

ST. THERESA'S CHURCH

ACCENDO

TO KINDLE, ILLUMINATE AND INFLAME



VOLUME 1, ISSUE 10

APRIL/MAY 2015

A MESSAGE FROM FATHER JAMES

Dear Sisters and Brothers,

As we approach Pentecost, we also approach the celebration of the birth of our Church, born by the descent of the Holy Spirit on the Apostles. This is a good moment to reflect on the needs of our day and age, the requirements and challenges that we as Christians of today encounter.

In *Gaudium et Spes*, the pastoral Constitution of the Second Vatican Council we read that *"The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the grief and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts."*

This means that we, as Christians do not live in a world apart, but that we, as Christians, are truly and genuinely interested in our brothers and sisters with whom we share this space and time.

To use another theological term, we, as Christians, live our Incarnation in the here

and now. We become flesh in our day and age, and therefore become the renewed presence of God among humankind.

This movement of our incarnation gives us a high dignity, based on the image and likeness of Christ in our lives, but also a high responsibility. This responsibility is a heightened responsibility to the one we received at the moment of creation. Now we are not only stewards of creation anymore, but we are stewards of each other, and of all of creation. This stewardship is now extended to taking care of the spiritual well being and health of our brothers as well.

Here the mission of the Church becomes fully visible: taking care and loving our brothers and sisters in all aspects of life: material and spiritual. This means that we are not living a life in an ivory tower, but that we are set apart by God for this ministry in the world, very much like a gardener is set apart for working in the garden entrusted to him or her.

This has also consequences for our life as a parish in the midst of Halifax. At the moment we are living a moment of preparation for the future, so that we can address the joys and hopes, the griefs and anxieties of the people of Halifax in this day and age. We are preparing ourselves in a structure, that focuses on community, formation, and then mission. The goal of all our preparation, spiritual as well as material, is always the mission towards our brothers and sisters, in loving and caring for them, and by creating for them a safe haven. A haven, a home, in which to retreat when the turmoil of today are threatening to become too much.

My sisters and brothers, let us embark on this journey with joy and hope, and let us leave anxiety and grief behind, so that we may become the joyful and hopeful presence of God among the people of this day and age.

Peace and all Good

Fr. James+



SPECIAL POINTS OF INTEREST:

- *Message from Fr. James*
- *Rites and Liturgies*
- *Mary, Mother of God*

This will be our last "mail-out" Newsletter. In the Fall, we are anticipating doing something different to bring the news of the Parish to you. Stay tuned.



The question of different rites and the liturgies connected with them.

My reflection in the area of Spirituality today will focus on the existence and presence of different rites and rituals of Catholic worship within our world today. When we talk about Liturgy, most of us, me included, often think simply about the Mass of the Catholic Church, or the so called Latin Rite. It is the most-known, it is the one that is present in the most areas of the world, and it is the one we always celebrate in our liturgies. There are, however, also other rites.

My reflection today intends to shed a little bit of light on these different ways of being Church, and of celebrating the Liturgy.

It would be good to start with a list of the different rites that are present within the Catholic Church. The Catechism has a list of seven different rites: Latin, Byzantine, Alexandrian, Syriac, Armenian, Maronite, and Chaldean Rite. We also read in the Catechism, that all these rites have equal right and dignity.

We have to be aware of the fact that these rites are, in all reality, always families of rites, with many different sub-rites. The Latin Rite, for example, can be subdivided in many more different rites, among them the Dominican Rite, and the Ambrosian Rite.

All these rites differ from each other in certain aspects, but all are valid. We are no less Catholic after having experienced a Liturgy in the Byzantine Rite, than after having participated in a celebration of the Eucharist in the Latin Rite. This liturgical diversity is the richness of our Church, it is not something that has to be unified, made uniform, by the strict adherence to one way of celebrating. On the contrary: the Catholic Church is catholic, that is, universal, because it encompasses many different people from many different traditions, that have one thing in common: they were all called to follow Christ.

“For through faith you are all children of God in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ.

There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus.”(Gal 3: 26-28)

If we take a look at the process of the establishment of these different rites, we come to realize that it is a movement of *incarnation*. In becoming part of a culture, the Church takes flesh, and dwells in the midst of this culture. This is not only a political move, but most of all a theologically motivated development. This development is essential to our Christian and Catholic identity, as we do not take our identity from the culture that we live in, but from the person of Jesus Christ. He is the one who transcends time and space with His coming among us, He is the one whom we have to imitate. This imitation, however, can not stop at external behaviour, but has to transform the hearts of all the faithful. We are, after all, His disciples, who have heard Jesus say: *“Be perfect, just as your Heavenly Father is perfect”*(Mt 5: 48).

Catechism of the Catholic Church, nr. 1203: *“The liturgical traditions or rites presently in use in the Church are the Latin (principally the Roman rite, but also the rites of certain local churches, such as the Ambrosian rite, or those of certain religious orders) and the Byzantine, Alexandrian or Coptic, Syriac, Armenian, Maronite and Chaldean rites. In “faithful obedience to tradition, the sacred Council declares that Holy Mother Church holds all lawfully recognized rites to be of equal right and dignity, and that she wishes to preserve them in the future and to foster them in every way.”*

Mary , the Mother of God

Because May is the month of Mary, she deserves honourable mention in this newsletter. To those who do not know much about her, I hope this little teaching passes along some insights. To those who have a deep devotion to her, may it warm your heart as you read about her again.

Mary comes to us with such titles as the Blessed Virgin, the Mother of God, the Mother of the Church, Mother of the Eucharist, Queen of Peace and many many more.

We don't read much of Mary in the Scriptures, but the small parts that are there can teach us so much about being a child of God.

We first read about *"the Woman"* in Genesis 3:15 where it says that *"I will put enmities between you and the woman and your seed and her seed; she will crush your head and you shall lie in wait for her heel."* Obviously all references directed toward the saving power of Jesus, the woman's son.

The second prophecy referring to Mary is found in the Prophet Isaiah. *"The Lord Himself shall give you a sign. Behold a virgin shall conceive and bear a son and His name shall be called Emmanuel."* (meaning God is with us.)

Then we have a third from the prophet, Micah. *"From out of Bethlehem, the least of the class of Judah, from you will come for me the future ruler of Israel whose origins go back to the distant past, to the days of old. Hence Yahweh will abandon them only until she who is in labour gives birth."*

The first place we read of Mary in the New Testament is in the account known as the Annunciation, Luke 1:26-38, where the Angel Gabriel tells Mary, *"you will conceive and bear a son and you will call him Jesus."* Notice that in facing even death for that was the punishment for being pregnant out of wedlock, Mary was able to say, *"Let what you have said be done to me."*

Later as Jesus begins what is known as his public ministry, Mary appears in the story of the Miracle at the Wedding Feast of Cana, John 2:1-12. Mary is interceding for a couple, *"Do whatever he tells you"*. This is also a message for us that she will come to our aid. *"Woman"* was considered a respectful way to address a female, but it also is that link with the passage where we read about the woman in Genesis.

In Luke 8:19-21 we read, *"Then his mother and his brothers came to him, but they could not reach him because of the crowd. And he was told, "Your mother and your brothers are standing outside, wanting to see you. But he said to them, "My mother and my brothers are those who hear the word of God and do it."* In this passage, Jesus places the bond that unites the soul with God above the natural bond of parenting which unites the Mother of God with her Divine Son. Here, Mary's dignity is not belittled as it sounds initially, but **her real holiness is held up to imitate"**.

She is not mentioned again until the crucifixion of Our Lord, John 19:25-27.

- Mary's spiritual Motherhood
"Woman, this is your son"

- *"this is your son"* - Jesus is our brother

- Mother of Jesus, the mystical Head of the Body whose members we are

This is our invitation to take Mary into our home. I don't know a more powerful intercessor for us. As our spiritual Mother she wants what is best for us. She crushes the head of Satan and she places us in the heart of her son.

Mary is our model of faith; *be it done unto me according to Your Will* and she is our model of discipleship; *"Do whatever He tells you"*.



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WE ARE A FAMILY IN CHRIST

Pastors of St. Theresa's Church

1930 - 1948	Monsgr. Michael Cole
1948 - 1953	Bishop Alfred Leverman
1953 - 1955	Monsgr. Granville
1955 - 1962	Monsgr. William Burns
1962 - 1979	Father John Heffler
1979 - 1990	Father John DeLouchry
1990 - 1998	Father Lloyd O'Neill
1998 - 2001	Father Paul Williams
2001 - 2002	Father Joseph Hattie
2002 - 2007	Father Thomas White
2007 - 2014	Father Roberto Donato
2014 -	Father James Wegner

Church Bloopers

- Please place your donation in the envelope along with the deceased person you want remembered.
- The church will host an evening of fine dining, super entertainment and gracious hostility
- Potluck supper Sunday at 5:00 PM - prayer and medication to follow.
- The ladies of the Church have cast off clothing of every kind. They may be seen in the basement on Friday afternoon
- Ladies Bible Study will be held Thursday morning at 10 AM. All ladies are invited to lunch in the Fellowship Hall after the B. S. Is done.
- Low Self Esteem Support Group will meet Thursday at 7 PM. Please use the back door
- The eighth-graders will be presenting Shakespeare's Hamlet in the Church basement Friday at 7 PM. The congregation is invited to attend this tragedy.
- Irving Benson and Jessie Carter were married on October 24 in the church. So ends a friendship that began in their school days.
- The Scouts are saving aluminum cans, bottles and other items to be recycled. Proceeds will be used to cripple children.
- The pastor would appreciate it if the ladies of the congregation would lend him their electric girdles for the pancake breakfast next Sunday morning.