

# ST. THERESA'S CHURCH

## ACCENDO

TO KINDLE, ILLUMINATE AND INFLAME



VOLUME 1, ISSUE 3

AUGUST 2014

### A MESSAGE FROM FATHER JAMES

Dear sisters and brothers,

I wish all of you a happy and blessed summer! Summer generally is the time of the year during which we take a break from many activities, in order to focus on others: on relaxing, spending time with family and friends, and on enjoying the beautiful gifts that God has given us in nature.

There are, however, also many other activities that are taking place in the summer: for our parish, for example, we begin our preparation for the coming year of pastoral activity, and while in the summer there aren't that many things going on in the parish itself, we are busy planning and preparing events for the future.

As the parish of St. Theresa continues to grow, and to become more and more vibrant, we stand in front of a challenge: our transformation towards a truly active parish in which there are many activities and groups, apart from the celebration of the sacraments. This means that we are creating spaces for activities that will take place during the week. We are creating these spaces in the parish rectory, which is ideal as a meeting place for smaller groups. Ian Williams, Wayne MacPherson, and I myself are doing the actual physical work of beautification within the rectory, and if you would like to see some of them, feel free to visit the rectory during the week. We are happy to have you for coffee or tea!

If you would like to support this work, we are always looking for donations towards this project, and the total of these works, as we supply the actual work ourselves, should not exceed \$2000.

Dear sisters and brothers, if you have any suggestion or ideas, or if you desire to plan and lead an activity in the parish, please contact the parish office, or Sr. Rita Hanna, or myself, either via phone, or via email. The next edition of the newsletter will present some of the activities we believe will help us on this journey of growth.

Peace and all Good, and enjoy the beautiful days of summer.  
Fr. James+



### SPECIAL POINTS OF INTEREST:

- *Message from Fr. James*
- *Catholic Spirituality*
- *Our Stained Glass Window*
- *Regular and Upcoming Events*
- *Our History Continued*

### Catholic Spirituality: Prayer

One of the first clarifications we have to bring into this realm of Catholic Spirituality is that we as Catholics have a long tradition of prayer and spirituality to have recourse to. We, as Catholics, have not been born into an empty space, as something completely new, but we are founded on the tradition of Jewish spirituality at the time of Jesus. This means that there is a great Jewish influence on our way of praying, on our way of relating to God. Most of the times when we speak about prayer, we think about something that we do.

There are, however, several aspects to prayer that we easily overlook. We can distinguish two primary areas of prayer: the realm of being, and the realm of acting. The realm of being concerns our very existence, that which we truly are.

So can I for example say, that I am in relationship with somebody. This, first of all, means that there are two persons that are in relationship. The two persons are necessary, as is the relationship between them, otherwise this statement wouldn't be true.

This relationship between two persons then leads to the realm of acting: the things we do flow from the very fact of being in relationship. This implies that everything that we do, when in relationship with another person, should be motivated by the relationship with that person. This also explains how some things that we do can correspond to the relationship, whereas others don't. Let's take the case of two persons that are in love with each other: to spend a lot of time with each other, in communion, corresponds to the relationship, but not to spend a lot of time with each between the two persons, and

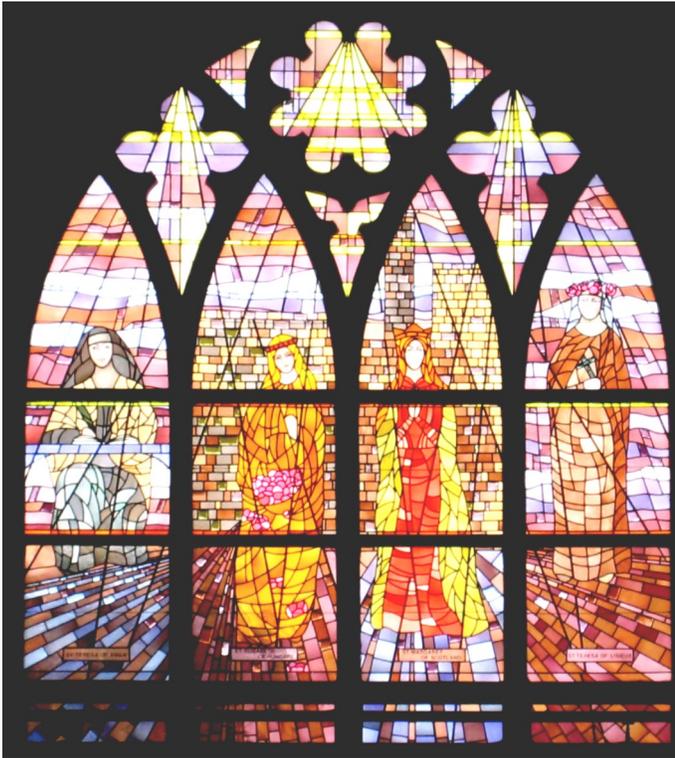
other will lead to a distancing therefore doesn't correspond to the relationship anymore.

Prayer concerns both aspects: the aspect of being, and the aspect of acting. Prayer signifies the fact of being in relationship with God, and prayer, as an activity, is the time spent with the one we love.

If we forget the one or the other aspect of prayer, we risk leaving the relationship with God, and beginning a relationship with ourselves. Fr. James+



## THE BEAUTIFUL STAINED GLASS WINDOW



THE BEAUTIFUL STAINED GLASS WINDOW AT THE FRONT OF OUR CHURCH DEPICTS THE FOLLOWING FOUR SAINTS



**St. Teresa of Avila**

(Mar. 28, 1515 – Oct. 4, 1582) known in religion as Saint Teresa of Jesus was born at Avila, Old Castile, Spain and was a prominent Spanish mystic, Carmelite nun, and writer of the Counter Reformation. She was a reformer of the Carmelite Order and is considered to be, along with Saint John of the Cross, a founder of the Discalced Carmelites. Teresa's mother was especially keen to raise her

daughter as a pious Christian. Theresa was fascinated by accounts of the lives of the saints, and ran away from home at age seven with her brother Rodrigo to find martyrdom among the Moors. Her uncle spoiled their plan! Leaving her parents' home secretly one morning in 1534, at the age of 19, Teresa entered the Monastery of the Incarnation of the Carmelite nuns at Avila. In the cloister, she suffered greatly from illness. Early in her sickness, she experienced periods of spiritual ecstasy through the use of the devotional book, *Abercedario spiritual*, published in 1537-1554. As the distinction between mortal and venial sin became clear upon her, she says she came to understand the awful terror of original sin. She also became conscious of her own natural impotence in confronting sin,

and the necessity of absolute subjection to God. In the mid-fifteenth hundreds, Teresa began a reformation of the Carmelite monasteries and the establishment of new monasteries throughout the country. With the help of John of the Cross and Anthony of Jesus two houses for Discalced Carmelite Brethren were opened. In 1576 a series of persecutions began on the part of the older observant Carmelite order against Teresa, her friends, and her reforms. The establishment of further convents was forbidden. The General condemned her to voluntary retirement. Finally, after several years, the persecutions stopped, and more convents were founded. Teresa died in 1582. She was canonized forty years after her death and her feast day is October 15. In 1970, she became the first woman to be named a Doctor of the Church. Teresa of Avila is one of the foremost writers on mental prayer. Her definition was used in the *Catechism of the Catholic Church*: "Mental prayer is nothing else than a close sharing between friends; it means taking time frequently to be alone with him who we know loves us."



**Elizabeth of Hungary**

(c. 1207 – Nov. 17, 1231) was the daughter of King Andrew II of Hungary and his wife, Gertrude. A political marriage was arranged for Elizabeth when she was four years old, which was often the custom. However, Hermann died before this marriage took place and she married his brother, Ludwig when she was fourteen. They had three children. Her husband was often away. In the spring of 1226, when floods, famine and the pest wrought havoc in their region, Ludwig was in Italy attending to business on behalf of the Emperor and the empire. Under these circumstances, Elizabeth assumed control of affairs, distributed alms, giving even state robes and ornaments to the poor. She had a hospital built and visited the inmates daily to attend to their wants. Her dear husband died in 1227. Elizabeth was crushed and cried out: "The world with all its joys is now dead to me". Elizabeth became involved with Franciscans who had moved to Germany. She was instructed in the teachings of St. Francis of Assisi to observe, according to her state of life, chastity, humility, patience, the exercise of prayer and charity. Her position prevented the attainment of the other ideal of St. Francis - voluntary and complete poverty.

Elizabeth ardently desired a life of poverty. After the body of her husband was returned to Germany for burial, Elizabeth and her maids received the dress of the Third Order of St. Francis, thus being among the first tertiaries of Germany. In 1228 she built the Franciscan hospital at Marburg and on its completion, devoted herself entirely to the care of the sick. Completely devoted to God, Elizabeth's strength was consumed by her charitable works and she died at the age of twenty-four. Soon after her death, miracles began to be worked at her grave, especially miracles of healing. Elizabeth was canonized by Gregory IX. Elizabeth is generally represented as a princess giving alms to the poor or as holding roses in her lap. The legend says that she was surprised by her husband when she was on an errand of mercy, and so the bread she was trying to conceal was suddenly turned into roses.



**St. Margaret of Scotland**

(c. 1045 – Nov. 16, 1093) was the daughter of the English prince Edward the Exile and Agatha. She was probably born in Hungary.

When her uncle, Edward the Confessor, died in 1066, she was living in England. According to tradition, after the conquest of the Kingdom of England by the Normans the widowed Agatha decided leave Northumberland with her children and return to the Continent, but a storm drove their ship to Scotland where they sought the protection of King Malcolm III. Margaret ended up marrying King Malcolm.

They had eight children, six sons and two daughters. With her goodness and kind nature, she had a great influence on her husband and the country of Scotland. She contributed much to her adopted country in promoting the arts of civilization and encouraging education and religion. She made the effort of obtaining good priests and teachers for all parts of the country. One of her sons became St. David. Her husband Malcolm III, and their eldest son, Edward, were killed in a fight against the English on Nov. 13, 1093. Margaret was ill, and she died three days later.

Margaret was canonized in 1251 by Pope Innocent IV on account of her personal holiness and fidelity to the Church. During Advent and Lent, she would rise at midnight to attend church services. She would personally serve orphans and the poor every day before she herself would eat.



**St. Thérèse de Lisieux**

(Jan. 2/1873 – Sept. 30, 1897) also called Thérèse of The Child Jesus and of the Holy Face and also known by many as The Little Flower of Jesus was born in Alençon, France. She was canonized on the 17<sup>th</sup> of May, 1925 by Pope Pius XI.

She was born to a very religious set of parents who had nine children. Only five survived to adulthood. Thérèse was the youngest. Her mother died when Thérèse was only four. When she was nine, her sister Pauline, her "second mother" entered the Carmelite monastery at Lisieux. Thérèse also wanted to enter, but was told she was too young. At 15, when her sister, Marie entered the same convent, Thérèse renewed her attempts to join the order, but the priest-superior would not allow it because of her youth.

On a pilgrimage to Rome with her father, Thérèse implored the Pope to let her enter, but he told her to do what the superiors decide. Shortly after this, the bishop authorized the prioress to receive Thérèse and in 1888 she became a Carmelite novice. Her father died in 1894.

After his death, Céline entered the same Carmelite convent as her three sisters. Her other sister, Leonie became a nun in the Order of the Visitation at Caen. Thérèse is known for her "little way", because for her she discovered this as the means of attaining holiness and to express her love for God. In her actions, this meant offering little sacrifices to God throughout her day; in her spirituality, it was focusing on Scripture only when she found she was unable to understand the great writers of the Church; and, her prayer was simple remarks to the Lord. She died on Sept. 30, 1897 at the age of 24. On her death bed Thérèse is reported to have said, "I have reached the point of not being able to suffer anymore, because all suffering is sweet to me."

**Weekend Mass Times**

Saturday 4:30 pm

Sunday 9:30 am

**Weekday Mass Times:**

Tuesday to Friday 9:00 am

**Adoration:**

Monday to Friday

9:30am until 4:30 pm

**REGULAR AND UPCOMING EVENTS**

August 18 - 22	<b>The Roots of Christian Life: Rediscovering Patristic Heritage</b> 10:00am - 12:30pm	Pius X Room, St. Theresa's Parish
August 25 - 29	<b>Christian Anthropology</b> 10:00am - 12:30pm	Siena Room. St. Catherine's Parish

Please see Pat in the Parish office for registration and course fees. *Sponsored by the Franciscans of Halifax*

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@STTHERESANORTHS



SAINTTHERESAPARISH6351NORTHST

**WE ARE A FAMILY IN CHRIST**

## History of St. Theresa's Parish continued...

Most recent pastors include Rev. Lloyd O'Neill from 1991 - 1999 and Rev. Paul Williams 1999 until his death in 2001. Father Williams was followed by Rev. Joseph Hattie, OML from 2001 until August 2002. A major highlight during Father Hattie's time as Pastor was the visitation of the relics of St. Theresa in December 2001. Rev. Thomas White from 2001 until 2007. During Fr. White's time as Pastor he was responsible for uniting St. Theresa's Parish and St. Catherine of Siena Parish under one administration. Father White was followed by Rev. Roberto Donato from 2007 until 2014. Father Donato introduced the two parish communities to the Franciscan way of life.

On April 21, 2014, the parishioners of both parishes welcomed Fr. James Wegner, FoH as their new Administrator.

## 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](mailto:sttheresachurch@ns.sympatico.ca)



**THE BIBLE NEVER ONCE SAYS, "FIGURE IT OUT," BUT OVER AND OVER IT SAYS, "TRUST GOD." HE'S ALREADY GOT IT ALL FIGURED OUT.**

## TWO LITTLE BOYS

A couple had two little boys, ages 8 and 10, who were excessively mischievous. The two were always getting into trouble and their parents could be assured that if any mischief occurred in their town their two young sons were in some way involved.

The parents were at their wits end as to what to do about their sons' behavior. The mother had heard that a clergyman in town had been successful in disciplining children in the past, so she asked her husband if he thought they should send the boys to speak with the clergyman.

The husband said, 'We might as well. We need to do something before I really lose my temper!' The clergyman agreed to speak with the boys, but asked to see them individually. The 8 year old went to meet with him first. The clergyman sat the boy down and asked him sternly, 'Where is God?'

The boy made no response, so the clergyman repeated the question in an even sterner tone, 'Where is God?' Again the boy made no attempt to answer. So the clergyman raised his voice even more and shook his finger in the boy's face, 'WHERE IS GOD?'

At that the boy bolted from the room and ran directly home, slamming himself in the closet. His older brother followed him into the closet and asked what had happened. The younger brother replied, 'We are in BIG trouble this time. God is missing and they think we did it.'