



CHURCH OF SAINT MARY

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Dear Parish Family,

October 24, 2010

Thank you to those of you who participated in the Friday evening concert of Praise and Worship given by Jim and Mary Cowen. Their music inspired and influenced me during my studies at Franciscan University of Steubenville, and I hope those who attended were able to receive an outpouring of grace through their ministry.

We continue with the 2010 October counts at Masses. If you haven't taken the time yet to fill out a re-registration card, please do so and return it either in the collection basket or drop it off at the parish office. We're working to update and correct our parish records, and your cooperation is greatly appreciated.

I received two letters from the diocese this week, one thanking us for our generosity to the Mission Coop Program; and the other letting us know that we had a shortfall on the Catholic Services appeal. If you would still like to contribute to the 2010 CSA, it would help us to not have to pay the difference out of parish operating funds.

Thank you to Fr. Brian van Hove for his detailed and informative presentation on Prayer in the Catholic Church. Please pray for Fr. van Hove as he heads out to Rome next Month.

Thank you and God bless you for your continued prayers for each other and our parish communities. See you around town, at school, or at church!

Fr. David

The Faith Explained

SAINT JUDE THADDEUS

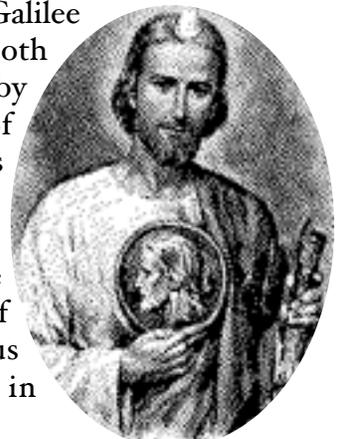
Saint Jude was one of the Twelve Apostles of Jesus. He is generally identified with Thaddeus, and is also variously called Jude of James, Jude Thaddaeus, Judas Thaddaeus or Lebbaeus. He is sometimes identified with Jude, the brother of Jesus, but is clearly distinguished from Judas Iscariot, another disciple who later betrayed of Jesus. In the Catholic Church Saint Jude is the patron saint of desperate cases and lost causes.

Saint Jude's attribute is a club. He is also often shown in icons with a flame around his head. This represents his presence at Pentecost, when he received the Holy Spirit with the other apostles. Another common attribute is Jude holding an image of Jesus Christ, in the image of Edessa. In some instances he may be shown with a scroll or a book symbolizing the Epistle of Jude, or else holding a carpenter's rule.

Tradition holds that Saint Jude preached the Gospel in Judea, Samaria, Idumaea, Syria, Mesopotamia and Libya. He is also said to have visited Beirut and Edessa. Jude is reported as suffering martyrdom together with Simon the Zealot in Persia. A 14th century writer makes Jude the bridegroom at the wedding at Cana.

Tradition holds that St. Jude was born into a Jewish family in Paneas, a town in Galilee later rebuilt by the Romans and renamed Caesarea Philippi. In all probability he spoke both Greek and Aramaic, like almost all of his contemporaries in that area, and was a farmer by trade. According to the legend, St. Jude was a son of Clopas and his wife Mary, a sister of the Virgin Mary. Tradition has it that Jude's father, Clopas, was murdered because of his forthright and outspoken devotion to the risen Christ. After Mary's death, miracles were attributed to her intercession.

The Apostles Jude and Bartholomew are traditionally believed to have been the first to bring Christianity to Armenia, and are therefore venerated as the patron saints of the Armenian Apostolic Church. Linked to this tradition is the Saint Thaddeus Monastery (now in Northern Iran) and Saint Bartholomew Monastery (now in southeastern Turkey) which were both constructed in what was then Armenia.



the
Psalm
Psalm 34

**“The Lord hears
the cry of the poor.”**



How to Pray the Mass

First, understand the Mass. Whatever else the Mass is, it is a vocal prayer in which every word is vocalized and most of them aloud. Even the most reverently offered Mass takes only a short time. There is no time to be giving immediate thought to every syllable as it comes along. Hence the wisdom of learning to understand the Mass, know it better, its mysterious meaning and profound significance through periodic reading, meditation and study beforehand. Some years ago I was asked to assemble a bibliography on the Mass for the Catholic colleges in the United States. The then-current books on the Mass in English in print were over one hundred. I wonder how many of us could name even one current title on the Mass. The Mass is, indeed, a mystery. But mysteries are not only to be believed, they are with God's grace to be ever more clearly understood. We must come to better understand the Mass. A single expression like that of St. Leonard of Port Maurice can affect our whole life. "Except for the Mass," he said, "being daily offered on thousands of altars, the world would long ago have been destroyed because of its sins." I would summarize this first recommendation by using the imperative verb "meditate." Meditate on the Mass.

Second, plan your Mass. If the Mass is the important action that faith tells us it is, the important action that faith tells us it is, we should plan for it. It is common knowledge and experience that we plan for things according to the importance we attach to them. Unimportant things we hardly plan for at all. Important things we plan for at length, with this planning can mean different things. It can mean looking ahead to know what Mass is to be said. If we wait till the Mass begins, it will take us ten minutes to find out what the Mass for today is all about.

It can mean that I read the Scripture lessons beforehand, the orations, know what or whose feast is to be commemorated in the Mass. It can mean that I have given some thought before Mass to what will be said during Mass, and, I would emphasize, to what I will be thinking about during Mass. I have taught too many classes not to know, and on occasion I have had to walk into class quite unprepared. An unprepared class I might just as well have called off. It should always mean that I have a definite intention or intentions for



which I will offer my Mass. Since the Mass is of infinite value, do not hesitate to multiply the intentions. I would summarize the second recommendation by saying: anticipate the Mass.

Third, be attentive during Mass. The degree of participation in the new liturgy is such that most people are almost necessarily kept alert during the offering of Mass. In fact that is one of the reasons for the vernacular and the antiphonal responses between the priest or the ministers at the altar and the congregation, and the out loud saying of what used to be silent

or very subdued parts of the Eucharistic rite. But the attention about which I am speaking here is something more. It is attention not only to the verbal forms being heard or said or the actions of the priest being performed, it is what I call internal attention to the mystery of faith that is being enacted before my eyes. I would compare attendance at Mass to recitation of the rosary. In both cases there are vocal prayers and silent reflection and the two should not conflict but harmonize. What I mean is that it would be well for us to mentally place ourselves – and we have many options- at the Last Supper, or the Garden of Gethsemane, or with Christ before Herod, or before Pilate or the Sanhedrin, or on His way to Golgatha, or being nailed, or dying on the cross. Each one of us, according to our own devotion, should unite ourselves in spirit with Christ now as He was then in body. Let us remind ourselves that at the time when He offered His Mass, His first Mass, He had us in mind. Should we not repay Him in kind and now have Him in our mind in return? I would summarize this third recommendation as concentrate.

Finally, share the Mass. What do I mean? I mean we should always remember the needs not only of ourselves but of other people while we are at Mass. There is no more effective way of drawing down God's blessing on a sinful, hungry, needy, wandering and confused world than by praying for others in the Mass and through the Mass.

When I say, "share the Mass," I mean that we should share in spirit – we should join in the Masses that are being offered on so many thousands of altars throughout the Catholic Church. The Mass that we are praying is not only the Mass we are attending; it is all the Masses that Christ – the physical and mystical Christ is offering.

From "Praying the Mass," Fr. John Hardon.