



### CHURCH OF SAINT MARY

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October 17, 2010

Dear Parish Family,

Earlier this summer, through the help of some parishioners, I recovered the bodies from the original crucifixes from both of our parishes. They were somewhat banged up and damaged by years of storage and lack of maintenance. They have been restored by an artist and are now at the parish rectory awaiting an opportunity to mount them in the respective sanctuaries.

The October counts continue at each Mass. Please take the time to help us update our records by filling out a re-registration card and return it either in the collection basket or drop it off at the parish office.

Next week will be a meeting to plan for this year's Our Lady of Guadalupe celebration at St. Paul the Apostle in Ithaca.

The original speaker for this Tuesday's CAFE presentation on prayer had to be changed. Those of you who met Fr. Brian Van Hove at St. Mary earlier in October will be pleased to know that he has generously offered to step in to speak on "Prayer in the Catholic Tradition" this week on Tuesday, October 19 at 7:00 pm at St. Mary's.

This Friday, October 22 at 7:00 pm at St. Mary is the live Praise and Worship concert led by Jim and Mary Cowan from Steubenville, Ohio. A free-will offering will be taken up at the end. Bring a friend and come praise God for all He has done for us!

Last week Friday was Grandparent's Day at St. Mary School; this past Friday was Poetry Day. I was impressed by the students ability to memorize and recite the poems. I read the poem "Thoughts on a Quiet Night" by the Chinese poet Li Bai in Mandarin.

God bless you for your continued prayers for the parishes and for each other.

Fr. David

## The Faith Explained

## SAINT TERESA OF AVILA

Saint Teresa of Avila, also called Saint Teresa of Jesus, (March 28, 1515, – October 4, 1582) was a prominent Spanish mystic, Saint, Carmelite nun, writer of the Counter Reformation, and theologian of contemplative life through mental prayer. She was a reformer of the Carmelite Order and is considered to be, along with John of the Cross, a founder of the Discalced Carmelites. Forty years after her death, she was canonized, in 1622 by Pope Gregory XV; and in 1970 named a Doctor of the Church by Pope Paul VI. Her books, which include her autobiography, *The Life of Teresa of Jesus*, and her major work *The Interior Castle*, are integral part of the Spanish Renaissance literature as well as Christian mysticism and Christian meditation practices as she entails in her other important work.

*Nada te turbe. Nada te espante. Quien a Dios tiene nada le falta.*

*Solo Dios basta. Todo se pasa. Dios no se muda. La paciencia todo lo alcanza.*

*[Let nothing disturb you, nothing fright you. Whom God possesses, in nothing is wanting.*

*Alone God suffices. All things are passing. God never ceases. Patience attains all things.]*

The poem shown above, is a song written by St. Teresa of Avila. It's title in Spanish is "Nada te turbe" [Let nothing disturb you] after the first line of the poem.

Saint Teresa was a strong believer in the power of Holy water and wrote that she used it with success to repel evil and temptations. She wrote: "I know by frequent experience that there is nothing which puts the devils to flight like holy water." Her feast day is October 15.



the  
**Psalm**  
Psalm 121

**"Our help is from the Lord, who made the heaven and earth"**



# SATURDAY MASS FOR SUNDAY

*Q: We know that the Sunday Mass is very important. We know too that the Saturday evening Mass is the Sunday Mass. But what are the criteria to know exactly that it is the Mass of Sunday? Is it the hour? It is the readings? Many Catholics who go to a wedding on a Saturday afternoon don't go to the Mass on Sunday thinking they have already gone to Mass. What does the Church say exactly about the Saturday evening Mass?*

**A:** Even though this practice is relatively recent with respect to the Sunday Mass, the Church had long maintained the custom of beginning the celebration

of important feasts the evening before, with first vespers.

For this reason the Gospels mention the haste required to bury Our Lord on Good Friday before the Sabbath began on what, for us, would still be Friday evening.

While this concept offers a certain justification for the norm permitting the celebration of Sunday Mass on Saturday, the modern Church in fact mixes both ancient and modern time-keeping and has not simply adopted completely the ancient measure of the day.

For this reason, although it is permissible to anticipate Sunday Mass, con-

trary to what some might think, there is no obligation to do so.

The general law does not specify the precise time after which Sunday Mass is possible. However, 4 p.m. is the particular law in most places. Any time earlier is hard to conceive as being Saturday evening in any meaningful sense of the term.

If there is any real danger of anyone mistaking an earlier Mass as counting for Sunday, care should be taken so that people know in advance that an earlier Saturday Mass does not fulfill the Sunday obligation.

*Adapted from ZENIT 10/21/2008*

## SIGNATURES OF GRACE: THE SACRAMENT OF HOLY ORDERS

The Mass is the very center of a priest's life, the urtext of all the texts he lives by. He does not write the Mass; the Mass writes him. In the end the priest becomes the text he utters at Mass. His is the body broken, the blood poured out for God's people. The same is true for *all* who offer the Mass with the priest. It is their body broken, as well, their blood poured out. The heart of the mystery of the Mass is that each person's offering is subsumed in the eucharistic bread and wine become Christ, the perfect offering to God.

Because the ministerial priest is chosen by a unique ordination and consecration to preside at the altar of the Lord, the priest bears a commensurate responsibility to become Christ the Priest, the one whose whole life is patterned after Christ of the Last Supper, who consoles and prophesies, who breaks the bread and shares the wine with those at supper, who washes the feet of the Apostles.

In the midst of a Mass, an image rises in my mind: Moses, his arms supported by Aaron and Hur because "whenever Moses held up his hands, Israel prevailed; and whenever he lowered his hands, Amalek prevailed." (Exod. 17:11) This was a battle. It

went well when Moses' hands were lifted in prayer. This image comforts me at the altar and in all my priestly ministry. I am a priest called from among the body of the faithful who are themselves priests. I am the one chosen to offer sacrifice and prayers with them. I am the visible symbol not only of their priesthood, but of *the* Priest, Jesus Christ. But I am weak and sinful; I grow weary if not supported by the priesthood of all the faithful. I do not raise my hands alone — Aaron and Hur, Rebecca and Sarah, are holding up my arms. There is that reciprocity in the fullness of ministerial priesthood. The ministerial priest acts sacramentally in the person of Christ by reason of Holy Orders, the sacrament that incorporates one of the baptized into the order of those who, with the Bishop, continue Christ's mission of Priest, Prophet, King.

*Adapted from an article by Fr. Murray Bodo, OFM*



## THE MASS

"The Mass," as we most often call it, is really short for, "The Most Holy Sacrifice of the Mass".

Linger a moment on those 7 words, for they contain quite nearly everything that you will need to know in order to understand why you go to Church, or why you ought to.

The Mass, first and foremost, is a Sacrifice. Not a figurative sacrifice, not a mere remembrance of something done long ago, and not a metaphor. It is a real sacrifice. At Mass you are witnessing — even participating in — a sacrifice, very real and very present.

Does that surprise you?

We do not hear very much about this — but unless we understand this most fundamental, this absolutely central aspect of the Mass, nothing else makes sense. Our lack of understanding the Mass as a Sacrifice contributes to most of the confusion that surrounds our going there and being there.

But what is the nature of this Sacrifice, and how is it enacted? Who does the sacrificing and who or what is sacrificed? How do we ourselves participate in it?