednesday November 16 at 7 pm.**, at the regular Wednesday evening Mass time, we will honour Christ Jesus in His great servant St. Leo the Great, patron of our parish. There will be a reception

following Mass in the church vestibule as Confirmation class will be held in the parish hall. The feast day of Pope St. Leo is on Nov. 10, however, I will be away on that date attending the Good Leader's, Good Shepherd's conference. Please plan to attend this Mass and celebrate who we are under our great patron, Pope St. Leo the Great! (Fr. Charles)

**NEW VATICAN DIRECTIVE
DISCOURAGES CREMATION**

I recently came across this article in *Crisis Magazine* about burial over cremation and it is timely in this month of November when we think of the souls who have died and been commended to life with the Lord. I have often addressed the issue of the changing landscape of how we look at funerals, burial and the importance of the Funeral Mass over 'Celebrations of Life', when every Catholic Funeral is a celebration of life – the life won for us in the Death and Resurrection of Jesus Christ our Lord. This new directive derived from the Vatican's Doctrine of the Faith instruction called *Ad resurgendum cum Christo* addresses the return to Christian burial of bodies over cremated remains. The instruction is not banning cremations but



inviting Catholics to look at the difference between the two and the trends that have accompanied cremation over burial. The article is written with an American view but they are very much in line with our own Canadian experience of funerals. Personally, I have chosen to be buried in a casket principally because Jesus was 'buried'. When one considers it all talk of death, burial or cremation may seem a bit morbid as when we are younger we hold it to be a discussion

for when we are older. Yet the body is left behind in death and the funeral liturgy itself shows dignity to that human, fleshy vessel that was the place where the Holy Spirit dwelled, so we honour it with dignified handling whether it be through burial or cremation.

The Congregation for the Doctrine of the Faith's Instruction on the Burial of the Deceased (*Ad resurgendum cum Christo*), released October 25, is a welcome restatement of the Church's preference for earth burial over cremation. It is essential to seize the "teaching moment" this document affords: rather than just focus on the "do's" (do bury a body in a cemetery) and "don'ts" (don't scatter ashes or keep them at home), *Ad resurgendum* offers a prime opportunity to address the "theology of the body" that the Catholic way of death proposes. If attention focuses merely on the document's specific prescriptions, important as they are, we run the risk of demanding adherence to rules without understanding their rationale.

Cremation has grown in popularity: one survey suggested, for example, that at least 40 percent of deaths in New Jersey end in cremation, and that the percentage of Catholics resorting to cremation is not fundamentally different from the general population. Without vouching for the data, anecdotal observation suggests it may not be far off the mark.

I have previously argued in these pages that the growing acceptance of cremation is worrisome because it tends to erode several basic Catholic teachings. *Ad resurgendum* suggests as much, because it argues for the Catholic preference for burial precisely on similar grounds: Jesus' Resurrection; the communion of saints; and the significance of the body.

Cremation is not necessarily opposed to resurrection: God can reform ashes as easily as dust. Eighteenth- and nineteenth-century materialists promoted cremation as a statement denying resurrection, but that was a particular phenomenon at a particular time. As long as these are not a person's motivations now, the Church does not oppose cremation.

That said, earth burial is best connected with the Resurrection because it is also connected with Christ. Jesus lay in a grave. His passion and death are as much a part of the Paschal Mystery as his resurrection. Explaining the Church's preference for burial, then, ought to begin with the imitation of Christ. We are, after all, imitators of Christ by virtue of our baptism: we are baptized into his death in the hope of resurrection (Rom 6:3).

The Church also prefers earth burial because of the communion of saints. The Church is not just a concrete congregation assembled at St. Stephen's at 10 o'clock Sunday morning. It is all those who love God, be they on earth, in Purgatory, or in Heaven. The communion of saints is a sign of ecclesiological solidarity: together in life, together in death. A Catholic cemetery is an expression of belonging to the Church, both among "those who have gone before us, marked with the sign of faith" as well as of those left behind with the vocation of praying for them. We ought not to underestimate the significance of a cemetery as a

sacramental, especially in a culture that embraces death while simultaneously hiding it away.

Cremation has tended to individualize death. The cemetery is gone, especially when ashes are scattered or kept at home, two abuses *Ad resurgendum* identifies. Oftentimes in cremation cases, funerals are put off and viewing dispensed with. Death itself “disappears” from human view, rendered invisible.

Most importantly, however, cremation fosters a false anthropology. It encourages a mentality that sees the body as sub-personal, a tool or husk that is shucked off. Instead of being seen as sacred, a “temple of the Holy Spirit,” the body is seen as an attachment of the “person.” Consider the symbolism: we bury treasure, we incinerate trash.

A misguided environmentalism which fixates on man’s place in the material world to the exclusion of his dominion over it also exacerbates this false anthropology and is often heard from proponents of cremation. The human person is a creature with one foot in the material world, but he is qualitatively different because he has a soul *and* a Divine mandate to exercise dominion over that world.

It would be wise, in the wake of *Ad resurgendum*, to review these doctrinal perspectives with the faithful, particularly because most contemporary Catholics have limited religious knowledge and the Church is bucking some very powerful contemporary trends. November, with its dedication to prayer for the faithful departed as well as the eschatological focus of the end of Ordinary Time/beginning of Advent that occurs in that month, lends itself well to such catechesis.

I will admit a certain hesitance about *Ad resurgendum*. In presenting the document, Prefect Müller reportedly said that “shortly, in many countries, cremation will be considered the ordinary way” of handling the dead. Perhaps. But in pushing a reaffirmation of the Church’s preference for burial while acquiescing in the growing phenomenon of cremation, I wonder whether the Church has not learned its lesson from its weakening of the discipline of Friday abstinence. There, too, the Church spoke of noble motives—imposing an appropriate penance and self-discipline on one’s self rather than relying on the habitual Friday abstinence—but, in practice, many more Catholics heard the message “you can order steak” than the message “you should mortify yourself.” I fear an analogous situation could prevail here.

A final note: while bad philosophy may in part be spurring the trend towards cremation, there is also a utilitarian argument driving its acceptance—cost. A constant rejoinder I have received in comments about my writings opposing cremation has been economic: traditional funerals can cost up to \$10,000. We cannot ignore this. Clergy who speak about the theology of burial while keeping silent about the cost of the American way of death are failing their people. Practical reflection on the reality of and planning for death should go together with the theology. In the wake of *Ad resurgendum*, parishes, priests’ associations, dioceses, and the USCCB should undertake a real dialogue about how to make Christian burial affordable. *(by John M. Grondelski (Ph.D., Fordham) former associate dean of the School of Theology, Seton Hall University, South Orange, NJ.)*

MASS INTENTIONS – NOV 8 - 11, 2016

Tue, Nov 8	8:00 a.m.	Brittany Mello
Wed, Nov 9	7:00 p.m.	No Mass
Thur, Nov 10	8:30 a.m.	No Mass
Fri, Nov 11	8:30 a.m.	No Mass
Sat, Nov 12	5:00 p.m.	Ernie Laton+
Sun, Nov 13	9:00 a.m.	Ernie Laton+
	11:00 a.m.	Gerard Brennan

BOOK OF REMEMBRANCE

Each November our parish places a **Book of Remembrance** near the statue of Our Lady for parishioners to write in the name of their beloved deceased.

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.

CRAFT & VENDORS FAIR

November 12 from 9 a.m. to 3 a.m. in the parish hall. Just in time for your Christmas shopping so come on out and see some of your local businesses set up and bring friends!

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.

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.

Fulton Sheen said...

Moral principles do not depend on a majority vote. Wrong is wrong, even if everybody is wrong. Right is right, even if nobody is right.



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