



Is God calling you to be a priest?

“Trust in the Lord with all your heart. . . He will direct your path.”
(Proverbs 3:5-6)

www.beapriest.ca

Canadian Federal Government website for Mental Health help across Canada:

<https://www.canada.ca/en/public-health/topics/mental-health-wellness.html>

St. Athanasius, Bishop and Doctor - Feast Day May 2

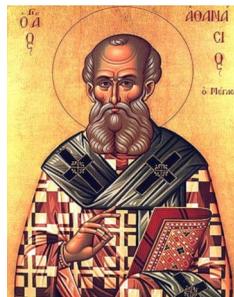
The First Sunday of Advent of 2011 introduced to the faithful a new liturgical translation of the Mass in many English-speaking countries. The new translation had been many years in the making and had gone through numerous drafts and revisions. Of the many noticeable changes, some of the most extensive were made to the Nicene Creed. The phrase “one in being with the Father” was changed to “consubstantial with the Father.” This caused confusion and discomfort for some, as “consubstantial” was not a familiar English word and sounded more appropriate to the realm of mathematics. But “consubstantial” had a long historical and theological pedigree supporting it. Its noticeable use in the newly translated Creed, and the curiosity it provoked, was also a distant *homage* to today’s saint, Athanasius. He fought for, and suffered for, this one word.

Saint Athanasius was the sturdiest pillar of orthodoxy in the Patristic age. He was born to Christian parents in Egypt, raised in the faith, and mentored in his youth by the Bishop of Alexandria, whom he accompanied to the Council of Nicea. He later became the Bishop of Alexandria for forty-five contentious years and was exiled five times, some of them difficult, dangerous, and prolonged absences. He lived a colorful life at the very heart of the theological controversies of the fourth century. Athanasius, while still young, played an important role at the Council of Nicea in promoting the non-biblical, Greek word, *homoousion*, to describe Christ’s relationship with God the Father. The Western Church then translated *homoousion* as *consubstantialis* for its Latin Creed. Hence the English word “consubstantial.”

To say that Christ is “consubstantial” with the Father is to say that He is not one in person, one in mind, or one in will with the Father. He is distinct from the Father in His personhood, His mind, and His will. But Christ is entirely united to the Father in His substance, or nature. That is, Christ is God from God in the same way that light is from light or, to use the probable original analogy from that pre-electrified era, Christ is God from God and flame from flame. A wick carries a new flame away from its source, to burn the same or hotter somewhere else, without diminishing its “parent” fire. One source, two flames, generating heat and light in different places for different people.

Christ did not become God sometime after He was born of the Virgin Mary. He did not develop into God as a teenager. Nor was He bestowed with divine powers in some pivotal event. He was a baby God, a teen God, and an adult God because He was always God. Nor was His God nature a mere cloak under which was hidden a human self. Jesus Christ was fully human, of course, but also fully divine, and these two natures were united in one complex person. Most of the Church’s finer Christological definitions were destined to be clarified at later Councils. The first two Councils, Nicea (325 A.D) and Constantinople (381 A.D.) were concerned with understanding and defining the Trinity first. Once Trinitarian definitions were worked out, later fifth-century Councils would address more fully the nature of Christ Himself.

Before delving into what Christ was for, or what He did, it was necessary to establish who He was. His *being* preceded His *doing*. Saint Athanasius’ theological contributions to defining, for ever and all time, the metaphysical significance of the Incarnation is now taken for granted. But without this correct understanding, Christmas would be just a historic anniversary of an important birth, like that of Julius Caesar or other greats of history. But Christmas is Christmas because Christ was God from the start. Theology is not just a pillow on which the Church rests, of course, so the theology of the Trinity and of Christ has been greatly enriched since the Patristic age, most notably by an emphasis on the Cross as the fullness of the self-emptying that began with the Incarnation. Saint Athanasius was without equal in defining and defending the Church’s dogma on the true nature of the Trinity. And for that immeasurable contribution he is owed an immense debt of gratitude by all the Church.



ST. VERONICA’S CHURCH

INFORMATION

**559 Douglas St
Sault Ste Marie**

P6C 1V3

Ph: (705) 253-9411

Hall: (705) 253-4352

veronicassm@shaw.ca

Parish Priest:

Fr. Ron Ambeault

Parish Council Chair:

Santa De Marco

Children Sacramental

Prep. Coordinator

Fran Boyle

CWL President:

Rose Linklater

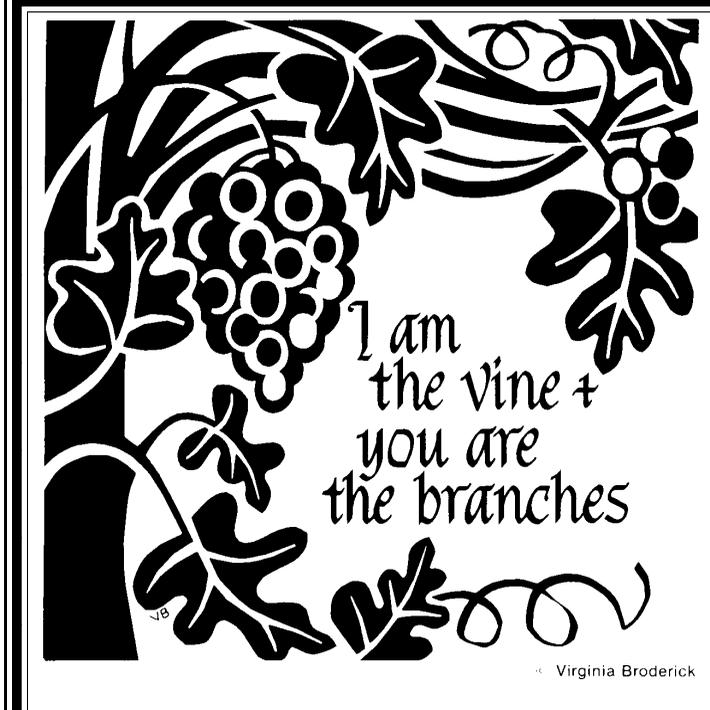
Knights of Columbus

John Sullivan

Parish Secretary:

Lisa Maville

**SUNDAY MAY 2, 2021
FIFTH SUNDAY OF EASTER**



“Living together is an art. It’s a patient art, it’s a beautiful art, its fascinating.”

- Pope Francis

Reconciliation

By Appointment

Baptism :

Expectant parents welcome to register, and speak with Fr. Ron after Mass

Matrimony :

Must register at least eight months in advance. Book the Church before the hall.

Communion at Home :

Lay ministers are available to bring Communion to shut-ins. Phone the parish office.

Prayer-Line :

Rose Marie Spina
254-4064

Angela Filice 253-8607
(Italian)

Visiting & Card

Ministry:

If you wish to send cards or have someone visit people who are confined to their homes. Contact the parish office.

**REGULAR CHURCH OFFICE HOURS
CLOSED UNTIL FURTHER NOTICE**

WEEKLY OFFERINGS

During this time, we will be collecting donations during Mass or you can please choose to drop off your donation envelopes at our office any time by depositing your envelope in the mail slot of the office door. Thank you to all who give!
Website: veronica.church

*****DUE TO GOVERNMENT LOCKDOWNS, THERE ARE NO IN-PERSON MASSES UNTIL FURTHER NOTICE*****

**SATURDAY MASSES ARE LIVESTREAMED AT 4:00 PM
website: veronica.church
It will also be available to view Sunday on the website**

**TELEVISED MASS ON SHAW CABLE Channel 10
and on BLUE CURVE 105 Every Sunday at 9:00 AM**

WEEKLY MASS SCHEDULE

Livestreamed Saturday Masses at 4:00 PM

Website: veronica.church

Also available to view Sunday on the website

Televised Mass on SHAW CABLE CHANNEL 10 and BLUE CURVE CHANNEL 105 - Every Sunday at 9:00 AM

Sixth Sunday of Easter

Saturday, May 9, 2021
4:00 PM MASS



Bill MacLean - 5 Year Anniversary Mass by his wife Louise and family.

Curly Vanderburg by Carol Vanderburg.

For the intentions of all parishioners of St. Veronica's.

AUTO-DEPOSIT E-TRANSFERS FOR DONATIONS

A convenient way we are now accepting donations is through Auto-Deposit E-Transfer. Send your E-Transfer to veronicassm@shaw.ca and the donation will automatically be deposited into our Parish's account without the need to create a question or answer! If you are not registered with our Parish, please include your address with the E-Transfer for a tax receipt. Thank you all for your continued support!

Pope at Audience: Meditating is a Way of Encountering Jesus

Vatican News, April 28, 2021 / By: Fr. Benedict Mayaki, SJ

For a Christian, Pope Francis said at the General Audience, "to 'meditate' is to seek meaning: it implies placing oneself before the great page of Revelation in order to try to make it our own, taking it in completely."

Therefore, having welcomed the Word of God, a Christian does not keep it closed up inside, because that Word must meet with "another book," which the Catechism calls "the book of life." This, the Pope affirmed, "is what we attempt to do every time we meditate on the Word."

The Holy Father dedicated his catechesis on Wednesday to meditation as a form of prayer.

Meditation is a need for everyone

The Pope highlighted that the practice of meditation has received great attention in recent times by almost all the religions of the world, including Christianity, and is even widespread among people who do not have a religious vision of life. "We all need to meditate, to reflect, to find ourselves," he said. "Especially in the voracious Western world, people seek meditation because it represents a high barrier against the daily stress and emptiness that is everywhere." He further added that it is a phenomenon to be welcomed, because we possess an interior life that cannot always be neglected.

Prayer is an encounter

The Word, "once accepted in a Christian context, takes on a specificity that must not be erased," the Pope explained. Here, Jesus Christ is "the great door through which the prayer of a baptized person passes" and the practice of meditation also follows this path.

When a Christian prays, Pope Francis explained, they do not aspire to full self-transparency nor seek the deepest core of their ego. Rather, the prayer of a Christian is, first of all, an encounter with the 'Other.' Therefore, "if an experience of prayer gives us inner peace, or self-mastery, or clarity about the path to take, these results are, one might say, side effects of the grace of Christian prayer which is the encounter with Jesus," he said.

Methods of Christian meditation

Pope Francis went on to note that the term "meditation" has had different meanings throughout history, including within Christianity where it refers to different spiritual experiences. However, the Catechism of the Catholic Church helps to trace some common lines by highlighting that "there are as many and varied methods of meditation as there are spiritual masters... But a method is only a guide; the important thing is to advance, with the Holy Spirit, along the one way of prayer: Christ Jesus."

In this regard, he highlighted the many methods of Christian meditation: "some are very sober, others more articulate; some accentuate the intellectual dimension of the person, others rather the affective and emotional," he pointed out. However, "all of them important and worthy of practice, inasmuch as they can help the experience of faith to become a total act of the person" because people do not only pray with their minds or their feelings.

The method is a road, not a goal

Further illustrating his message, Pope Francis recalled that the ancients used to say that "the organ of prayer is the heart" to explain that it is the whole person, starting from his or her center – not only some of their faculties - who enters into a relationship with God.

At the same time, "we must always remember that the method is a road, not a goal," he stressed. "Any method of prayer, if it is to be Christian, is part of that *sequela Christi* [following Christ] which is the essence of our faith."