



St. Leo The Great

ROMAN CATHOLIC CHURCH

130 Watford Street, Brooklin, ON L1M 1H2

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Pastor: Rev. Charles T. Forget

Director of Catechetics: Patrick Sullivan • Parish Secretary: Maureen Holly
905-655-3286 x 103 905-655-3286 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.
Sunday 9:00 a.m. & 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 pick up a baptism package from Fr. Charles after mass.

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 Manuel Duterte* is present in the hospital (or when he will be). If Father Manuel 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.

THE CATHOLIC CHURCH AND AUTHORITY Part II

(Continuing from last week is Fr. Longenecker's explanation on how authority works and why it is so necessary in the Catholic Church. This article is taken from Catholic.com's online magazine. Fr. Longenecker is a convert to Catholicism who admittedly struggled with the idea of the Church's authority when he first came into the Church.... now he's writing about it. Here Fr. Longenecker begins to address the 12 Traits of authority, in six paired sets, and that while some other Christians churches may possess some of the traits, all of them exist in the Catholic Church. Here are eight of the twelve traits.

THE TWELVE TRAITS OF LEGITIMATE CHURCH AUTHORITY

It Is Rooted in History ... What are the twelve traits of authority, and how do they work? We have to ask what a group of Christians who were deliberating a difficult matter would need to make their decision.

First of all, it seems clear that their decision would have to be made from a historical perspective. It was not good enough to decide complex moral, social, or doctrinal issues based on popularity polls or yesterday's newspaper. To decide difficult questions, a valid authority has to be historical.

By this I mean not only does it has to have an understanding of history, but itself must be rooted in history. In addition, the authority has to show a real continuity with the historical experience of Christianity. The churches that have existed for four or five hundred years can demonstrate this to a degree, but only the Catholic (and Eastern Orthodox) Church has a living link with history that goes back to Roman times—and then, through Judaism, back to the beginning of human history.

. . . and Adaptable The historical link is essential, but on its own is not sufficient. Historical authority has to be balanced with the ability to be up to date. An authority that is only historical becomes ossified. It never changes. An authority that cannot be up to date is not only rooted in history, it is bound by history. A valid authority structure needs to be flexible and adaptable. Christians face complex modern moral and doctrinal dilemmas. A valid authority system draws on the wisdom of the past to rule properly on the questions of the present.

It Is Objective . . . A third quality of a valid authority system is that it needs to be objective. By this I mean it needs to be independent of any one person's or group's agenda, ideology, philosophy or self-interest. A valid authority transcends all political, economic, and cultural pressures. The objective quality of this authority system also allows it to make decisions that are unpopular or that go against the spirit of the times and majority opinion.

An objective authority is based on certain universal basic assumptions, immutable principles, and observable and undeniable premises. From these objective criteria the valid authority system builds its teaching.

. . . and Flexible For the authority to be valid, however, it cannot rely on abstract principles and objective criteria alone. The valid authority is suitably subjective in applying objective principles. In other words, it understands that the complexities of real life and the pastoral exigencies of helping real people demand a flexible, practical, and down-to-earth application. The

Catholic authority system does just that. Throughout the Code of Canon Law, for example, we are reminded that the law is there to serve the people of God in their quest for salvation.

Individual Christians, or particular Christian groups, often fall into one side of this pair or the other. The rigorists or legalists want everything to be objective and "black and white" all the time, while the liberals or sentimentalists want every decision to be relative, open-ended, and flexible according to the pastoral needs. Only the Catholic system can hold the two in tension, because only the Catholic system has an infallible authority which can keep the two sides balanced.

It Is Universal . . . An authority that can speak to all situations can only do so if it comes from a universal source. This source of authority needs to be universal not only geographically, but also chronologically. In other words, it transcends national agendas and limitations, but it also transcends the cultural trends and intellectual fashions of any particular time. Every church or ecclesial structure other than the Catholic Church is limited, either by its historical foundations or by its cultural and national identity.

For example, the Eastern Orthodox find it very hard to transcend their national identity, while the churches of the Reformed tradition struggle to transcend the particular cultural issues that surround their foundation. The national, cultural, and chronological identities of other ecclesial bodies limit their ability to speak with a universal voice. When they do move away from their foundations they usually find themselves at sea amidst the fashions and trends of the present day. They also find that they lose their distinctive identities when they drift from their foundations. A universal authority system, on the other hand, transcends both chronological and geographical limitations.

. . . and Local However, this universal authority needs to be applied in a particular and local way. An authority that is only universal remains vague, abstract, and disincarnate. For a universal authority system to be valid, it also must be expressed locally. Catholicism speaks with a universal voice, but it is also as local as St. Patrick's Church and Fr. Magee on the corner of Chestnut Street. Not only does the universal Church have a local outlet, but that outlet has a certain autonomy which allows it to be flexible in its application of the universal authority. Catholicism travels well, and because of the universal authority structure, it can allow far more varieties of enculturation at the local level than churches which are more bound by the time and place of their foundations.

It Is Intellectually Challenging . . . The fourth pair of characteristics that demonstrate the validity of the Catholic authority system include its intellectual satisfaction and its accessibility. If an authority system is to speak to the complexities of the human situation, then it must be able to hold its own with the philosophical and intellectual experts in every field of human endeavor. What other ecclesial system can marshal experts from every area of human expertise to speak authoritatively in matters of faith and morals? Time and again, the Catholic Church has been able to speak with authority about the spiritual dimension of economics, ethics, politics, diplomacy, the arts, and philosophy.

This authority must not only be able to hold its own with the intellectual experts in all fields, but it must be intellectually satisfying and coherent within itself. A unified and complete intellectual system must be able to explain the world as it is. Furthermore, this intellectual system must continually develop and be re-expressed—always interpreting ageless truth in a way that is accessible for the age in which it lives. This intellectual system must be an integral and vital part of the religion, while also being large enough to self-criticize. Only the Catholic faith has such an all-encompassing, impressive system of teaching.

. . . and Accessible to the Uneducated

Nonetheless, while the authority system must be intellectually top notch, the religious system must also be accessible to peasants and the illiterate. A religious system that is only intellectual or appeals merely to the literate can speak only for the intellectuals and literate.

Some denominations appeal to the simple and unlearned, but have trouble keeping the top minds. Others appeal to the educated elite, but lose the masses. Catholicism, on the other hand, is a religion of the greatest minds of history and the religion of ignorant peasants. It is a religion that is complex enough for St. Thomas Aquinas and simple enough for St. Joseph Cupertino. It has room at the manger for both the magi and the shepherds. *(Part III of Authority continued next week)*

R.C.I.A. BECOMING A CATHOLIC

This year it appears that our parish will have an RCIA program in the parish for those who are either baptized in another Christian denomination or are not baptized and are interested in looking seriously at the Catholic Church. Besides those who have already approached the parish about RCIA, I know there are several people who are with us each Sunday at Mass with their families who would be prime candidates in looking at Catholic faith with us on the RCIA journey. There are no strings attached: it is strictly “come and see”. If this is for you, you will know it by your participation. God IS calling you. (Fr. Charles)

Please call Patrick Sullivan, catechist at 905-655-3286 ext. 103.

**You're Invited! – Wednesday, October 1
Guest Speaker: Thomas Cardinal Collins**

Cardinal Collins is speaking on the important topic of "Challenges for Catholic Education in the Current Culture". Cardinal Collins is an engaging, witty and inspirational speaker who has a deep love for our Catholic schools. Come join the discussion.

This inaugural event is sponsored by the newly-formed Catholic Teachers Guild of Durham. Doors open at 6:00 pm, Event begins at 7:00 pm at St. Leo the Great Catholic Church in Parish Hall, 130 Watford Street, Brooklin. Please enter by Carson Street. Please contact durham@catholicteachersguild.ca to reserve a seat.

The Knights of Columbus Spaghetti Dinner is on **Saturday, Oct. 25th at 6:30 pm in the parish hall.** Tickets are \$15 adults, children 4-12 are \$10 and under 4 are free. The dinner is being catered by Bella Notte Restaurant. Tickets go on sale this weekend Sept. 20/21.

CATECHIST CORNER

Question: I have heard that some priests will not allow grandparents to get their grandchildren baptised? Why is that?

Answer: The Church has a problem with going behind the rightful authority and care of a parent, and so should we. Participation in God's family is something that happens as a result of faith. Normally a person asks to be baptised, but of course there are other scenarios. In the case of children before the age of reason, it is the faith of the parents that lead them to ask on behalf of their child. But in the scenario that you are presenting, it seems as though the parents will *not *ask, leaving another person to do so for the child. While this is noble, it unwittingly steps on a sacred bond that exists between a parent and the one they have helped to bring into the world. Unless the grandparent is the primary caregiver, it seems to me that the best we can do in such scenarios is to try to stir up faith in both parent and child, so that somehow through grace, they will come to ask for participation in God's family on their own initiative.

LIFE CHAIN SUNDAY- Sunday, October 5, 2014

Location: Dundas St East & Thickson Rd - 2:00 to 3:00 pm

MASS INTENTIONS

- Tues., Sept. 23 – 8:30 am – Arthur Chai+
- Wed., Sept. 24 – 7:00 pm – Arthur Chai+
- Thurs. Sept. 25– 8:30 am – Arthur Chai+
- Fri., Sept. 26 – 8:30 am – For Intentions of the CWL Members
- Sat., Sept. 27 – 5:00 pm – Maria Caprio+
- Sun., Sept. 28 - 9:00 am – Gregory Gorgerat+
- Sun., Sept. 28 – 11:00 am – Josef Gutherc+

The Choir for the 11 am Mass always welcomes new members and Sept. is a great time to join. We rehearse in the church on Thursday evenings, 7:30 – 8:45 pm and we sing at Sunday Mass each week from Sept. until late May. If you can't read music, we still want you – that's what the rehearsal is for! If you can commit to most Thursdays and Sundays, speak to any of us after Sunday Mass or simply come along on Thursday evening. Men – we really would like to see some of you join us.

Come Volunteer

As a parish, we have a job of leading people into a growing relationship with Jesus Christ. Therefore, we are all not where we could be or where we should be in our relationship with the Lord. We have the potential for more; we can love one another more, be more kind to others, more patient and generous, and we can be guiding others to do the same.

We need your help with Youth Ministry! We are in need of volunteers whose main goal is leading the children into a growing relationship with Jesus Christ and with one another. Through relational youth ministry we can show youth how our faith is relevant to their lives and become challenged to grow in their relationship with our Lord.


Help us to evangelize our youth by showing them that when we are growing in our relationship with God we are growing into the best version of self. We make sure that the environment is welcoming whereas every child knows they will not be judged, just challenged to grow. Become involved in our Youth Ministry programs such as EDGE, Alpha Youth and Kidzone today! Contact the Youth Minister, Carly Thistel at carlythistel@gmail.com.




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