



St. Leo The Great

ROMAN CATHOLIC CHURCH

130 Watford Street, Brooklin, ON L1M 1H2

905.655.3286 • Fax: 905.655.4519

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 (Welcome Cards) 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 Victor Amole* is present in the hospital (or when he will be). If Father Victor 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.



Family of Faith

SAINT LEO THE GREAT PARISH'S FAMILY OF FAITH CAMPAIGN – Great Progress!

St. Leo the Great Parish
Family of Faith Campaign Update
Campaign Goal – \$390,000. Pledges received (as of Wed. Nov. 4) – \$227,000. That's 58% of our goal! 👍 <i>Please note:</i> Pledge totals shown here each week reflect the actual pledges we have received as of the bulletin deadline each Wednesday. The parish reports all new pledges to the Archdiocesan Family of Faith office and these appear in their published reports days after we have reported our numbers, so it will always appear that we are at variance with the numbers the Family of Faith is reporting, though the actual amounts are what you will see here each week.

In the past week we have continued to receive more pledges toward our goal in the Family of Faith campaign. Our parishioners – those who have been approached about participation in the campaign already – have been most generous in their response to this necessary and timely campaign.

There are members of our parish who have accepted to serve on our campaign as committee members and they have been very giving of their time and talents to call fellow parishioners to arrange for meetings in order to present the goals of the Family of Faith and its benefits for our particular parish. I thank them for their hard work and hours spent in making this campaign a success.

Parishioners will continue to receive phone calls with requesting their participation and to set up possible meetings where they can receive full information about the needs and goals of the campaign and how it will benefit our parish in the years to come. We appreciate your cooperation in making yourself available where possible for one of the orientation meetings. Information about the Family of Faith campaign and the many needs it addresses both in the Archdiocese of Toronto but also in its 225 individual parishes is crucial to this major fundraiser in order that people know where their contributions are going and how they will help the present and future of the Catholic Church in the Archdiocese. It is truly help for one and help for all.

Family of Faith Q & A

This ambitious and necessary campaign which seeks to raise 105 million dollars through all of the parishes of the Archdiocese of Toronto, including ours, is a five-year campaign in that parishioners are asked to pledge money on a monthly, bi-annual or annual basis over a five-year time period. (As I mentioned in last week's bulletin, I have pledged \$6,000. over the five-year period which amounts to \$1200. per year or \$100. per month.) In this way it maximizes the amount that I would like to give while making it affordable over time.

There have been several questions that have come up in the course of this campaign and I would like to address some of them here as the answers may be of benefit to others.

Q: What if I make a five-year pledge but my circumstances change?

A: A pledge is an agreement but not a contract. No one knows what the future will bring so we make a pledge commitment in trust. If our life circumstances change, eg., a loss of a job, a change in finances, etc., then a person who has pledged may either reduce the amount of their pledge or may cancel it altogether if necessary. As the church we are physical and spiritual members and our commitment, made by the grace and generosity of God in our lives, is made as we trust in Him.

Q: Can I increase my amount if my financial circumstances change?

A: A person who has pledged to the Family of Faith campaign may either increase or decrease their pledge amount according to their own personal circumstances. It is better to make a commitment to the campaign that is affordable rather than one that will fill you with worry. All our giving is by the providence and help of God. We can trust Him to see us through in our participation as we, in a small way compared to His great goodness to us, give back to Him through this campaign.

Q: What is meant by 'sacrificial giving'?

A: Sacrificial giving is contributing to some worthy need or just cause that makes you feel the cost of that giving. As this is a five-year campaign it would be easy for someone to simply say, "I'll give \$50. and that's it. This campaign, because it covers a five-year period, asks its givers to consider their blessings and the benefits of the campaign to their own parish and to the greater good of the whole Archdiocese when making their pledge commitment. Giving in generosity stretches us a bit and may even require us to give up some small luxury in order to be able to contribute. No one need see our generosity but God, who knows our hearts. When Jesus spoke to His disciples about the poor widow who had put such a seemingly small amount into the temple offering box while relaying to them that she in fact had given more than those who were wealthy because, small though her gift was it was all that she had while others had given from their abundance. She 'felt' the cost of her giving while others gave from their excess or what they had left over.

THE "JUST WAR" THEORY

The idea of a Just War Theory dates back to Cicero, St. Augustine of Hippo and St. Thomas Aquinas. As Catholic teaching, it holds that war for the sake of war is immoral and that certain criteria for a nation need to be met in order

that it be justified. The following facts on Catholic Just War Theory is taken from *AmericanCatholic.org*, based on the writings of the American Catholic Bishops and is useful for us as we remember all who have served and died for our country, but also calls us to be mindful that war is a most brutal, cruel and violent action which takes the lives of millions of soldiers, innocent life and can lead to the ruin of nations.

The moral theory of the "just-war" or "limited-war" doctrine begins with the presumption which binds all Christians: We should do no harm to our neighbors. Just-war teaching has evolved as an effort to prevent war. Only if war cannot be rationally avoided does the teaching then seek to restrict and reduce its horrors. It does this by establishing a set of rigorous conditions which must be met if the decision to go to war is to be morally permissible. Such a decision, especially today, requires extraordinarily strong reasons for overriding the presumption in favor of peace and against war. The conditions for a just war are as follows:

JUST CAUSE. War is permissible only to confront "a real and certain danger," i.e., to protect innocent life, to preserve conditions necessary for decent human existence and to secure basic human rights.

COMPETENT AUTHORITY. War must be declared by those with responsibility for public order, not by private groups or individuals.

COMPARATIVE JUSTICE. In essence: Which side is sufficiently "right" in a dispute, and are the values at stake critical enough to override the presumption against war? Do the rights and values involved justify killing? Given techniques of propaganda and the ease with which nations and individuals either assume or delude themselves into believing that God or right is clearly on their side, the test of comparative justice may be extremely difficult to apply.

RIGHT INTENTION. War can be legitimately intended only for the reasons set forth above as a just cause.

LAST RESORT. For resort to war to be justified, all peaceful alternatives must have been exhausted.

PROBABILITY OF SUCCESS. This is a difficult criterion to apply, but its purpose is to prevent irrational resort to force or hopeless resistance when the outcome of either will clearly be disproportionate or futile.

PROPORTIONALITY. This means that the damage to be inflicted and the costs incurred by war must be proportionate to the good expected by taking up arms. Because of the destructive capability of modern technological warfare, the principle of proportionality (and that of discrimination) takes on special significance. Today it becomes increasingly difficult to make a decision to use any kind of armed force, however limited initially in intention and in the destructive power of the weapons employed, without facing at least the possibility of escalation to broader, or even total, war and to the use of weapons of horrendous destructive potential. "Indeed, if the kind of weapons now stocked in the arsenals of the great powers were to be employed to the fullest, the result would be the almost complete reciprocal slaughter of one side by the other, not to speak of the widespread devastation that would follow in the world and the deadly after-effects resulting from the use of such weapons" (*Pastoral Constitution, #80*). To destroy civilization as we know it by

waging such a "total war" as today it could be waged would be a monstrously disproportionate response to aggression on the part of any nation. Just response to aggression must also be discriminate; it must be directed against unjust aggressors, not against innocent people caught up in a war not of their making. The Council therefore issued its memorable declaration: "Any act of war aimed indiscriminately at the destruction of entire cities or of extensive areas along with their population is a crime against God and man himself. It merits unequivocal and unhesitating condemnation."

Side by side with the just-war theory throughout Christian history has been the tradition of nonviolence. One of the great nonviolent figures was St. Francis of Assisi. While the just-war teaching has clearly been in possession for the past 1,500 years of Catholic thought, the "new moment" in which we find ourselves sees the just-war teaching and nonviolence as distinct but interdependent methods of evaluating warfare. They diverge on some specific conclusions, but they share a common presumption against the use of force as a means of settling disputes. Both find their roots in the Christian theological tradition; each contributes to the full moral vision we need in pursuit of a human peace. We believe the two perspectives support and complement one another, each preserving the other from distortion.

Mass Intentions – November 10 – 15

Tues. Nov. 10 8:30 am – Mass Cancelled

5:00 pm St. Leo the Great Feast Day & 50th Ann. School

Wed. Nov. 11- 7 pm – Paul Ponce de Leon+ req. The Family

Thurs. Nov. 12 8:30 am - Eleanor Tomas+ req. The Delaney Family

Fri. Nov. 13 8:30 am - Frances Dwyer+ req. by

The Teachers at Msgr. John Pereyma

Sat. Nov. 14 5:00 pm - Ellen Dwyer+ req. The Barker Family

Sun. Nov. 15 9:00 am - Tyler Hanson+ req. The Howe Family

11 am – Fedele Cavallari+ req. Giovanni & Antonietta Romano

IN LOVING REMEMBRANCE

The Book of Remembrance is on the lectern in front of the statue of Mary for the month of November. Parishioners may enter the names of their deceased relatives, friends in the book.

ST. LEO CHRISTMAS CHOIR

Please join our Christmas choir for the Christmas Eve Mass at 8:00 pm. The 11:00 am Sunday Mass choir invites you to join us for 5 rehearsals that will culminate with Christmas Mass. We rehearse on Thursday evenings 7:30 – 9:00 pm in the church. Our Christmas "Choir Lite" rehearsals begin Thursday November 19. Please contact Bill Targett at princt2gmail.com.

Vendors Fair/Craft Sale: Saturday November 14 from 9 -3 pm in the hall. Christmas shopping made easy. Free Admission
Big Band Dance: Saturday November 21 in parish hall.
Tickets \$30.00 each. Available after all weekend masses.




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