



St. Leo The Great

ROMAN CATHOLIC CHURCH

130 Watford Street, Brooklin, ON L1M 1H2

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www.stleothegreat.ca • e-mail: office@stleothegreat.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 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

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.

WHAT / WHEN IS CONSECRATION?



Considering the fact that many different Christian denominations have some form of *communion* to re-enact or recall what Jesus did at the Last Supper, it is not only good but important that Catholics know what consecration in the Eucharistic Prayer is

and when it takes place.

To 'consecrate' something is to dedicate something as holy. A person can consecrate their life to devotion to the Sacred Heart of Jesus or the Immaculate Heart of Mary and to do so is to say that they wish to dedicate themselves to Jesus or Mary. Religious Sisters, Brothers and Priests dedicate themselves to follow Jesus, living according to the particular charism of their Order be it prayer, education, media or any good commitment and they live what is known as the Consecrated Life.

During the Mass, the Catholic Church calls the moments when the priest takes the host or the chalice of wine and says, "This is my Body" and "This is my Blood" as the words of consecration, recalling the very words Jesus said when He instituted the Eucharist two millennia ago the night before His death. The consecration has two consecrations, the first over the bread and the second over the wine, because Jesus didn't say at the Last Supper 'This is my body and my blood'. Rather, He first took the bread, blessed and broke it and gave it to His disciples, saying "This is my Body". Then, at the end of the supper, He took the chalice of wine and said, "This is my Blood". These two separate consecrations also indicate the way He would die the next day in a separation of His blood from His body.

OFFERTORY

While the Offertory part of the Mass might look like a kind of break in between two parts of the Mass, it is not a break at all. Following the first part of the Mass, called the Liturgy of the Word, where we hear the readings, profess our faith and offer the Church's prayer for our needs, we move into the Liturgy of the Eucharist. From among the people is brought forward the bread (unconsecrated hosts) and the wine representing the offering of the people, as well as their offerings toward the sustaining of the parish church. The bread and wine are received by the priest, assisted by altar servers, and only the priest is to set the accepted gifts on the altar. The altar servers help the priest carry the gifts to the altar, but at the altar the priest places the offertory gifts and takes them from the servers, placing them on the altar. This is why it is important that we sing a suitable hymn which reflects what we are doing at the Offertory, offering bread and wine at the altar and our money to the benefit and mission of the local parish but also that we are offering ourselves.

I remember several Offertory hymns from when I was growing up, one of them being *Lord Accept the Gifts*:

*Lord accept the gifts we offer at this Eucharistic feast.
Bread and wine to be transformed now,
through the action of thy priest.
Take us too Lord and transform us,
may thy grace in us increase.*

*May our souls be pure and spotless,
as the host of wheat so fine.
May all stain of sin be crushed out
like the grape that forms the wine.
As we too become partakers in this sacrifice divine.*

*Take our gifts Almighty Father,
living God eternal true,
Which we give through Christ our Saviour
pleading here for us anew.
Grant salvation to us present
and our faith and love renew.*

As a priest I have to admit that I have seen a trend over the last twenty-five years to replace the Offertory Hymn with a random hymn that may reflect the beauty of God's love but doesn't really speak to the action we are undertaking at the part of the Mass when we, the people of God, offer our gifts and ourselves to be transformed with the bread and wine into the Body and Blood of Christ.

Once the gifts (of bread and wine only, and not the water) have been offered by the people, the priest places the ciboria's containing hosts (presented in the offertory) on the altar and prepares the chalice with wine and a drop of water, both to be presented for the consecration when they become the Body and Blood of Christ.

But before this takes place, and while the Offertory hymn is still being sung, the priest quietly presents the gift of a larger host on a paten (flat, gold vessel containing one celebrant's host), slightly above the altar:

*Blessed are you, Lord God of all creation,
for through your goodness we have received
the bread we offer you:
fruit of the earth and work of human hands,
It will become for us the bread of life.*

Then lifting the chalice containing wine slightly above the altar, the priest says:

*Blessed are you Lord, God of all creation,
for through your goodness we have received
the wine we offer you:
fruit of the earth and work of human hands,
it will become our spiritual drink.*

Notice that this prayer states "will become" as this is a prayer where the priest is simply presenting the gifts to be used to God, marking them out from all created things on earth to be consecrated in a few moments to feed God's people.

When the Offertory hymn is concluded, the priest addresses the people, asking them to pray that our gifts of bread and wine may be acceptable to God and the people respond to the priest that they may be indeed be acceptable.

Then the priest prays the *Prayer Over The Offerings*, which pertains to the season of the Church and the Sunday,

praying that the Eucharist will bring us closer to Jesus and to heaven.

The priest then prays the prayer known as the *Preface*, which, while it differs according to the feast, season or Sunday, praises God's goodness for what we have been blessed with and given in Christ's great work of salvation, which always begins with the familiar words:

The Lord be with you...

The people's response to the Preface is with the

Holy, Holy, Holy Lord God of hosts...

CONSECRATION

Following the Holy, Holy, Holy, the priest enters into the Eucharistic Prayer. There are eight of these the priest may use but on most Sundays, Eucharistic Prayer III is used.

The beginning of the Eucharistic Prayer has the priest extending his hands over the bread and wine (the Offerings) asking that the Holy Spirit will make holy (set apart from all created things) these gifts that *will become* the Body and Blood of Christ. The crucifer rings the bells once as the priest imposes his hands over the gifts and then makes the sign of the cross over them. This, in effect, is the blessing of the gifts in preparation for consecration which immediately follows with the words Christ Himself used at the Last Supper. Sometimes, people mistake this blessing (the *Epicicles*) as the consecration, but it has not happened yet, until...

The priest then says,

At the time he was betrayed
and entered willingly into his Passion,
he took bread, and giving thanks, broke it,
and gave it to his disciples, saying,
**TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.**

The priest then holds the host aloft above the altar so that the people may see and adore the Lord now present in His Body. Then, lifting up the chalice, he says,

**TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNA
COVENANT,
WHICH WILL BE Poured OUT FOR YOU AND FOR
MANY FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.**

These beautiful words above, first said by Christ, and carefully spoken by His priests ever since, are Christ's revelation and mandate from the Last Supper, the institution of the Eucharist, that we should do this and continue to do this until Our Blessed Lord comes again! It isn't the priest who himself changes the bread into the Body of Christ and the wine into the Blood of Christ, but it is the Holy Spirit who works through the priest as the priest represents, in *persona Christi*, Christ Himself.

The Eucharist is not simply a meal but a sacrifice which is why it is celebrated on an altar, which was always used for the Old Testament sacrifices of the people. The Lamb has been sacrificed on Calvary which is why every Mass is Calvary represented. O Sacrament Most Holy, O Sacrament, Divine. (Fr. Charles)

Mass Intentions FOR THE WEEK



Tuesday, September 17th

8:30 a.m. † Chris Quinn

Wednesday, September 18th

7:00 p.m. † Mary Van Roessel

Thursday, September 19th

8:30 a.m. Intentions of Margaret Forget

Friday, September 20th

8:30 a.m. † Joanna Sabala

Saturday, September 21st

4:30 p.m. † Eleonor Tomas

Sunday, September 22nd

9:00 a.m. † Armenio Medeiros

11:00 a.m. † Maria Caprio

FIRST RECONCILIATION & COMMUNION REGISTRATION

Registration in the Church – Parents only

Sunday, September 29 at 12:30 p.m. or

Tuesday, October 1 at 7:00 p.m.

Please bring:

- A Registration Form (available on our website)
- A photocopy of your child's Baptism Certificate
- \$50 registration donation

Please note that registration for the sacraments this year will take place on these dates only. Late registration will be deferred to the Fall of 2020. Please make sure these dates are on your calendar.

Items Needed for our Resettlement Family

We are hoping our generous parishioners may be able to help us acquire the following items:

- New/gently used boys clothing and shoes for Chris, the 7 year old boy (size 8 or bigger)
- Kitchen table and chairs for 5 or 6 (preferably not glass or bar height)
- Couch, loveseat, chair
- Single bed
- New/gently used waterproof mattress covers for 2 double beds and 1 single bed

The boy's clothing and shoes are needed by Tues. Sept. 17.

Please do not bring any items to the office. Contact the office by email office@stleothegreat.ca if you can provide anything on the list and we will arrange for pick up/drop off.

Thank you for your kindness.

Resources to Prepare for the Federal Election

Discerning through the Lens of our Faith

There will be a federal election held on Monday, October 21, 2019. All eligible voters have a duty to cast a ballot. To help us reflect on important issues through the lens of our faith, the Archdiocese of Toronto has created a series of short one page resources on a variety of issues. These are non-partisan resources – they don't tell us which party to vote for, rather they help us view these issues through the lens of our Catholic faith, an important consideration as we discern who we will vote for on election day.

We will be sharing some of these resources in our parish throughout the election campaign period. If you'd like to view the resources online, including short videos and other reflections, visit: www.archtoronto.org/election



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