

ST. THERESA'S CHURCH

ACCENDO

TO KINDLE, ILLUMINATE AND INFLAME



VOLUME 1, ISSUE 7

JANUARY 2015

A MESSAGE FROM FATHER JAMES

Dear Sisters and Brothers,

This time of the year is full of meaning, that has its origin within the reflection that the liturgy proposes to us. The liturgy lead us from the celebrating the birth of Christ, via His manifestation at the epiphany, to His baptism, where we as the baptized reflected on the meaning of our own baptism. This reflection now continues with the account of the calling of the first disciples, as being baptized implies that all of us have followed a calling that we have received.

As most of us have received our baptism as infants we have never been aware of this calling, or that we have answered it. In the Gospels we witness how Christ calls his first disciples and says to them: *"Come after me, and I will make you fishers of men"*(Mk 1:17). All of us share in the same calling, as all of us have been made children of God, *"not by natural generation nor by human choice nor by a man's decision but of God"* (John 1:13).

This gives us an insight into the actor during our baptism: it is God, in the person of the Holy Spirit, *"who called us out of darkness into his wonderful light"*(1 Peter 2:9).

In Greek this is called *"ἐκκλησία"*, which literally translated means "those who are called out from". The English equivalent to the term 'ekklesia' is "Church": the people called by the Holy Spirit out of the darkness into his marvellous light, belonging now to the Lord.

A consequence of our baptism is therefore that we are called not only out of the darkness of suffering and death, but called also into the light of life, love, and forgiveness, and into this relationship of belonging to Christ.

This new belonging to Christ is the newness of life that the Gospels are speaking about, when we read that the first disciples, Simon (who will be called Peter) and Andrew, "abandoned their nets and

followed him" (Mk 1:18).

The newness of life in Christ expresses itself therefore in the beginning of a transformative journey, a journey into an adventure that will lead us to the fullness of life in God. This fullness of life in God, in Christ, we can find in the Christian community, where those *"who remain in love remain in God and God in"*(1 John 4:16) them.

All of us Christians are therefore invited to follow Christ on this journey, and to discover the fullness of our existence, in the events surrounding the Passion, Death and Resurrection of Christ, within the community of the believers, the children of God.

Peace and all good

Fr. James+



SPECIAL POINTS OF INTEREST:

- *Message from Fr. James*
- *Catholic Spirituality*
- *St. Marguerite Bourgeoys*
- *Socials for Seniors*

COME,
FOLLOW ME

Catholic Spirituality: The language of the Liturgy

In today's article I am going to focus on Sacred Scripture as the source of our specific knowledge about God.

There are, in fact, two ways how we can come to understand certain elements of truth about God. One way, the way common and accessible to all humankind, is the so called book of nature. In nature, in creation, God has left an imprint of Himself, like an artist who leaves an aspect of himself, and those who set themselves to discovering His footprints or even His existence through creation, will be able to arrive at these elements of knowledge about God. This, however, is a very general knowledge, as it simply concerns a way of knowing that He exists, but won't be able to reveal details about God.

There are also some disadvantages to this book of revelation: reflection and research take time and energy, and not many people have this at their disposal. Similarly there is also the possibility that this knowledge may be connected with error or mistakes, as our reasoning is not always correct. This also implies that the book of nature will remain closed to

a majority of humankind, simply because humankind is busy with work and life, in order to assure the possibility to actually live.

The Bible, or Sacred Scripture, is God's self-revelation to His people: first to the Jewish nation, in the Old Testament, and then to all peoples in the person of Christ, and in the writings about Him and the early Christian communities.

In the Bible we can find a revelation of God that is more complete, and that therefore is available to a vast majority of humankind.

Sacred Scripture can tell us many things about God, and does so, it requires, however, a key for reading and understanding it. Many of us have opened the Bible, and have wondered at many of the different things that are written within it: for many of us Scripture remains a book with seven seals, something hard and difficult to understand. The reason for this is rather simple: the individual books of the Bible were written in a time and society that is rather foreign to us, as we did not grow up some three thousand years ago, and did not live in the ancient culture of the

middle east. Some of the concepts and understandings contained in the Bible will therefore remain difficult to grasp in their fullness.

A homily, and a study of the Bible will have to take some of these elements into account. This is the reason why I am offering a catechesis on the most common elements of Sacred Scripture address topics such as biblical geography, biblical history, the languages of the Bible, inspiration of Scripture, its canonicity, its transmission to our day and age, the different translations and their difficulties, and much much more.

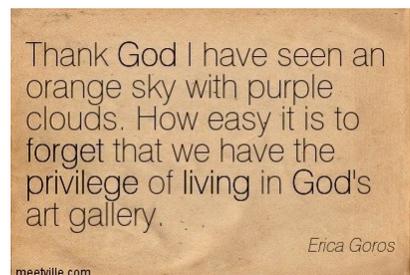
If you ever wanted to know more about the Bible, the source of our knowledge about God, I would like to invite you to join us for this series of catechesis. This series will begin January 28th at 7:00pm in the Boardroom of the Rectory.

I hope to see you then!

Fr. James+



“The Bible, or Sacred Scripture, is God's self-revelation to His people.”



Erica Goros

meetville.com

CANADA'S SAINT

On January 12, the Church in Canada celebrates the life and witness of **Saint Marguerite Bourgeoys**, founder of the Congregation of Notre Dame.

The following outline of her life and spirituality is part of an initiative by the Canadian Conference of Catholic Bishops (CCCBB) to celebrate the Year of Consecrated Life. Starting at the end of November 2014 and continuing to the beginning of February 2016, the Year of Consecrated Life invites the Church to celebrate the gifts and charisms of the consecrated life – religious institutes, societies of apostolic life, and secular institutes, together with consecrated virgins.

Marguerite was born in Troyes, Champagne, France, in 1620. Even as a young girl, she demonstrated an aptitude for “gathering together the girls” of her age and for group life and organization. At twenty, she saw a statue of the Virgin that deeply “touched and changed” her. She enrolled in the “external” Congregation of Notre Dame in Troyes and pronounced a vow of chastity when she was 23. She wanted to try a new form of life to honour “the life in the world of the Holy Virgin”, in which “without a veil or a wimple, one would be a true religious.”

In 1652, Governor Paul de Chomedey de Maisneuve was trying to find a teacher who could come to Ville-Marie (Montreal). He and Marguerite met and she offered her services.

She set out on a ship in 1653 carrying only a small bag. She was 33. In the course of the voyage she nursed people suffering from illness. For four years, she worked for the Governor. She also helped Jeanne Mance at Hotel-Dieu Hospital; she gave up her mattress and blankets to people who had less than she did and won over the settlers, for whom she became a trusted counsellor. In 1657, she organized the erection of a chapel that would serve as a place of pilgrimage in honour of Mary. The project was completed the next year. From that time, the chapel has housed the miraculous statue of Notre-Dame du Bon-Secours (Our Lady of Good help), which Baron de Fancamp had given Marguerite in 1672.

In 1658 Maisonneuve gave her a community stable in which to start her school. She began day classes and then a boarding school for the daughters of colonists as well as girls from the Iroquois First Nation. She formed a religious community for young women (today the Congregation of Notre Dame). She went back to France in 1659 and again in 1671, recruiting companions. She obtained letters patent from King Louis XIV. In 1676, Bishop Laval recognized her community as a secular institute. As she set out on a third voyage back to France, the Bishop refused to allow her to recruit further companions from Europe. Upon her return,, she began to admit the first Canadian women, including two Iroquois.

Marguerite and her companions taught catechism and basics of literature, as well as virtue, etiquette and the love of work. She started up a needlework workshop and taught household arts to prepare the students for their role in family life. The “filles du roi”, the so-called “King's Daughters” who came from France with dowries from the king, were welcomed by Marguerite's companions at the Saint-Gabriel Farm, which offered them shelter and welcome as they became acquainted with the eligible men in the colony.

She began to send her companions in pairs to new parishes to start classes for the children of the settlers. In 1697, the Most Reverend Jean-Baptiste de Saint-Vallier, who succeeded Francois de Laval as Bishop of Quebec in 1685, recognized the community as “daughters of the parish”.

Marguerite Bourgeoys died January 12, 1700, and was acclaimed as the “Mother of the Colony”. She was canonized on October 31, 1982, by Saint John Paul II.



**Saint Marguerite
Bourgeoys**



Community room in the Mother House, Congregation de Notre Dame

ST. THERESA'S PARISH

6351 North Street
Halifax, NS
B3L 1P7

Phone: 454-8221
Fax: 454-6117

E-mail: sttheresachurch@ns.sympatico.ca

WE ARE ON THE WEB:
www.sttheresaschurch.ca



@STTHERESANORTHS



SAINTTHERESAPARISH6351NORTHST

WE ARE A FAMILY IN CHRIST

EMAIL ANYONE?

Should you wish to receive your monthly newsletter via email or view all the issues on our website, please let us know by emailing Pat at:

sttheresachurch@ns.sympatico.ca

Socials for Seniors

Last summer, after several meetings and the completion of a questionnaire by seniors in St. Theresa's Parish, a small committee was formed to offer some social activities for our "older" population.



To date, three very successful events have been held. In October, 35 of our seniors joined together for a soup luncheon followed by a rousing sing-along. November brought 45 people together for sandwiches and Bingo. Our Christmas Dinner/Lunch in December saw more than 70 people enjoy a delicious turkey dinner.

The best part of all of these get-togethers, was the interaction among those who attended. We all had FUN!

We would like to do more. Our church hall and Pius X Room are available every Wednesday for use by the seniors of our parish.

Our "Socials for Seniors" Committee is always looking for new ideas about what to offer. Are there activities which you would like to see happening? Do you have a talent or skill that you would like to share with our seniors? Would you like to be a part of the Committee? Please contact Pat in the Parish Office ([902-454-8221](tel:902-454-8221)) with your ideas and feedback. OR you may contact any of our Committee members (Frances Cody, Linda Cody, Myra Donnelly, Steffie Hawrylak-Young, Sr. Rita Hanna, Geri Kearns).

Watch for an announcement soon in the bulletin and on the notice boards about upcoming activities.

CHURCH BULLETIN BLOOPERS....

The peacemaking meeting scheduled for today has been canceled due to a conflict.

Remember in prayer the many who are sick of our community. Smile at someone who is hard to love. Say "Hell" to someone who doesn't care much about you.

For those of you who have children and don't know it, we have a nursery downstairs.

Next Thursday there will be tryouts for the choir. They need all the help they can get.

This evening at 7 PM there will be a hymn singing in the park across from the Church. Bring a blanket and come prepared to sin.

Weight Watchers will meet at 7 PM at the First Presbyterian Church. Please use large double door at the side entrance.

The Associate Minister unveiled the church's new tithing campaign slogan last Sunday: "I Upped My Pledge--Up Yours"

The Fasting and Prayer Conference includes meals.

The sermon this morning: 'Jesus Walks on the Water.' The sermon tonight: 'Searching for Jesus.'

Ladies, don't forget the rummage sale. It's a chance to get rid of those things not worth keeping around the house. Bring your husbands.